F. Cotzer
1 Bedford Place
Old Kent Road
6 February 1860

From
The Rev.
August Ahrbeck,
Minister of the
Dutch Reformed
Church
Pretoria
South Africa

This book was exhibited in the
Indian Colonial Exposition at
Chicago, 1893, from the Cape
Colony, Africa, as "one of the
oldest books in Africa."

[illegible]

THE INSTITVTION OF CHRISTIAN RELIGION,

VVRITTEN IN LATINE BY M. IOHN CALVINE, AND TRANSLATED INTO English according to the authors last edition, by

THOMAS NORTON.

Hereunto are newly added sundry Tables to finde the principall matters entreated of in this booke; containing by order of common places the summe of the whole doctrine taught in the same, and also the declaration of places of Scripture therein expounded.

Imprinted at London by Thomas Vautrollier for William Norton.
1578.

T. N. THE TRANSLATOR TO THE READER.

Good Reader, here is now offred you the fourth time printed in Englishe, M. Caluines booke of the Institution of Christian Religion, a booke of great labour to the author, and of great profit to the Church of God. M. Caluine first wrote it whē he was a yong man, a booke of small volume, and since that season he hath at sundry times published it with new encreases, still protesting at euery edition himselfe to be one of those qui scribendo proficiunt, & proficiēdo scribunt, *which with their writing do grow in profiting, and with their profiting do procede in writing. At length hauinge in many his other workes trauailed about exposition of sundry books of the Scriptures, & in the same finding occasion to discourse of sundry common places and matters of doctrine, which being handled according to the occasiōs of the text that were offred him & not in any other methode, were not so ready for the readers vse, he therefore entred into this purpose, to enlarge this booke of Institutions & therein to treate of all those titles and common places largely, with this entent, that whensoeuer any occasiō fell in his other bookes to treate of any such cause, he would not newly amplifie his bookes of Commentaries and expositions therewith, but referre his reader wholly to this storehouse and treasure of that sort of diuine learning. As age and weakenesse grew vpon him, so he hastened his labour, and according to his petition to God, he in maner ended his life with his worke, for he liued not long after. So great a iewell was meete to be made most beneficiall, that is to say, applied to most common vse. Therefore in the very beginning of the Queenes Maiesties most blessed reigne, I translated it out of Latine into Englishe, for the commoditie of the church of Christ, at the speciall request of my dere frendes of worthy memory Reginald VVolfe & Edward VVhitchurch, the one her Maiesties Printer for the Hebrewe, Greke, & Latine tongs, the other her Highnes Printer of the bookes of cōmon Prayer. I performed my worke in the house of my sayd frende Edward VVhitchurch, a man well knowen of vpright hart and dealing, an auncient zelous Gospeller, as plaine and true ā frend as euer I knew liuing, and as desirous to do any thinge to common good, specially by the aduauncement of*

true religion. At my said first editiō of this booke, I cōsidered how the author thereof had of long time purposely labored to write the same most exactly, and to packe great plenty of matter in small roome of wordes, yea and those so circumspectly and precisely ordered, to auoide the cauillations of such, as for enmity to the trueth therein contained, woulde gladly seeke and abuse all aduantages which might be found by any ouersight in penning of it, that the sentences were thereby become so full as nothinge might well be added without idle superfluity, & againe so nicely pared that nothing could be minished without taking away some necessary substance of matter therein expressed. This maner of writinge, beside the peculiar tearmes of artes and figures, and the difficulty of the matters themselues, being throughout enterlaced with the schoolemens controuersies, made a great hardnes in the authors own booke, in that tong wherin otherwise he is both plentiful & easie, insomuch that it suffiseth not to read him once, vnlesse you can be content to read in vaine. This consideration encombred me with great doutfulnesse for the whole order & frame of my translation. If I should follow the words, I saw that of necessity the hardnesse in the translation must nedes be greater than was in the tonge wherin it was originally wrytten. If I should leaue the course of wordes, and graunt my selfe liberty after the naturall maner of my owne tonge, to say that in English which I conceaued to be his meaning in Latine, I plainely perceiued how hardly I might escape errour, & on the other side in this matter of faith and religion, howe perillous it was to erre. For I durst not presume to warrant my selfe to haue his meaninge without his wordes. And they that wote what it is to translate well and faithfully, specially in matters of religion, do know that not the only grammaticall construction of words suffiseth, but the very buildinge and order to obserue all aduantages of vehemence or grace, by placing or accent of wordes, maketh much to the true setting foorth of a wryters minde. In the ende, I rested vpon this determination, to followe the wordes so neere as the phrase of the Englishe tonge would suffer me. Which purpose I so performed, that if the Englishe booke were printed in such paper and letter as the Latine is, it should not exceede the Latine in quantity. Whereby, beside all other commodities that a faithfull translation of so good a worke may bring, this one benefit is moreouer prouided for such as are desirous to attaine some knowledge of the Latine tongue (which is at this time to be wished in many of those men for whose profession this booke most fitly serueth) that they shall not finde any more English than shall suffice to construe the Latine withal, except in such fewe places, where the great difference of the phrases of the languages enforced me: so that comparing the one with the other, they shall both profit in good matter, and furnishe themselues with vnderstanding of that speach, wherin the greatest treasures of knowledge are disclosed. In the

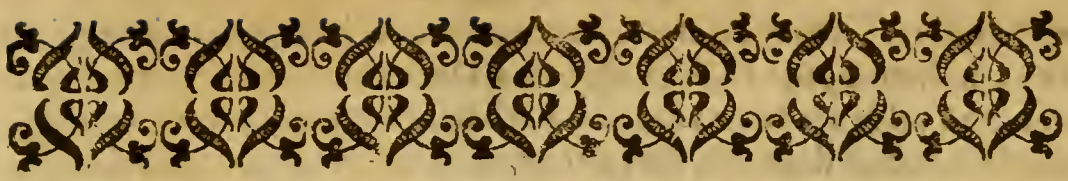
doing

doing hereof, I did not only trust mine owne wit or ability, but examined my whole doinge from sentence to sentence throughout the whole booke with conference & ouerlooking of such learned men, as my translation being allowed by their iudgement, I did both satisfie mine owne conscience that I had done truly, & their approuing of it might be a good warrant to the reader, that nothing should herein be deliuered him but sound vnmingled and vncorrupted doctrin, euē in such sort as the author himself had first framed it. All that I wrote, the graue, learned & vertuous mā M. Dauid VVhitehed (whom I name with honorable remembrāce) did among other, compare with the Latine, examining euery sentence throughout the whole booke. Beside all this, I priuately required many, & generally all men with whom I euer had any talke of this matter, that if they found any thing either not truly translated, or not plainly Englished, they would enforme me thereof, promisinge either to satisfie them or to amende it. Since which time I haue not bin aduertised by any man of any thing which they would require to be altered. Neither had I my selfe, by reason of my profession beinge otherwise occupied, any leasure to peruse it. And that is the cause, why not only at the second & third time but also at this impression, you haue no change at all in the worke, but altogether as it was before. In dede I perceiued many mē wel minded & studious of this booke, to require a table for their ease and furtherance. Their honest desire I haue fulfilled in the second edition, & haue added thereto a plentifull table, which is also here inserted which I haue translated out of the Latine, wherin the principall matters discoursed in this booke are named by their due titles in order of Alphabet, and vnder euery title is set forth a briefe summe of the whole doctrine taught in this booke, concerning the matter belonging to that title or cōmon place: and therwith is added the Booke, Chapter, and Section or diuision of the Chapter, where the same doctrine is more largely expressed and proued. And for the redier finding thereof, I haue caused the number of Chapters to be set vpon euery leafe in the booke, and quoted the Sections also by their due numbers with the vsuall figures of Algorisme. And nowe at this last publishinge, my friendes by whose charge it is nowe newely imprinted in a Romaine letter and smaller volume, with diuerse other Tables, which since my second edition were gathered by M. Marlorate, to be translated and here added for your bsnefite. Moreouer, whereas in the first edition the euill maner of my scriblinge hande, the enterlininge of my Copy, and some other causes well knowen amonge workemen of that faculty, made very many faultes to passe the Printer, I haue in the second impression caused the booke to be composed by the printed copy, and corrected by the written: whereby it must needes be that it was much more truely done than the other was, as I my selfe do knowe aboue three hundred faultes amended. And now at this last

Printinge, the composinge after a printed copy bringeth some ease, and the diligence vsed about the correction, hauing bin right faithfully looked vnto, it can not be but much more truely set forth. This also is performed, that the volume being smaller, with a letter fayre and legible, it is of more easie price, that it may be of more common vse, and so to more large communicatinge of so great a treasure to those that desire Christian knowledge for instructiō of their faith, & guiding of their ducties. Thus on the printers behalfe and mine, your ease and commodity (good readers) is prouided for. Now resteth your owne diligence for your own profit in studying it. To spend many words in cōmending the worke it selfe, were nedelesse: yet thus much I thinke I may both not vntruely and not vainely say, that though many great learned men haue written bookes of common places of our religion, as Melanchton, Sarcerius, and other, whose workes are very good and profitable to the Church of God: yet by the consenting iudgemēt of those that vnderstande the same, there is none to be compared to this worke of Caluine, both for his substantiall sufficience of doctrine, the sounde declaration of trueth in articles of our religion, the large and learned confirmation of the same, and the most deepe and stronge confutation of all olde and new heresies: so that (the holy Scriptures excepted) this is one of the most profitable bookes for all students of Christian diuinity. VVherein (good readers) as I am glad for the glory of God, and for your benefit, that you may haue this profit of my trauell, so I besech you let me haue this vse of your gentlenesse; that my doings may be construed to such good end as I haue meant them: & that if any thinge mislike you by reason of hardnes, or any other cause that may seeme to be my default, you will not forthwith condemne the worke, but read it ofter: in which doing you shall finde (as many haue confessed to me that they haue found by experience) that those thinges which at the first readinge shall displease you for hardnes, shall be founde so easie as so hard matter would suffer, & for the most part more easie than some other phrase which should with greater loosenes & smoother sliding away deceiue your vnderstandinge. I confesse in dede it is not finely & pleasantly written, nor carieth with it such delitefull grace of speech as some great wise men haue bestowed vpon some foolisher things, yet it containeth sound truth set forth with faithfull plainnes without wrong done to the authors meaninge: and so if you accept & vse it, you shall not faile to haue great profit thereby, and I shall thinke my labour very well employed.

Thomas Norton.

TO



TO THE MOST MIGHTY AND NOBLE PRINCE, FRANCISCE THE MOST CHRISTIAN KING THE FRENCH KING his ſoueraigne Lorde, Iohn Caluine wiſheth peace and ſaluation in Chriſt.

WHEN I did firſt ſet my hand to this worke, I thought nothing leſſe (moſt noble King) than to write any thing that afterwarde ſhould be preſented to your maieſtie. Onely my minde was to teache certaine introductions whereby they that are touched with ſome zeale of religion might be inſtructed to true godlineſſe. And this trauaile I tooke principally for my contremen the Frenchemen, of whom I vnderſtode very many to hunger and thirſt for Chriſt, but I ſawe very few that had rightly receiued ſo much as any litle knowledge of him. And that this was my meaning, the boke it ſelfe declareth, being framed after a ſimple and plaine maner of teaching. But when I perceiued, that the furious rage of ſome wicked men hath ſo farre preuailed in your realme, that in it there is no roome for ſounde doctrine: I thought I ſhould do a thing worth my trauaile, all in one worke both to geue an inſtruction for them, and to declare a confeſſion to you: whereby ye may learne what maner of doctrine ỳ is, againſt which thoſe furious men burne in ſo great rage, who at this day trouble your realme with ſweard and fier. For I will not feare to cõfeſſe, that I haue in this worke comprehended in maner the ſumme of that ſelfe ſame doctrine, againſt which they crie out, that it ought to be puniſhed with priſonment, banishement, condemnation without iudgement, and with fier, that it ought to be chaced away by lande and ſea. I knowe in deede with howe hainous informations they haue filled your minde and eares, to make our cauſe moſt hatefull vnto you: but this of your clemencie ought you to wey, that there ſhalbe no innocence, neither in wordes

not deedes, if it may be enough to accuse. Truely if any, to bring the same in hatred, shall allege that this Doctrine whereof I nowe go about to yelde accompt vnto you, hath bene long ago condemned by consente of all degrees, and atteinted by many iudgements already geuen in iudiciall courtes: all that he saith shall amount to no more, but that it hath partly bin violently throwen downe by the bandinge and power of the aduersaries thereof, and partly bene traitorously and fraudulently oppressed with their lies and luttle practises and sclaunders. Herein is violence shewed, that without hearing the cause bloody sentences are pronounced against it: here in is fraude, that it is without deseruing accused of sedition and euell doing. And that none may thinke that we wrongfully complaine of these things, you your selfe can beare vs witnesse, most noble king, with howe lieng sclaunders it is dayely accused vnto you: as, that it tẽdeth to no other ende but to writh from kings their scepters out of their handes, to throwe, downe all iudges seates and iudgements, to subuerte all orders and ciuile gouernements, to trouble the peace and quiete of the people, to abolish all lawes, to vndo all proprieties and possessions, finally to turne all things vpside downe. And yet you heare ỹ smallest portion. For horrible things they spreade abroade among the people: which if they were true, the whole world might worthily iudge it with the mainteiners thereof, worthy of a thousande fiers and gallowes. Who can nowe maruell that a common hatred is kindled against it, where such most wrongfull accusations are beleued. Lo, this is the cause that all degrees agree and conspire to the condemning of vs & our doctrine. They that sit to iudge, being rauished with this affectiõ pronounce for sentences their foreconceiued determinatiõs which they brought from home with them: and thinke that they haue well enough discharged their duties if they commaunde no man to be drawen to execution, but such as are founde gilty either by their owne confession or by sufficient witnesse. But of what fault? of that condemned doctrine, say they. But by what lawe condemned? Herein should haue stande the succor of defense for them, not to denie the doctrine it selfe, but to mainteine it for true. But here is all libertie ones to mutter vtterly cut of from vs.

Wherefore I do not vniustly require, most victorious King, that it may please you to take into your owne hande the whole hearing of the cause which hetherto hath bene troublesomly handled or rather carelesly tossed without all order of lawe, more by outragious heate than iudiciall grauitie. Neither yet thinke, that I here go about to make mine owne priuate defense, whereby I may procure to my selfe

a safe

a safe returne into my natiue cōtree, to which although I beare such affection of naturall loue as becometh me: yet as the case nowe is, I not miscōtentedly want it. But I take vppon me the common cause of all the godly, yea and the cause of Christ himself, which at this day hauing bene by all meanes torne & troden downe in your kingdome, lieth as it were in despeired case, and that in deede rather by the tyranny of certaine Pharisees, than by your owne knowledge. But howe that cometh to passe, it is not here needefull to tell: truely it lieth in great distresse. For thus farre haue the vngodly preuailed, that the trueth of Christ, if it be not destroyed being chaced away and scattered abrode, yet it lieth hidden as buried and vnregarded: as for the silly poore Church, it is either wasted with cruell slaughters, and so driuen away with banishments or dismayed with threatens and terrors that it dare not ones open her mouth. And yet still they cōtinue with such rage and fercenesse as they are wont, thrusting strongly against the wall already bending & the ruine which themselues haue made. In the meane time no man stepperh fourth, to set himselfe in defense against such furies. And they, if there be any such, that will most of all seeme to fauor the truth, say no more but that it were good to pardon the error and vnskilfulnesse of ignorante men. For thus the good natured men forsooth do speake, calling that error and vnskilfulnesse which they knowe to be the most certaine trueth of God: calling them ignorante men, whoes witt they see that Christ hath not so despised but that he hath vouchesaued to communicate to them the misteries of his heauenly wisedome. So much are all ashamed of the Gospell. It shalbe your office (most noble King) not to turne away your eares nor your minde from so iust a defense: specially when so great a matter is in question: namely howe the glorie of God may be mainteined safe in earth, howe the trueth of God may kepe her honor, howe Christ may haue his kingdome preserued whole among vs. This is a matter worthy for your eares, worthy for your iudgemēt, worthy for your royall throne. For, euen this thought maketh a true king: to acknowledge himself in the gouernance of his kingdome to be the minister of God, Neither doth he nowe vse a kingdome but a robberie, which reigneth not to this ende that he may serue the glorie of God. And he is deceiued that loketh for a lōg prosperitie of that kingdome, which is not ruled by the scepter of God, that is, by his holy word: forasmuch as the heauenly Oracle can not proue vaine, whereby it is proclaimed, that the people shalbe scattered abrode where prophecie faileth. Neither ought the contempt of our basenesse to withdrawe you frō this purpose. We verily knowe Prouer. 29.18.

right well, howe poore and abiect silly men we be, namely in the sight of God miserable sinners, in the sight of men most despised persones, yea and (if you will) certaine excrements and outcastes of the world, or whatsoeuer viler thing may be named: so that there remaineth nothing for vs to glorie vpon before God, but his onely mercie whereby we are without any our deseruing receiued into the hope of eternall saluation: and before men, nothing but our weakenesse, which amōg them it is taken for a most great shame to cōfesse so much as in countenāce. But our doctrine must be auāced hy aboue all glorie of the world, must stande vnuanquishable aboue all power: because it is not oures, but the doctrine of the liuing God and of his Christ, whom the Father hath appointed king to beare rule euen from sea to sea, and from the riuers euen to the endes of the earth: and so to beare rule, that striking the whole earth with the only rod of his mouth, he may breake it with all the iron and brasen strength, with all the golden and siluer glistering thereof, as it were potters vessells: as the Prophets prophecie of the royaltie of his kingdome. Our aduersaries in deede do crie out to the contrary, and say that we falsly pretende the word of God, whereof we be most wicked corrupters. But how this is not onely a malicious sclaunder, but also a notable shamelessnesse, you your selfe by reading our confession, may according to your wisedome iudge. Yet here it is also good to say somwhat, either to moue you to willingnesse and heedefulnesse, or at the least to prepare you a way to the reading of it. Paule, when he willed all prophecie to be framed to the agreablenesse of faith, hath set a most sure rule whereby the expoūding of Scripture ought to be tried. Nowe if our doctrine be examined by this rule of faith, the victorie is already in our handes. For, what doth better or more fitly agree with faith, than to acknowledge our selues naked of all vertue, that of God we may be clothed? empty of all good, that of him we may be filled? the bonde seruantes of sinne, that of him we may be made fre? blinde, that of him we may be enlightened? lame, that of him we may be made streight? feble, that of him we may be vpholdē? to take from our selues all matter of glorieng, that he alone may be glorious on hy, and in him we may glorie? When we say these and such like things, they interrupt vs & cry out, that by this meane is ouerthrowen I wote not what blind light of nature, fained preparations, freewill, workes meritorious of eternall saluation, together with their supererogatiōs: because they can not abide that the whole praise & glorie of all goodnesse, vertue, righteousnesse, and wisdome should remaine in God. But we reade not that they were blamed that

Dan. 2. 32.
Esa. 11. 4.
Psa. 2. 9
Rom. 12 6.
Iere. 2. 13.

haue

haue drawen to much out of the fountaine of liuing water: on the contrary ſide they are ſharply rebuked which haue digged to themſelues pittes, broken pittes, which are not able to holde water. Againe what is more agreable with faith, than to promiſe to themſelues that God will be to them a fauorable Father, where Chriſt is acknowledged to be a brother and procurer of fauor? than aſſuredly to loke for al things ioiful & proſperous at his hād, whoſe vnſpekable loue toward vs hath proceded ſo farre, that he hath not ſpared his onely begotten ſonne, but that he gaue him for vs? than to reſt in ſure loking for ſaluation & eternall life, where we thinke vpon Chriſt geuen of the Father, in whom ſuch treaſures are hidden? Here they ſteppe in againſt vs, and crie out that this certainty of affiance is not without arrogance and preſumption. But as nothing of our ſelues, ſo all things ought we to preſume of God: and we are for none other reaſon ſpoiled of vaine glory, but that we ſhould learne to glorie in the Lorde. What is there more? Conſider (moſt mighty Prince) all the partes of our cauſe, and thinke that we are worſe than any kinde of wicked men, vnleſſe you plainly finde that we are in trouble and railed at, bycauſe we put our truſt in the liuing God: becauſe we beleue that this is the eternall life, to knowe one trewe God, and him whom he hath ſent Ieſus Chriſt. For this hope, ſome of vs are bounde in irons, ſome are whipped, ſome are caried about in mockage, ſome are condemned without iudgement, ſome are moſt cruelly tormented, ſome eſcape away by flight: but all are diſtreſſed with trouble, all are moſt terribly accurſed, torne with ſlaunders, and handled in moſt hainous wiſe. Nowe loke vpō our aduerſaries (I ſpeake of the degree of Prieſts, at whoſe becke and will the other exerciſe ennimities againſt vs) and conſider with me a little while, with what zeale they be caried. As for the trewe religion, which is taught in the Scriptures, and which ought to be holden certaine among all men, they eaſily geue leaue both to themſelues and other to be ignorant of it, to neglect and deſpiſe it: and they thinke that it maketh ſmall matter what euery man beleue or not beleue concerning God and Chriſt, ſo that he do with an vnexpreſſed faith (as they call it) ſubmit his minde to the iudgement of the Church: neither are they much moued, if it happen that the glorie of God be defiled with manifeſt blaſphemies, ſo that no man lift vp his finger againſt the ſupremacie of the Apoſtolike ſea, and authority of our holy mother the Church. Why therefore do they with ſo great crueltie & feircenesſe fight for the Maſſe, Purgatorie, Pilgremages, and ſuch trifles, ſo farre forth, that they ſay that without moſt expreſſed faith (as I may ſo call it) of

Rom. 8. 32.

1. Tim. 4. 10.

Ioh. 17. 3.

these things, godlinesse can not stande, whereas yet they proue not that any of these things come out of the word of God? Why so, but bycause their belly is their God, their kitchen is their religion: which being taken away, they thinke that they shall not onely be no Christians, but also no men? For though some of them do plenteously glutt themselues, & other some liue with gnawing of poore crustes: yet they liue all of one pot, which without these warming helpes should not onely waxe colde, but also throughly freese. Therefore how much more euery of thē is carefull for his belly, so much more earnest warrier he is for their faith. Finally they all endeuor themselues to this, to kepe still either both kingdome safe, and their belly full: but of pure zeale none of them sheweth any token, be it neuer so little. Neither yet so do they cease to slaunder our doctrine, and by al the colours that they can, to accuse and defame it, whereby they may bring it into hatred or suspicion. They call it newe, and lately forged: they cauill that it is doubtfull, & vncertaine: they demaunde by what miracles it is confirmed: they aske whether it be meete that it should preuaile against the consente of so many holy Fathers, and the most auncient custome: they presse vpon vs to confes it to be schismaticall, which moueth warre against the Church, or that the Church hath lien dead in many ages in which no such thing hath bene hearde of. Last of all they say, that there neede no arguments, for (say they) it may by the frutes be iudged of what sorte it is, namely which hath bredde so huge a heape of sectes, so many turmoiles of seditions, so great licentiousnesse of vices. Trewly full easy it is, for them, to triumph vpō a forsaken cause before the light beleuing and ignorant multitude. But if we might also haue our turne likewise allowed vs to speake, verily this sharpe heate would sone be cooled wherewith they do so with full mouth and as licentiously as vnpunishedly fome against vs.

First, wheras they call it newe, they do great wrong to God, whose holy word deserued not to be accused of newnesse. To them in dede I nothing dout that it is new, to whom Christ is newe, & his Gospel is newe. But they which knewe that preaching of Paule to be olde, that Iesus Christ died for our sinnes, and rose againe for our iustification, shall finde nothing newe among vs. Wheras it hath long lien hidden vnknowen, and buried: that is the fault of the vngodlinesse of men. Nowe sith it is by the bountifulnesse of God restored to vs, it ought at least by right of full restitution to receiue againe the title of auncientie.

Rom. 4. 25.

Out of the same fountaine of ignorance springeth this, that they take

take it for doubtfull and vncertaine. This verely is it which the Lord by his Prophet complaineth, that the oxe knewe his owner, and the asse his maisters stall, but his people knewe not him. But howesoeuer they mocke at the vncertainty of it: if they were driuen to seale their owne doctrine with their owne blood, and with losse of their life, men might see howe much thy set by it. But farre other is our affiance, which dreadeth neither the terrors of death, nor yet the very iudgement seate of God. Esa.1.3.

Wheras they require miracles of vs, they deale vnreasonably with vs. For we coyne no new Gospell, but hold fast the selfe same Gospel for confirming of the truth wherof al the miracles do serue that euer Christ & his Apostles haue done. But this thing they haue special aboue vs, that they can euen to this day cōfirme their faith with continuall miracles. Yea but rather they alleage miracles, which may weaken a minde otherwise well stablished: they are so either trifling & worthy to be laughed at, or vaine & lying. And yet, although they were neuer so mōstruous, they ought not to haue bin of any value against the word of God: forasmuch as the name of God ought both in euery place & at euery time to be hallowed, whether it be by miracles or by natural order of things. This false colour might paradueture haue made thebetter shew, if the Scripture did not informe vs of ỳ lawful end & vse of miracles. For, Marke teacheth that the signes which followed the preaching of the Apostles were set forth for the confirming of it: Likewise Luke also saith ỳ the Lord did beare witnes to the worde of his grace, when signes and wonders were shewed by the handes of the Apostles. Wherwith wholly agreeth that saying of the Apostle, that when the Gospell was preached, saluation was cōfirmed by this, that the Lord did beare witnesse to it with signes, and wōders, & diuerse powers. But those things which we heare to be the sealings of the Gospell, shall we turne to the destroyinge of the credit of the Gospell? those things which are appointed only to stablish the trueth, shall we apply to confirming of lyes? Therfore it is mete that the doctrine, which (as the Euangelist sayth) goeth before miracles, be first examined and tried. If that be allowed, then it may lawfully take confirmation of miracles. But of a true doctrine (as Christ teacheth) this is the marke, if it tende not to the seekinge of the glory of men, but of God. Sith Christ affirmeth this to be the proofe of doctrine, miracles are wrongefully estemed which are drawen to any other end than to glorifie the name of God alone. And we ought to remēber that Sathan hath his miracles which although they be iugglingdeceites rather thā true powers, yet are such as may deceiue the

Mar.16. 20.
Act.14. 3.
Heb.2. 4.
Iohn.7. 18. and 8.50.

ignorant and vnskilfull. Magicians and enchaunters haue bin alway famous in miracles : wonderfull miracles haue nourished idolatrie: which yet do not proue to vs, that the superstition of Magicians and idolaters is lawefull. And with this battringe ramme in olde time the Donatistes did shake the simplicity of the common people, for that they excelled in miracles. Therefore we do now make the same answere to our aduersaries, which Augustine then made to the Donatistes: that the Lord hath made vs ware against such miracle workers, when he foretolde that there should come false prophets, which with lying signes and diuerse wonders, should, if it were possible, bring the elect into errour. And Paule hath giuen warning that the kingdome of Antichrist should be with all power, and signes, and lying wonders. But these miracles (say they) are done not of idols, not of sorserers, not of false prophets, but of the Saintes. As though we knew not that this is the craft of Satan, to transfigure himselfe into an Angel of light In olde time the Ægyptians worshipped Ieremy which was buried among them, with sacrifices and other diuine honors. Did not they abuse the holy Prophet of God to idolatry? And yet by such worshipping of his tombe they obtained that they thought the healing of the stinging of serpentes to be the iust reward thereof. What shall we say: but that this hath bin and euer shall be the most iust vengeaunce of God, to send strength of illusion to them that haue not receaued the loue of trueth, that they may beleue lyinge? Therefore we want not miracles, and those certaine, & not subiect to cauillations. As for miracles which they bring forth for themselues, they are meere illusions of Satan, forasmuch as they lead away the people from the true worshipping of their God to vanity.

In Ioh. tract. 13. Mat. 24. 24. 1. Thes. 2. 9. 2. Cor. 11. 14. *Hieron. in prefa. Ierem.* 2. Thes. 2. 11.

Moreouer, they do slaūderously set the Fathers against vs (I meane the auncient Fathers and the writers of the age as yet more vncorrupted) as though they had thē for maintainers of their vngodlinesse: by whose authority if the debate were to be ended, the better parte of the victory (to speake euen most modestly) would bend to our side. But whereas many thinges haue bin excellently well and wisely written of those Fathers, and in some thinges, that hath happened to them which is wont to happen to men: these good naturall children forsooth, according to the rightnes that they haue, both of wit, iudgement, and minde, do worship only their faultes and errours: and those things which are wel spoken, they either marke not, or faine as if they knew them not, or do corrupt them: so as a man may say that their care was altogether to gather dunge in of the golde of the Fathers. Then they oppresse vs with importunate cryinge out against vs, as

despisers

despisers & enemies of the Fathers. But we do so not despise them, that if it were the matter of my present purpose, I could very easily proue by their consenting voices, the greater part of these things that we say at this day. But we so reade their writings, that we alway remember, that all things are ours, to serue vs, not to haue dominion ouer vs: and that we are Christes alone, whom we must obey in all things without exception. Who so keepeth not this choise, shall haue nothing certaine in religion: forasmuch as those holy men were ignorant of many things, do oftentimes striue one with an other, yea and sometimes fight with themselues. Not without cause (say they) we are warned of Salomon, that we passe not the olde boundes which our Fathers haue set. But there is not all one rule in the boundinge of fieldes, and the obedience of faith, which ought to be so framed that it forget her people and the house of her Father. If they haue so great delite to vse allegories, why do they not rather expounde the Apostles, than any other, to be their Fathers, whose appointed boūds it is not lawfull to plucke vp? for so did Hierome expounde it, whose wordes they haue registred among their Canōs. But if they will haue the boundes of the same Fathers, whom they meane, to be steedfastly kept: why do they, so oft as they list, so licentiously passe them? Of the number of the Fathers were they, of whom the one said, that our God eateth not, nor drinketh, and that therfore he needeth neither cuppes nor dishes: the other said, that the holy things require not golde, and that those things please not with golde which are not bought with golde. Therefore they passe the bounde, which are in the holy things so much delited with golde, siluer, iuorie, marble, precious stones & silkes, and thinke that God is not rightly worshipped, vnlesse altogether they be dissolutely set out with exquisite gorgeousnes, or rather with outragious excesse. A Father was he, which said, that he therefore did freely eate flesh on the day in which other abstained, because he was a Christian. Therefore they passe the boundes, when they accurse the soule that tasteth flesh in Lent. Fathers were they, of whom the one said that a Monke which laboureth not with his handes, is iudged as euill as a violent taker, or (if you wil) a robber: The other said, that it is not lawful for Monkes to liue of other mens goods, although they be continually busied in contemplations, in prayers, in studie. This bounde also they haue passed, when they placed the idle and barrell bellies of Monkes in stewes and brothelhouses to be fatted with other mens substaunce. A Father was he, which said, that it is a horrible abhomination to se any image painted, either of Christ or of any Sainte in the temples of

1. Cor. 3 21.

Prouer. 22. 28. Psa. 45. 11.

Acatius Tripart. hist. libr. 11. c. 6.

Abros. de offic. lib. 2. ca. 28.

Spyridiō tripart. hist. li. 1. cap. 10.

Tripart. hist li. 8. cap. 1.

August. de opere monach. cap. 17.

Epiphan. in epist. ab Hier. versa.

of many hath bin made a publike errour, or rather a cõmon consent of vices, which now these good men would haue to stand for a lawe. Who so haue eyes do see that not only one sea of euils hath ouerflowed, many poysonous pestilences haue inuaded the world, that all thinges runne headlong to ruine: so that either the matters of men must be vtterly despeired, or we must lay hand vnto, or rather vse violence vppon so great euils. And remedy is by no other reason driuen away, but because we haue now longe time accustomed vs to euils. But be it that publike errour haue place in matters of cõmon weale: yet in the kingdom of God his only trueth is to be heard and regarded, to which by no succeeding course of yeares, by no custome, by no conspired agreement, may any prescription be limited. So in olde time Esay taught the elect of God, that they should not say Conspiringe, to all thinges in which the people said Cõspiring: that is to say, that they should not conspire together to the wicked agreemẽt of the people, nor should feare and dread the peoples feare: but rather that they should sanctifie the Lord of hostes, & he should be their feare & dread. Now therefore let them as much as they list obiect against vs both passed and present ages, if we sanctifie the Lord of hostes, we wil not be much afraid. For whether it be that many ages haue consented to like vngodlines, he is strong to take vengeance to the third & fourth generation: or if the whole world together conspire into one selfe same wickednesse, he hath by experience taught what is the end of them that offende with the multitude, when he did with a generall ouerflowing destroy the whole kinde of mẽ, preseruing Noe with a smal household, which should by his faith being but one man condemne the whole world. Finally an euill custome, is none other than a common pestilence, in which they do neuertheless dye that dye with company of a multitude. Moreouer they ought to haue considered that which Cyprian sayth in certaine places, that they which sinne by ignorance, although they can not cleare themselues from al fault, yet may seeme after some maner excusable: but who so obstinatly refuse the trueth offred by the grace of God, they haue nothing to pretend for their excuse.

Decret. dist. 8. ca. fi. ex de consuet.

Esa. 8. 12.

Gen. 7. 1 He. 11. 7

Epist. 3. lib. 1. & epist. ad Iulian. de here. baptiza.

As for their double horned argument, they do not driue vs to so hard a streight with it, to cõpell vs to confesse, that either the Church hath lyen dead a certaine time, or that we haue controuersie against the Church. Truely the Church of Christ hath liued and shall liue, so long as Christ shall reigne at the right hande of the Father: by whose hande she is vpholden, by whose succour she is defended, by whose power she keepeth her safetie. For he will vndoutedly performe that which

which he hath once promised, that he will be present with his euen vntill the endinge of the worlde. Against it nowe we haue no warre at all. For we do with one consent together with all the people of the faithfull honor and worship the one God and Christ the Lorde, in like sorte as he hath alway been worshipped of all the godly. But they themselues not a litle way erre from the trueth, when they acknowledge no Church, but which they see with present eie, and go about to compasse it about with those boundes in which it is not enclosed. Vpon these pointes hangeth our controuersie: First that they affirme that the forme of the Church is alway appearinge and to be seene: then, that they set the same forme in the see of the Church of Rome, & in the order of their prelates. We on the contrary side affirme, both that the Church may consist of no appearinge forme, and that the forme it selfe is not contained in that outward shining shewe, which they foolishly haue in admiration, but hath a farre other marke, namely the pure preachinge of the worde of God, and the right ministration of Sacramentes. They are in a rage, vnlesse the Church may be alwayes pointed out with a finger. But how oft happened it in the people of the Iewes to be so deformed, that there appeared no forme at all? What forme thinke we to haue shined, when Helias bewailed that he alone was left? How long since the comming of Christ hath it lyen hidden without forme? Howe since that time hath it bin so oppressed with warres, seditions, and heresies, that it shined out on no side? If they had liued at ỳ time, would they haue beleued that there was any Church? But it was sayd to Helias, that there were preserued seuen thousand mẽ, which had not bowed their knee before Baal. Neither ought it to be doutful to vs but that Christ hath alway reigned in earth since he ascended into heauen. But if the godly had then sought any discernable forme with their eies, should they not byandby haue bin discouraged? And verily Hylarie accompted it euen already in his time for a most great fault, that beinge occupied with the foolish admiration of the dignity of Bishops, they marked not a deadly pestilence lurking vnder that visor. For thus he sayth: One thinge I warne you, beware of Antichrist: for you are ill taken with the loue of wals: ye do ill worship the Church of God in houses and buildinges: vnder them ye do ill thrust in the name of Peace. It is doutfull that in those Antichrist shall sitte? Mountaines and woods, and lakes, and prisons, and caues are safer for me. For in these the Prophetes when they were either abiding or throwen into them, did prophecy. But what doth the worlde at this day honor in his horned Bishoppes, but that it thinketh them to be holy prelates of religion,

Mat. 28 20.

1. King. 19. 11.

Contra Auxentium.

whom it ſeeth to be heades ouer great cities? Away therefore with
2.Tim.2 ſuch fooliſh eſteming. But rather let vs leaue this to the Lord, foraſ-
19. much as he alone knoweth who be his, & ſomtime alſo taketh away
from the ſight of men the outward knowledge of his Church. That
is (I graunt) a horrible vengeance of God vpon the earth. But if the
wickednes of men ſo deſerue, why do we ſeeke to withſtand the iuſt
vengeance of God? In ſuch wiſe the Lord hath in times paſt taken
vengeance of the vnthankefulneſſe of men. For becauſe they would
not receiue his trueth, and had quenched his light, he ſuffred them
being blinded in ſenſe, both to be mocked with lyes full of abſurdi-
ty, & to be drowned in deepe darkenes, ſo that there was no face of
the true Church to be ſene. Yet in the meane time he ſaued his both
being ſcattered abroade & lying hidden in the middeſt of errours &
darkeneſſe, from deſtruction. And no maruel. For he can skill to ſaue
both in the very confuſion of Babylon, & in the flame of the burning
ouen. But whereas they would haue the forme of the Church to be
iudged by I wote not what vaine pompous ſhew: how perillous that
is, I will rather point vnto than declare, leaſt I ſhoulde drawe out my
tale into infinite length. The Pope (ſay they) which holdeth the A-
poſtolike ſee, and the Biſhoppes that are annointed and conſecrate by
him, ſo that they be trimmed with fillets and miters, do repreſent the
Church, and ought to be taken for the Church: & therefore they can
not erre. How ſo? becauſe they are paſtors of the church, & cõſecrate
to the Lord. And were not Aaron and the other rulers of Iſraell alſo
Exo. 32 Paſtors? But Aaron & his ſonnes after that they were made prieſtes,
4. did yet erre when they made the calfe. After this reaſon, why ſhould
not the foure hundred Prophets which lyed to Achab, haue repre-
1Kin 22 ſented the Church. But the Church was on Micheas ſide, beinge in
11. Ier.18 deede but one man alone, and vnregarded, but out of whole mouth
18. came trueth. Did not the falſe prophetes in reſemblance beare both
the name and face of the Church, when they did with one violent
aſſault riſe vp againſt Ieremy, & with threatning boaſted that it was
not poſſible that the law ſhould periſh from the prieſt, counſell from
the wiſeman, the word from the Prophet? Ieremy alone was ſent a-
gainſt the whole company of the Prophetes, to declare from the
Lorde, that it ſhould come to paſſe, that the law ſhould periſhe from
the prieſt, counſell from the wiſeman, and the worde from the Pro-
phet. Did not ſuch a glifteringe ſhewe ſhine in that Councell which
the biſhops, Scribes, and Phariſees aſſembled, to take aduiſes toge-
ther for the killing of Chriſt. Now let them go and ſticke faſt in the
outward viſour, that they may make Chriſt and all the Prophetes of
God,

God, schismtikes: and on the other side make the ministers of Sathan, the instrumēts of the holy Ghost. If they speake as they thinke, let them faithfully answere me, in what nation and place they thinke that the Church remained since the time that by the decree of the Councel at Basile, Eugenius was thrust downe and depriued from the estate of Pope, and Aymee set in his place. They can not, though they woulde burst for it, deny that the Councell, for so much as concerneth outward solemnities, was lawfull, and summoned not onely of one Pope, but of two. Eugenius was there condemned of schisme, rebellion, and obstinacy, with the whole flocke of Cardinals and Bishops, which had with him practised the dissolution of the Councell. Yet afterward beinge borne vp by the fauour of Princes, he recouered his papacy safe againe. That election of Aymee, which had bin orderly made by the authority of a generall and holy Synode, vanished away in a smoke: sauinge that he himselfe was appeased with a Cardinalls hat, as it were a barking dog with a pece of bread cast vnto him. Out of the bosome of these heretikes, rebels, & obstinates, are proceeded all the Popes, Cardinalls, Bishops, Abbots, & Priestes that haue bin since. Here they are taken and can go no further. For, to whether side will they giue the name of the Church? Will they deny that the Councell was generall, which wanted nothinge to the outwarde maiestie: namely, which beinge solemnely summoned by two bulles, and well framed in the order of all thinges, continued in the same dignitie to the last ende? Will they confesse Eugenius with all his company a schismatike, by whom they are all sanctified? Therefore either lette them otherwise define the forme of the Church, or they all as many as are of thē shalbe of vs accompted schismatikes, which wittingly & willingly haue bin ordered of heretikes. If it had neuer before bin knowen, that the Church is not bounde to outward pompes, they themselues may be to vs a large proofe, which vnder that glorious title of the Church haue so longe so proudly boasted thēselues, whereas yet they were the deadly pestilences of the church. I speake not of their maners, and those tragicall doinges wherewith their whole life swarmeth full: because they say that they be the Pharisees which are to be heard, not to be followed. But if ye will spare some of your leasure to read our writings, you shall plainly know that the very doctrine, ȳ doctrine it selfe, for the which they say that they be the Church, is a deadly butchery of soules, the firebrand, ruine, & destruction of the Church.

Finally they do not vprightly enough, when they do spitefully rehearse howe great troubles, vprores, and cōtentions the preaching

of our doctrine hath drawē with it, and what fruites it nowe beareth in many. For the blame of these euels is vnworthily laide vpon it, which ought rather to haue bene imputed to ỳ malice of Satan. This is as it were a certaine naturall propretie of the word of God, that whensoeuer it riseth vp, Satan is neuer quiet or sleeping. This is the most sure and most trusty marke, whereby it is discerned from lieng doctrines, which do easily shewe forth themselues when they are receiued with fauorable eares of all men, and are heard of the world reioising at them. So in certaine ages past, when all thinges were drowned in deepe darkenesse, the Lorde of this world made a sport and a play in maner of all men, and lay idle and toke his pleasure like a certaine Sardanapalus in founde peace. For, what should he els do but laugh and play being in quiet and peasible possession of his kingdome? But when the light shining from aboue somwhat scattered abrode his darknesse, when that strong man troubled and assailed his kingdom, then he began to shake of his wonted drowsines, & hastily to arme himselfe. And first he stirred vp the force of men, whereby he might violently oppresse the truth beginning to shine. By which whē he nothing preuailed, he turned to suttle entrappings. He stirred vp dissentions and disagreements of doctrines by his Catabaptistes, and other monstruous lewde men, whereby he might darken it and at length vtterly quenche it. And nowe he cōtinueth to assaile it with both engines. For he trauaileth both by the force and power of men to plucke vp that seede, & with his darnell (as much as in him lieth) to choke it, that it may not growe & beare frute. But all this he doth in vaine, if we heare the warning of God, which both hath long before opened his craftes vnto vs, that he should not take vs vnware, & hath armed vs with sufficient defences against all his engins. But how great maliciousnesse is it to lay vpon the word of God the hatred either of the seditions, which noughty and rebellious men do stirre vp, or of the sectes which deceiuers do raise against it? Yet it is no new example. Elias was asked whether it were not he that troubled Israel. Christ was esteemed of the Iewes a seditious man. The Apostles were accused of making a cōmotion among the people. What other thing do they which at this day do father vpon vs all the troubles, vprores and cōtentions that boile vp against vs? But what is to be aunswered to such. Elias hath taught vs: namely that it is not we that scatter errors or stirre vp vprores: but it is they thēselues that wrastle against the power of God. But as that one thing alone is sufficient to beate backe their rasheneſſe, so againe we ought to mete with the weakenesse of other, who oftētimes happen to be moued with such offences,

and

and in their dismayeng to wauer. But let them, to the ende that they may not faint with this dismayeng and be discoraged, knowe that the Apostles in their time felte by experiēce the same things that nowe happen vnto vs. There were vnlerned and vnstedfast men, which wrested to their owne destruction, those things the Paul had written by the inspiration of God, as Peter saith. There were despisers of God, which when they heard that sinne abounded to the end that grace might more abounde, by and by obiected, We will then abide in sinne, that grace may abound. When they heard that the faithfull are not vnder the lawe, they by and by, answered, We will then sinne, because we are not vnder the lawe, but vnder grace. There were that accused him as an exhorter to euell. There entred priuily many false Apostles to destroy the Churches which he had builded. Some by enuie and contention, and not purely, yea and maliciously preached the Gospell, thinking to adde more affliction to his bandes. Somwhere the Gospell not much profited. All sought their owne, and not the thinges of Iesus Christ. Some wente backwarde, dogges to their vomite, and swine to their wallowing in the mire. The most parte did drawe the liberty of the Spirit to the licentiousnesse of the flesh. Many brethren crept in, by whom there came afterwarde great dangers to the godly. Amōg the brethren themselues were many striues raised vp. What should the Apostles haue done in this case? Should they not either haue dissembled for a time, or rather altogether haue geuen ouer and forsaken the Gospell which they sawe to be the sedeplott of so many contentions, the matter of so many dangers, the occasion of so many offences? No. But for helpe in such distresses this came in their minde that Christ is the stone of stombling and rocke of offence, set vnto the ruine and rising againe of many, and for a signe that should be spoken against. With which affiance they being armed went forward boldly through all dangers of vprores and offences. With the same thought we also ought to be vpholden, forasmuch as Paul testifieth that this is the perpetuall propretie of the Gospell, to be the sauor of death vnto death to thē ẏ perish, although it were ordeined to this vse that it should be the sauor of life vnto life, and the power of God vnto the saluation of the faithfull: which verily we should also feele, if we did not with our vnthākfulnes corrupt this so singular a benefit of God, & turne ẏ to our owne destruction which ought to haue bin to vs the only defence of our safetie.

2.Pet 16. Rom 1.&.

Philip 1.15.

Luk. 34.

2.Co 2.16.

But nowe I returne to you, my soueraigne Lorde. Let those false reportes nothing moue you, by which our aduersaries trauaill to cast you in feare of vs, with saying that by this newe Gospell (for so they

call it) nothing is hunted for and sought but fit occasion of seditions, and vnpunished libertie of vices. For our God is not the author of diuision, but of peace: and the sonne of God is not the minister of sinne, which came to destroy all the workes of the Deuill. And we are vnworthily accused of such desires, whereof we neuer gaue any suspition were it neuer so small. It is likely that we forsoth do practise the ouerthrowing of kingdomes, of whom there hath neuer bene heard any one sedicious word, whoes life hath euer bene knowen quiet and simple, when we liued vnder you, and which nowe being chaced from home yet cesse not to pray for all things prosperous to you and your kingdome. It is likely forsoth that we hunt for licentiousnesse of vices, in whoes behauors although many thinges may be founde faulty, yet there is nothing worthy of so great reproching: neither haue we with so ill successe (by the grace of God) profited in the Gospell, but that our life may be to these backbyters an examplar of chastitie, liberalitie, mercy, temperance, patience, modestie, and whatsoeuer other vertue. Verily it is by the proofe it selfe euidēt that we do vnfainedly feare and worshippe God, forasmuch as we desire that his name be halowed both by our life and our death, and enuy it selfe is compelled to beare of some of vs a witnesse of innocence & ciuile vprightnesse, in whom this onely thing was punished with death which ought to haue bene accōpted for a singular praise. But if any vnder pretence of the Gospell do stirre vp tumultes (as hetherto it hath not bene founde that there haue bene any such in your Realme) if any pretende the libertie of the grace of God to defende the licētiousnesse of their vices (of which sort I haue knowen many) there be lawes and penalties of lawes, by which they may according to their deseruinges be sharpely punished: yet so that in the meane time the Gospell of God be not euell spokē of for the wickednesse of naughty men. Thus haue you (O King) the venimous vniustice of the sclaunderors largely enough declared, that you may not with an eare of to easy beliefe bende to their reportes. I feare me also least it be to largely set out, forasmuch as this preface is in a maner come to the quantitie of a whole boke of defense. whereby I entended not to make a defense in deede, but onely to mollify your minde aforehande to geue audience to the disclosing of our cause: which your minde, though it be now turned away and estranged from vs, yea and enflamed against vs, yet we trust that we shall be able to recouer the fauor thereof, if you shall ones haue without displeasure and troublous affection red ouer this our confession, which we will to be in steede of a defence for vs to your maiesty. But if the whisperinges

inges of the malicious do so possesse your eares, that there is no place for accused men to speake for themselues: and if those outragious furies do still with your winking at them, exercise cruelty with prisonning, tormenting, cutting, and burning: we shall in dede, as shepe appointed to the slaughter, be brought to all extremities, yet so that in our patience we shall possesse our soules, and waite for the stronge hande of the Lord: which shall without dout be present in time, and stretch forth it selfe armed, both to deliuer the poore out of affliction, and to take vengeance on the despisers, which now triumphe with so great assuredness.

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

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

IOHN CALVINE TO THE READER.

AT the first setting out of this worke, because I did not loke for that successe, which the Lorde of his vnmeasurable goodnes hath giuē, I had (as mē vse to do in smal workes) for the more part lightly passed it ouer. But whē I vnderstode that it was receiued with that fauor of al the godly, which I neuer durst haue desired, much lesse haue hoped for: as I verily felt in my hart that much more was giuen to me than I had deserued, so I thought it should be a great vnthankefulnes if I shoulde not at the least after my sclēder ability endeuor to answere so fauorable affections toward me, & which of themselues prouoked my diligēce. And this I attempted not only in the second setting forth of it: but how oft since that time the worke hath bin emprinted, so oft it hath bin enriched with some encrease. But although I did not then repent me of the labor that I had employed: yet I neuer held my selfe contented till it was dispōsed into that order which is now set before you. Now I trust I haue giuē you that which may be allowed by all your iudgementes. Truely with how great endeuor I haue applied my selfe to the doinge of this seruice to the Church of God, I may bring forth for an euident witnesse, that this last winter, when I thought that the feuer Quartane had summoned me to death, how much more the sickenes enforced vpon me, so much lesse I spared my selfe, till I might leaue this booke to ouerliue me, which might make some part of thankefull recompense to so gentle prouoking of the godly. I had rather in dede it had bin done sooner: but it is soone enough if well enough. And I shall then thinke that it is come abroade in good season, when I shall perceiue that it hath brought yet more plentifull frute thā it hath done heretofore to the Church of God. This is my only desire. And truely full ill it were with me, if I did not, holding my selfe contented with the allowance of God alone, despise the iudgements of men, whether they be the foolish & froward iudgementes of the vnskilfull, or the wrōgfull & malicious of the wicked. For although God hath throughly settled my minde to the endeuor both of enlarging his kingdome, and of helping the commen profit: & though I am cleare in mine owne conscience, & haue himselfe & the Angels to witnesse with me, that since I tooke vpon me the office of a teacher in the Church, I haue tended to none other purpose

but

but that I might profit the Church in maintaining the pure doctrine of godlines: yet I thinke there is no man, that hath bin snatched at, bitten, & torne in sunder with moe sclaũders than I. When my epistle was now in printing, I was certainly enformed that at Augsburgh where the assẽbly of the states of the Empire was holden, there was a rumor spread abroad of my reuoltinge to the Papacy, and the same was more greedely receiued in the courtes of Princes than was meete. This forsooth is their thankefulnes who are not ignorant of many trialls had of my stedfastnes, which trialls as they shake of so fowle a sclaunder, so they should with all indifferẽt & gẽtle iudges haue defended me from it. But the Deuill with his whole route is deceiued if in oppressing me with filthy lies, he thinke that by his vniust dealinge I shalbe either the more discouraged or made the lesse diligent: because I trust that the Lord of his vnmeasurable goodnes will graunt me that I may with euen sufferance continue in the course of his holy calling. Whereof I giue to the godly readers a new proofe in this settinge foorth of this booke. Now in this trauaill this was my purpose so to prepare and furnish them that be studious of holy Diuinity to the reding of the word of God, that they may both haue an easie entry into it, and go forward in it without stumblinge: for I thinke that I haue in all pointes so knit vp together the summe of religion, and disposed the same in such order, that whosoeuer shall well haue it in minde, it shal not be hard for him to determine both what he ought chiefly to seeke in the Scripture, and to what marke to apply whatsoeuer is contained in it. Therefore, this as it were a way being once made plaine, if I shall hereafter set forth any expositions of Scripture, because I shall not neede to enter into long disputations of articles of doctrine, & to wander out into common places: I will alway knit them vp shortly. By this meane the godly reader shalbe eased of great paine and tediousnesse, so that he come furnished aforehande with the knowledge of this present worke as with a necessary instrument. But because the entent of this purpose, doth clearely as in mirrors appeare in so many commentaries of mine, I had rather to declare in deede what it is, than to set it out in wordes. Farewell frendly Reader, and if thou receiue any frute of my labors, helpe me with thy prayers to God our Father.

At Geneua the first day of August in the yeare. 1559.

Augustine in his vij. Epistle.

I professe my selfe to be one of the number of them, which wryte in profiting, and profit in writing.

VVHAT CHAPTERS ARE CONtained in the bookes of this Institution.

In the first booke which entreateth of the knowledge of God the Creator: Are contained xviij. Chapters.

1 THat the knoweledge of God, & of our selues, are thinges conioyned: & how they be lincked the one with the other.

2 What it is to knowe God, & to what ende tendeth the knowledge of him.

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

4 That the same knowledge is either choked or corrupted, partely by ignorance, & partly by malice.

5 That the knoweledge of God doth shiningely appeare in the making of the world, and in the continuall gouernment thereof.

6 That to attaine to God the creator, it is needefull to haue the Scripture to be our guide and maistresse.

7 By what testimonie the Scripture ought to be stablished, that is, by the witnesse of the holy Ghost, that the authority thereof may remaine certain: And that it is a wicked inuention to say that the credit thereof doth hange vppon the iudgement of the Church.

8 That so faras mans reason may beare, there are sufficient proues to stablish the credit of the Scripture.

9 That those fantasticall menne, which forsakinge Scripture, resorte vnto reuelation, do ouerthrowe all the principles of godlinesse.

10 That the Scripture, to correct all superstition, doth in comparison set ỹ true God against all the Gods of the Gentils, reckeninge him for none of them.

11 That it is vnlawful to attribute vnto God a visible forme, and that generally, they forsake God, so many as do erect to themselues any images.

12 That God is seuerally discerned from idols, that he may be only & wholly worshipped.

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

14 That the Scripture euen in the creatiõ of the world & of al things, doth by certaine markes put difference betwene the true God, and fained Gods.

15 What a one man was created: wherein there is entreated of the powers of the soule, & of the image of God, of free will, and of the first integritie of nature.

16 That God by his power doth nourish and maintaine the worlde, which himselfe hath created, & by his prouidence doth gouerne al the

partes

partes thereof.
17 Whereto and to what end this doctrine is to be applied, that we may be certaine of the profit thereof.
18 That God doth so vse the seruice of wicked men, and so boweth their mindes to put his iudgement in execution, that yet still himselfe remaineth pure from all spot.

In the second Booke which entreateth of the knowledge of God the Redemer in Christ, vvhich knovvledge vvas first opened to the fathers in the time of the lavve, and then to vs in the Gospell: Are conteined xvij. Chapters.

1 THat by Adamas sin and falling away, mankind became accursed, and did degenerate from his first estate: wherin is entreated of Originall sinne.
2 That man is nowe spoiled of the freedome of will, and made subiect to miserable bondage.
3 That out of the corrupt nature of mã procedeth nothing but damnable.
4 How God worketh in the hartes of men.
5 A confutation of the obiectiõs that are wont to be brought for the defence of free will.
6 That man being lost, must seke for redemption in Christ.
7 That the lawe was geuen, not to holde still the people in it, but to nourishe the hope of saluation in Christ vntill his comming.
8 An expositiõ of the Moral law.
9 That Christ although he was knowẽ to the Iewes vnder the law, yet was he deliuered onely by the Gospell.
10 Of the likenesse of the olde and newe Testament.
11 Of the difference of the one Testament from the other.
12 That it behoued, that Christ to performe the office of the Mediator, should be made man.
13 That Christ tooke vpon him the true substãce of ỹ flesh of man.
14 Howe the natures of the Mediator do make one person.
15 That we may knowe to what ende Christ was sent of his father, & what he brought vs: three things are principally to be considered in him, his Propheticall office, his kingdome, & his Priesthode.
16 Howe Christ hath fulfilled the office of Redemer, to purchase saluation for vs, wherein is entreated of his Death and Resurrection, and his Ascending into heauen.
17 That it is truely and properly sayd, ỹ Christ hath deserued Gods fauour and saluation for vs.

In the third Boke which entreateth of the maner howe to receiue the grace of Christ, and vvhat fruites come thereof to vs, and vvhat effectes followe of it: Are conteined xxv. Chapters.

1 THat those things which are spoken of Christ do profit vs, by secret working of the holy Ghost.

2 Of faith, wherin both is the definition of it, & the properties that it hath are declared.
3 That we are regenerate by faith, wherein is entreated of Repentance.
4 That all that the Sophisters babble in their Schooles of penance, is farre from the purenes of the Gospell: where is entreated of confession and Satisfaction.
5 Of the supplyings which they adde to satisfactions, as Pardons and Purgatory.
6 Of the life of a Christian man. And first by what arguments the scripture exhorteth vs thereunto.
7 The summe of a Christian life: where is entreated of the forsaking of our selues.
8 Of the bearing of the Crosse, which is a parte of the forsaking of our selues.
9 Of the meditation of the life to come.
10 Howe we ought to vse this present life, and the helpes therof.
11 Of the Iustification of faith, & first of the definitiō of the name and of the thing.
12 That to the ende we may be fully persuaded of the free Iustification, we must lifte vp our mindes to the iudgement seate of God.
13 That there are two things to be marked in free Iustification.
14 What is the beginning of Iustification, and the continuall proceding thereof.
15 That those things that are cōmonly boasted cōcerning the merites of workes, do ouerthrowe as well the praise of God in geuing of righteousnesse, as also the assurednesse of saluation.
16 A cōfutation of the slaunders, whereby the Papistes go about to bring this doctrine in hatred.
17 The agreemēt of the promises of the Lawe and the Gospell.
18 That of the reward, the righteousnesse of workes is ill gathered.
19 Of Christian liberty.
20 Of Prayer which is the chiefe exercise of faith, and whereby we daily receiue the benefites of God.
21 Of the eternall electiō, wherby God hath predestinate some to saluation, some other to destruction.
22 A cōfimation of this doctrine by the testimonies of Scripture.
23 A confutation of the slaunders, wherewith this doctrine hath alway bene vniustly charged.
24 That Election is stablished by the calling of God: & that the reprobate do bring vpō thēselues the iust destruction, to which they are appointed.
25 Of the last Resurrection.

In the fourth Booke which entreateth of the outward meanes or helpes vvhereby God calleth vs into the fellovvship of Christ, and holdeth vs in it: Are contained xx. Chapters.

1 OF the true Church with which we ought to keepe vnitie, bicause it is the mother of all the godly.

2 A cõpariſon of ỹ falſe Church with the true Church.
3 Of the teachers and miniſters of the Church, & of their Election and office.
4 Of the ſtate of ỹ olde Church, and of the maner of gouerning that was in vſe before the Papacy.
5 That the old forme of gouernment is vtterly ouerthowen by the tyranny of the Papacy.
6 Of the Supremacy of the See of Rome.
7 Of the beginning & encreaſing of ỹ Papacy of Rome, vntill it aduãced it ſelfe to this height, wherby both ỹ libertie of the Church hath bene oppreſſed, and all the right gouernment thereof ouerthrowen.
8 Of the power of the Church as touching the articles of faith: and with howe vnbrideled licentiouſneſſe it hath in the Papacy bene wreſted to corrupt all pureneſſe of doctrine.
9 Of Councells and of their authoritie.
10 Of the power in making of lawes wherein the Pope and his haue vſed a moſt cruell tyranny & butchery vpon ſoules.
11 Of the iuriſdiction of the Church, and the abuſe thereof, ſuch as is ſene in the Papacie.
12 Of ỹ diſcipline of ỹ Church, whereof the chiefe vſe is in the cenſures and excommunication.
13 Of vowes, by raſhe promiſing whereof eche man hath miſerably entangled himſelfe.
14 Of Sacramentes.
15 Of Baptiſme.
16 That the Baptiſme of Infants doth very well agree with the inſtitution of Chriſt, & the nature of the ſigne.
17 Of the holy Supper of Chriſt: and what it auaileth vs.
18 Of the Popiſhe Maſſe, by which ſacrilege ỹ ſupper of Chriſt hath not onely bene prophaned, but alſo brought to nought.
19 Of the fiue falſely named Sacramentes: where is declared, that the other fiue which haue bene hitherto commonly taken for Sacramentes, are not Sacramentes: and then is ſhewed what maner of things they be.
20 Of Ciuile gouernement.

THE FIRST BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, WHICH intreateth of the knowledge of God the Creator.

The first Chapter.

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

THE whole summe in a maner of all our wisdom, which onely ought to be accompted true and perfect wisdome, consisteth in two parts, that is to say, the knowledge of God, & of our selues. But wheras these two knowledges be with many bonds linked togither: yet whether goeth before or engendreth the other, it is hard to discerne. For first no man can looke vpō him selfe, but he must needes by and by turne all his senses to the beholding of God, in whom he liueth & is moued: because it is playne that those giftes wherwith we be indued are not of our selues, yea euen that that we haue being is nothing els but an essence in the one God. Finally, by these good thinges that are as by dropmeale powred into vs from heauen, we are led as it were by certaine streames to the spring head. And so by our owne needinesse, better appeareth that infinite plentie of good thinges that abideth in God. Specially that miserable ruine, whereinto the fall of the firste man hath throwen vs, compelleth vs to lift vp our eyes, not onely beyng foodeles and hungry, to craue from thence that which we lacke, but also being awakened with feare, to learne humilitie. For as there is found in man a certaine world of all miseries, & since we haue bene spoyled of the diuine apparell, our shamefull nakednesse discloseth an infinite heape of filthy disgracements: it must needes be that euery man be pricked with knowledge in conscience of his own vnhappinesse to make him come at least vnto some knowledge of God. So by the vnderstanding of our owne ignorance, vanitie, beggery weakenes, peruersnes, and corruption, we learne to reknowledge that no where else but in the Lord abideth the true light of wisdom, sound vertue, perfecte aboundance of all good thinges, and puritie of righteousnes. And so by our owne euils we are stirred to cōsider the good things of God: and we cannot earnestly

aspire towarde him, vntill we beginne to mislike our selues. For of all men what one is there, that would not willingly rest in him selfe? yea who doth not rest, so longe as he knoweth not him selfe, that is to say, so long as he is contented with his owne gifts, and ignorãt or vnmindfull of his owne misery? Therfore euery man is by the knowledge of him selfe, not onely pricked forward to seeke God, but also led as it were by the hand to finde him.

2 Agayne it is certaine, that man neuer commeth vnto the true knowledge of himselfe, vnles he haue first beholden the face of God, and from beholding therof do descend to looke into himselfe. For (such is the pride that is naturally planted in vs) we alway thinke our selues righteous, innocent, wise and holy, vntill that with manifest proues we be cõuinced of our vnrighteousnes, filthines, folly and vncleannes. But we are not conuinced therof, if we looke vpon our selues onely, & not vpon God also, who is the only rule wherby this iudgement ought to be tryed. For because we are naturally inclined to hypocrisie, therfore a certaine vayne resemblance of righteousnes doth aboundantly content vs in stead of righteousnes in deede. And because there appeareth nothing among vs, nor about vs, that is not defiled with much filthines, therfore that which is somewhat lesse filthy pleaseth vs as though it were most pure, so long as we holde our selues within the boundes of mans vnclennes. Like as the eye that is vsed to see nothing but black, thinketh that to be pure white, which yet is but darkish white, or browne. Yea, we may yet more playnely discerne by our bodily sense how much we are blinded in considering the powers of the soule. For if at midday we either looke down vpon the ground, or behold those thinges that rounde about lye open before our eyes, then we thinke our selues to haue a very assured and percing force of sight: but when we looke vp to the sunne, & behold it with fixed eyes, then that same sharpnesse that was of great force vpon the ground, is with so great brightnes byandby daseled and confounded, that we are compelled to confesse that the same sharp sight which we had in considering earthly things, when it commeth to the sunne is but meere dulnesse. Euen so commeth it to passe in weying our spirituall good things. For while we looke no further then the earth, so longe beyng well contented with our own righteousnes, wisdom and strength, we do sweetely flatter our selues, and thinke vs in maner halfe gods. But if we once beginne to rayse vp our thought vnto God & to wey what a one he is, and howe exact is the perfection of his righteousnes, wisedom and power, after the rule wherof we ought to be framed: then that which before dyd please vs in our selues with false pretence of

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righteousnes, shall become lothsom to vs as greatest wickednesse: thē that which did marueilously deceiue vs vnder colour of wisdom, shall stinke before vs as extreme folly: then that which did beare the face of strength, shal be proued to be most miserable weaknes. So slenderly doth that which in vs seemeth euen moste perfect, answere in proportion to the purenes of God.

3 Hereof proceedeth that trembling & amasednes, wherewith the scripture in many places reciteth that the holy men were striken and astonished so oft as they perceyued the presence of God. For when we see that they which in his absence did stād assured & vnmoued, so sone as he discloseth his glory, begin so to quake and are so dismayd, that they fall downe, yea are swalowed vp & in maner as destroyed with feare of death: it is to be gathered therby that man is neuer sufficiently touched and inwardly moued with knowledge of his owne basenes, vntill he haue compared himselfe to the maiestie of God. But of such dismaying we haue often examples both in the Iudges & in the Prophets: so that this was a common saying among the people of God: We shall dye because the Lord hath appeared vnto vs. And therfore the history of *Iob*, to throw men downe with knowledge of their owne folly, weaknes, & vnclennes, bringeth alway his principall proofe from describing Gods wisdom, strength and clennes. And that not without cause. For we see how *Abraham*, the nerer that he came to behold the glory of God, the better acknowledged himselfe to be earth and dust. We see how *Elias* could not abide to tary his comming to him with vncouered face: so terrible is the beholding of him. And what maie man do that is but corruption & a worme, when euē the Cherubins for very feare muste hide their faces? Euen this is it that the Prophet *Esay* speaketh of: The sunne shall blushe, & the moone shall be ashamed, when the Lord of hostes shall raigne, that is to say, when he displayeth his brightnes, and bringeth it nearer to sight, then in comparison thereof the brightest thing of all shall be darkened. But howsoeuer the knowledge of God and of our selues, are with mutuall knotte linked together, yet the order of right teaching requireth that first we intreate of the knowledge of God, and after come downe to speake of the knowledge of our selues.

Iud 13. 22. Esa.6.5 Ezc.2.1

Gen.18 17.

1.King 19.13. Esa 14. 23. Esa.2.10 and 19.

The second Chapter.

VVhat it is to knowe God, and to vvhat ende tendeth the knowledge of him.

I Meane by the knowledge of God, not only that knowledge, wherby we conceiue that there is some God, but also that, wherby we learne so much as behoueth vs to know of him, & as is profitable

for his glorie, finally ſo much as is expedient. For, to ſpeake properly, we can not ſay that God is knowen where there is no religion nor godlineſſe. But heere I do not yet touch that ſpeciall kinde of knowledge whereby thoſe men that are in themſelues reprobate and accurſed do conceiue God the redeemer in Chriſt the mediator: but I ſpeake onely of that firſt and ſimple maner of knowledge, whervnto the very order of nature would haue led vs, if Adam had continued in ſtate of innocēcie. For although no man, ſith mankinde is in this ruine, can perceiue God to be eyther a father, or author of ſaluation, or in any wiſe fauourable, vnles Chriſt come as a meane to pacifie him tōwarde vs: yet it is one thing to feele that God our maker doth by his power ſuſtaine vs, by his prouidence gouerne vs, by his goodnes nouriſh vs, & endue vs with all kinds of bleſſings: & an other thing to embrace the grace of reconciliatiō offered vs in Chriſt. Wheras therfore the Lord firſt ſimply appeareth as well by the making of the world, as by the generall doctrine of the ſcripture, to be the Creator, & then in the face of Chriſt to be the redeemer: hervpō ariſe two ſorts of knowing him, of which the former is now to be intreated of, & then the other ſhall orderly follow in the place fit for it. For although our mind can not conceiue the knowledge of God, but that it muſt giue to him ſome kind of worſhip, yet ſhall it not be ſufficient ſimply to know that it is he only that ought to be honored & worſhipped of all men, vnles we be alſo perſwaded that he is the foūtaine of all good things, to the end that we ſhould ſeeke for no thing elſewhere but in him. I meane hereby, not only for that as he hath once created this world, ſo by his infinite power he ſuſteineth it, by his wiſdom he gouerneth it, by his goodnes he preſerueth it, & ſpecially mankind he ruleth by his righteouſnes & iudgement, ſuffreth by his mercy, & ſauegardeth by his defence: but alſo becauſe there can no where be found any one drop either of wiſdom, or of light, or of righteouſnes, or of power, or of vprightnes, or of ſincere truth, which floweth not frō him or whereof he is not the cauſe: to this end verely, that we ſhould learne to looke for & craue all theſe things at his hand, & with thankſgeuing accompt them receiued of him. For this feeling of the powers of God is to vs a mete ſcholemaſter of godlines, out of which ſpringeth religion: Godlines I call a reuerence of God ioined with loue of him which is procured by knowledge of his benefits. For men will neuer with willing obedience ſubmit thē ſelues to God, vntill they perceiue that they owe all things to him, that they are nouriſhed by his fatherly care, that he is to them the author of all good things, ſo that nothing is to be ſought elſewher than in him. Yea they will neuer yeld thēſelues truely & with all their

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heart wholely to him, vnles they assuredly beleue that in him is perfect felicitie reposed for them.

2 Therfore they do but trifle with vaine speculations, which in entreating of this question, do make it their purpose to discusse, what thing God is, where it rather behoueth vs to know what maner one he is, and what agreeth with his nature. For to what end serueth it to confesse as Epicure doth, that ther is a God which doth only delight him selfe with idlenes, hauing no care of the worlde? Finally, what profiteth it to knowe such a God with whom we may haue nothing to do? But rather the knowledge of him ought to serue to this ende, first to frame vs to feare & reuerence: then that by it guiding and teaching vs, we may learne to craue all good things at his hand, & to accompt them receiued of him. For how can any thought of God enter into thy mind, but that thou must therwithall byandby thinke, that forasmuch as thou art his creature, therfore thou art of right subiect and bound to his authoritie, that thou oweſt him thy life, that whatsoeuer thou enterpriseſt, whatsoeuer thou doeſt, ought to be directed to him? If this be true, then truely it foloweth that thy life is peruersely corrupted if it be not framed to obeying of him, forasmuch as his will ought to be our law to liue by. Agayn, thou canst not cleerely see him, but that thou must needes know that he is the fountain and originall of all good things, wherevpon should grow both a desire to cleaue vnto him, and an assured trust in him, if mans owne corruptnes did not drawe his minde from the right searching of him. For first of all, the godly minde doth not as by a dreame imagine to her selfe any God at aduenture, but stedfastly beholdeth the onely one and true God: and doth not falsely forge of him whatsoeuer her selfe liketh, but is content to beleeue him to be such a one as he discloseth himselfe, and doth alway with greate diligence beware that with presumptuous rashnesse she passe not beyond his wil, and so wander out of the way. And when she so knoweth him, because she vnderstandeth that he gouerneth all thinges, she assuredly trusteth that he is her safekeeper and defender, and therefore wholely committeth her selfe to his fayth? Because she vnderstandeth that he is the author of all good things, therefore if any thing trouble her, or if shee want any thing, byandby she flyeth to him for succour, looking for helpe at his hand. Because shee is perswaded that he is good and mercifull, therefore with assured confidence shee resteth on him, and doubteth not in all her euills to finde readie remedy in his mercifull kindnesse. Beceause shee knoweth him to be her Lord and father, therefore shee determineth that he is worthy that shee should in all thinges haue regard

to his authoritie, reuerence his maiestie, procure the aduauncement of his glorie,and obey his commaundements. Becauſe ſhee ſeeth that he is a ryghteous Iudge, & armed with his ſeueritie to puniſh ſinners, therefore ſhe alway ſetteth his iudgement ſeare before her eyes, and with feare of him withdraweth & reſtrayneth her ſelfe from prouoking his wrath.Yet is ſhe not ſo afraide with the feeling of his iudgement, that ſhee would conuey her ſelfe from it, although there were a way open to eſcape it: but rather ſhee doth no leſſe loue him,whyle he extendeth vengeance vpon the wicked, than while he is beneficiall to the godly, foraſmuch as ſhe vnderſtãdeth that it doth no leſſe belong to his glory that he hath in ſtore puniſhment for the wicked and euill doers,than that he hath reward of eternal life for the righteous. Moreouer ſhee doth not for onely feare of puniſhment refraine her ſelfe from ſinning : but becauſe ſhee loueth and reuerenceth him as her father,attendeth on him and honoreth him as her Lord,therefore although there were no hell at all, yet ſhee dreadeth his only diſpleaſure. Nowe behold what is the pure and true religion,euen faith ioyned with an earneſt feare of God : ſo that feare may contayne in it a willing reuerence , and drawe with it a right forme of worſhipping ſuch as is appointed in the lawe. And this is the more heedfully to be noted,becauſe all men generally do worſhip God,but fewe doe reuerence him, while ech where is great pompous ſhewe in Ceremonies, but the purenes of hart is rare to be found.

3 Truely,they that iudge rightly,will alway hold this for certaine, that there is grauen in the mindes of men a certaine feeling of the Godhead, which neuer can be blotted out. Yea that this perſwaſion, that there is a God,is euen from their generation naturally planted in them, and deepely rooted within their bones, the very obſtinacie of the wicked is a ſubſtantiall witneſſe, which with their furious ſtriuing yet can neuer winde themſelues out of the feare of God . Althoughe *Dirigoras* and ſuch other doe ieſt and laugh at all that hath in all ages bene beleeued concerning religion: although *Dyoniſius* doe ſcoffe at the heauenly iudgemẽt: yet that is but a laughter from the teeth forward,becauſe inwardly the worme of conſcience gnaweth thẽ much more ſharpely than all hot ſearing irons. I alleage not this that *Cicero* ſayth,that errors by continuance of time growe out of vſe,& religion daily more and more encreaſeth and waxeth better . For the worlde (as a litle hereafter we ſhall haue occaſion to ſhew)trauaileth as much as in it lieth to ſhake of all knowledge of God , and by all meanes to corrupt the worſhipping of him But this only I ſay, that whẽ the dull hardnes,which the wicked doe deſirouſly labor to get to deſpiſe God with-

withall, doth lie piningly in their harts, yet the ſame feeling of God, which they woulde moſt of all deſire to haue vtterly deſtroyed, liueth ſtill, and ſometime doth vtter it ſelfe: whereby we gather that it is no ſuch doctrine as is firſt to be learned in ſchooles, but ſuch a one wherof euery man is a teacher to himſelfe euen from his mothers womb, & ſuch a one as nature ſuffreth none to forget, although many bend all their endeuoure to ſhake it out of their minde. Now, if all men be borne & do liue to this end, to know God, & the knowledge of God is but fickle and lightly vaniſheth away, vnleſſe it proceede thus farre: it is euident, that they all ſwarue out of kinde from the lawe of theyr creation, that doe not direct to this marke all the whole thoughts & doings of their life. Of which the Philoſophers themſelues were not ignorant. For *Plato* ment nothing elſe, when he oftentimes taught, that the ſoueraign good of the ſoule is the likeneſſe of God, when the ſoule hauing throughly cõceiued the knowledge of him is wholely transformed into him. Therefore very aptly doth *Grillus* reaſon in *Plutarche*, where he affirmeth, that men, if religion be once taken frõ their life, are not only nothing better than brute beaſts, but alſo many waies much more miſerable, for that being ſubiect to ſo many ſorts of euils they continually draw forth a troubleſome vnquiet life: and that therfore the worſhipping of God is the only thing that maketh them better than brute beaſtes, by which alone they aſpire to immortality.

In Phedrone & theetero.

The iij. Chapter.

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

WE hold it out of controuerſie, that there is in the mind of man, euen by naturall inſtinction, a certaine feeling of the Godhead. For to the ende that no man ſhould flee to the pretence of ignorãce, God himſelfe hath planted in all men a certaine vnderſtanding of his diuine maieſtie: the remembrance whereof, with powring in now and then as it were new droppes, he continually reneweth: that when all, not one excepted, do know that there is a God, and that he is their maker, they may all be condemned by their owne teſtimonie, for that they haue not both worſhipped him, and dedicate their life to his will. But truely if the not knowing of God be any where to be found, it is likely that there can no where elſe be any example of it more thã among the groſſeſt ſorts of peoples and furtheſt from ciuill order of humanitie. But (as the heathen man ſayeth) there is no nation ſo barbarous, no kinde of people ſo ſauage, in whom reſteth not this perſuaſion that there is a God. And euen they that in other parts of their life ſeeme very litle to differ

Cicero de nat. Deorũ.

from brute beastes, yet do continually keepe a certaine seede of Religion. So throughly hath this common principle possessed all mens mindes, and so fast it sticketh within all mens bowels. Sith then from the beginning of the world there hath bin no countrey, no Citie, yea no house, that could be without religion, in this is emplied a certaine secret confession that a feeling of the Godhead is written in the hearts of all men. Yea and idolatrie it selfe is a substantiall proofe of this persuasion. For we know how vnwillingly man abaseth him selfe to honor other creatures aboue himselfe. Therefore when he had rather worship a block and a stone, than he would be thought to haue no God, it appeareth that this imprinted persuasion of God is of most great force, which is impossible to be raced out of the mind of man, that it is much more easie to haue the affectiō of nature broken, as in deede it is broken whē mā from his own natural swelling pride of his own will stoupeth downe euen to the basest creatures to honor God.

2 Wherfore it is most vayne which some doe say, that religion was deuised by the sutteltie and craft of a few, by this policie to keepe the simple people in awe, whereas they them selues that procured other to worship God, beleeued nothing lesse than that there was any God at all. I graunt in deede that suttle men haue inuented many things in religion, whereby to bring the people to a reuerēce, and cast them in a feare, to make their minds the more pliable to obedīēce: But this they could neuer haue brought to passe, vnles the mindes of men had bin already before hand perswaded that there was a God, out of which persuasion as out of seede springeth that ready inclinatiō to religion. Neither is it likly that euē they which suttelly deceiued the simple sort with colour of religion, were them selues altogether without knowledge of God. For though in times past there haue bene some, and at this day there arise vp many, that denie that there is any God: yet whether they will or no, they oftentimes feele that which they are desirous not to know. We reade of none that euer did breake forth into more presumptuous and vnbridled despising of God, than Caius Caligula: yet none more miserably trembled when any token of Gods wrath appeared. And so agaynste his will he quaked for feare of him whom of wilfull purpose he endeuored to despise. And the same may a man commonly see to happen to such as he was. For the bolder despiser of God that any man is, the more is he troubled at the very noyse of the falling of a leafe. And whence commeth that, but from the reuengement of Gods maiestie, which doth so much the more vehemently strike their consciences as they more labor to flie away from it? They do in deede looke about for all the starting holes that

may

may be, to hide them ſelues from the preſence of the Lord: but whether they will or no, they are ſtill holden faſt tyed. For howſoeuer ſometime it ſeemeth to vaniſh away for a moment, yet it oft returneth againe, and with new aſſault doth runne vpon them: ſo that the reſt which they haue, if they haue any at all, from torment of conſcience, is much like to the ſleepe of drunkards or frantike men, which euen while they ſleepe do not quietly reſt, becauſe they are at euery momẽt vexed with horrible and dreadfull dreames. Therefore the very vngodly themſelues ſerue for an example to proue that there alway lyueth in all mens mindes ſome knowledge of God.

The iiij. Chapter.

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

BVt as experience teacheth that God hath ſowen the ſeede of religion in all men, ſo ſcarcely may be founde the hundreth mã, that hauing it conceyued in his heart doth cheriſh it, but no mã in whom it ripeneth, ſo far is it of that any frute appeareth in due time. Therefore whether it be that ſome become vaine in theyr owne ſuperſtitions, or that ſome do of ſet purpoſe maliciouſly reuolt from God, yet all doe runne out of kind from the true knowledge of him. So commeth it to paſſe that there remaineth no true godlineſſe in the worlde. But whereas I ſayd that ſome by error fall into ſuperſtition, I meane not thereby as though their ſimplicity might excuſe them from blame, becauſe the blindneſſe that they haue, is commonly alway mingled both with proud vanity, & with ſtubborneſſe. Vanity and the ſame ioyned with pride appeareth in this, that they miſerable men both in the ſeeking of God do not climbe aboue thẽſelues as they ought to haue done, but meaſure him according to the proportion of their owne fleſhly dulneſſe, and alſo neglecting the ſound manner of ſearching for him, do curiouſly fly to vayne ſpeculations. And ſo they conceiue him not ſuch a one as he offreth himſelfe, but do imagine him ſuch a one as of their owne raſhe preſumption they haue forged him. Which gulfe being once opened, what way ſoeuer they ſtirre their feete, they muſt needes alway run hedlong into deſtruction. For whatſoeuer afterward they goe about toward the worſhipping or ſeruice of God, they can not accompt it done to him, becauſe they worſhip not him, but rather the deuiſe of their own heart, & their owne dreame in ſteade of him. This peruerſnes doth *Paule* expreſſely touche, where he ſayth, that they were made fooles when they coueted to be wiſe. He had before ſayd, that they were Rom. 1. 22.

made vaine in their imaginations : but least any man should thereby excuse them from blame, he addeth further, that they are worthily blinded because not contented with sobrietie, but presumptuously taking vpon themselues more than they ought, they wilfully bring darknesse vpon them, yea with vaine & froward pride do make themselues fooles. Wherupō followeth, that their foolishnes is not excusable, wherof the cause is not only vaine curiosity, but also a gredines to knowe more than is meete for them, ioyned with a false confidence.

2 As for this that *Dauid* sayth, that the wicked & mad mē thinke
Psa. 14. 1. in their hearts, that there is no God: First that is meant only of those that choking the light of nature, do of purpose make themselues senseleſſe, as we shall see againe a litle hereafter. Euen as we see that many after that they haue bin hardened with boldenesse and custome of sinning, do furiously put from them all the remembrance of God which yet is by very feeling of nature inwardly ministred vnto their mindes. Nowe *Dauid*, to make their madnes the more detestable, bringeth them in as though they precisely denied, that there is any God: although they take not from him his being, but because in taking from him his iudgement and prouidence, they shut him vp idle in heauen. For whereas nothing les agreeth with the nature of God, than to throw away the gouernement of the world, and leaue it to fortune, to winke at the sinnes of men, so as they may liue in licentious outrage vnpunished: whosoeuer he be that quenching the feare of the heauenly iudgement, doth carelesly folow his owne affections, he denieth that there is a God. And this is the iust vengeance of God, to draw a fatnes ouer their hartes, so that the wicked when they haue once closed their eyes, euen in seeing may not see. And *Dauid*
Psa. 30. 6. 2. in an other place is the best expounder of his owne meaning, where he sayeth: That the feare of God is not before the eyes of the wicked:
Psa. 10. 11. Again, that in their euill doinges they proudly reioyce at them selues, because they persuade themselues, that God doth not loke vpon them. Therfore although they be compelled to acknowledge some God, yet they do rob him of his glorie, in withdrawing frō him his power. For
2. Tim. 1 13. as God (as *Paule* witnesseth) cannot denie himselfe, because he continually abideth like himselfe: so is it truely sayd, that these men in faining God to be a dead and vaine image doe denie God. Moreouer it is to be noted that although they wrastle against their own naturall feeling, and do desire not onely to shake out God from thence, but also to destroy him in heauen: yet their dull hardnes can neuer so sarre preuaile, but that God sometime draweth them backe to his iudgement seat. But forasmuch as they are not withholden with any fear

from

from running violently againſt God:therefore it is certaine that there raigneth in them a brutiſh forgetfulnes of God, ſo long as that blind pang of rage doth ſo forciblie carie them.

3 So is that vaine defenſe ouerthrowne, which manie are wont to pretende for excuſe of their ſuperſtition. For they thinke, that any deuotion to religion ſuffiſeth, whatſoeuer it be,though it be neuer ſo much contrarie to order and truth. But they conſider not, that true religion ought to be framed according to the will of God,as by a perpetuall rule:and that God himſelfe abideth alway like himſelfe,and is no imagined Ghoſt or fantaſie,that maie be diuerſly faſhioned after euery mannes liking. And truely we may plainly ſee with how lying deceites ſuperſtition mocketh God, while ſhe goeth about to do him pleaſure. For catching holde of thoſe thinges in a manner only,which God hath teſtified that he careth not for, ſhe eyther contemptuouſly vſeth, or openly refuſeth thoſe things that he appoynteth and ſayeth to be pleaſant vnto him. Therfore whoſoeuer do ſet vp new inuented formes of worſhipping God,they worſhip & honor their own doting deuiſes: becauſe they durſt not ſo trifle with God, vnles they had firſt fayned a God agreeing with the follies of the trifeling toyes. Wherefore the Apoſtle pronounceth,that that vnſtayed and wandering opinion of the maieſtie of God, is a very not knowing of God. When (ſayeth he)ye knewe not God,ye ſerued them that in nature were no gods. And in an other place he ſayeth that the Epheſians were without a God at ſuch time as they ſtrayed from the right knowledge of the one God. And at leaſt in this caſe,it differeth not much,whether thou beleue one God or many, becauſe in both caſes thou departeſt from & forſakeſt the true God:whom whē thou haſt once forſaken,there is nothing left with thee but a deteſtable Idol. It foloweth therfore,that we muſt determine with Lactantius, that there is no lawfully allowable religion,but that which is ioyned with truth.

Ga.4.8.

Ep.2.12

4 There is alſo a ſecond fault, that they neyther haue at any time any conſideration of God,but againſt their wills,nor do approche toward him, till for all their holding backe they be forcibly drawen to him: and euen then alſo they haue not a willing feare that proceedeth from reuerence of Gods maieſtie,but onely a ſeruile and conſtrayned feare, which the iudgement of God wringeth out of them: which iudgement becauſe they can not eſcape, therfore they dread it,but yet ſo as therwithall they abhorre it. And ſo that ſaying of Statius, that feare firſt made gods in the world,may be fitly ſpoken of vngodlineſſe, and of this kinde of vngodlines onely. They that haue a minde abhorring from the iuſtice of God, do hartily wiſh to haue his throne of

iudgement ouerthrowen, which they know to ſtand for puniſhment of offences agaynſt his iuſtice by which affectiō they warre againſt God, who can not be without his iudgement. But when they vnderſtand that his power impoſſible to be auoyded, hangeth ouer them: becauſe they can neyther by force remoue it, nor by flight eſcape it, therefore they feare it So leaſt they ſhould in all things ſeeme tò deſpiſe him, whoſe maieſtie ſtill preſſeth vpon them, they vſe a certaine outward forme of religion, ſuch as it is: but in the meane tyme they ceaſe not to defile them ſelues with all kinde of vices, to ioyne outragious miſcheues to miſcheues, vntill they haue in all pointes violate the holy lawe of the Lord, and deſtroyed his whole ryghteouſneſſe or at leaſt they are not ſo holden backe with that fayned feare of God, but that they ſwetely reſt in their ſinnes, and flatter themſelues, and had rather to folow the intemperāce of their fleſh than reſtraine it with the bridle of the holy Ghoſt. But foraſmuch as the ſame is but a voyde and lying ſhadowe of religion, yea ſcarcely worthy to be called a ſhadow: hereby againe is eaſily gathered howe much the true godlines, which is powred onely into the heartes of the faithfull, I meane that out of which religion ſpringeth, doth differ from this confuſe knowledge of God. And yet the hypocrites would obtaine by crooked compaſſes to ſeeme nygh vnto God, whom they flye from. For whereas there ought to haue bin one continuall vnbroken courſe of obedience in their whole life, they in a maner in all their doinges careleſſely rebelling againſt him, labour with a fewe ſacrifices to appeaſe him. Whereas they ought to haue ſerued him with holines of life and ſincereneſſe of heart, they inuent triflings and obſeruāces of no value, to procure his fauour withall: yea they do the more licentiouſly lye dull in their owne dreggs, becauſe they truſt that they may be diſcharged againſt him with their owne mockeries of propiciatory ſatisfactions. Finally whereas their affiaunce ought to haue bin faſtened in him, they neglecting him do reſt in themſelues, or in creatures. At length they entangle themſelues with ſuch a heape of errors, that the darke miſt of malice doth choke, and at laſt vtterly quench thoſe ſparkes, that glimmeringly ſhined to make them ſee the glory of God. Yet that ſeede ſtill remaineth which can by no meane be plucked vp by the roote, to beleue that there is a certaine godhead: but the ſame ſeede is ſo corrupted, that it bringeth forth of it none other but very euill frutes. Yea therby is that which I trauaile to proue more certainly gathered, that there is a feeling of godhead naturally grauen in the heartes of men, foraſmuch as the very reprobate themſelues are of neceſſity enforced to confeſſe it. In quiet proſperitie they pleaſantly mocke at God, yea they are full of

talke

talke and prating to diminish the greatnesse of his power: but if once any desperation touche thē, it stirreth them vp to seeke the same God, and ministreth them sodaine short prayers: by which it may appeare, that they were not vtterly ignorant of God, but that the same which ought sooner to haue bene vttered, was by obstinacie suppressed.

The fifth Chapter.

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

MOreouer because the furthest ende of blessed life standeth in the knowledge of God: that the way to felicitie should be stopped to none, therfore God hath not only planted in the minds of men that seede of religion which we haue spoken of, but also hath so disclosed himselfe in the whole workemanship of the world, and daily so manifestly presenteth himselfe, that men can not open their eyes but they must needs behold him. His substāce in deede is incomprehensible, so that his diuine maiestie farre surmoūteth all mens senses: but he hath in all his works grauen certaine marks of his glorie, and those so plaine and notably discernable, that the excuse of ignorance is taken away from mē, be they neuer so grosse and dull witted. Therefore the Prophet rightfully crieth out, that he is clothed with light as with a garment: as if he should haue sayd, that then he first began to come forth to be seene in visible apparel, since the time that he first displaied his ensignes in the creatiō of the world, by which euen now what way soeuer we turne our eies, he appeareth glorious vnto vs. In the same place also the same Prophet aptly compareth the heauens as they be displaied abrod, to his royall pauillion: he sayth that he hath framed his parlours in the waters, that ȳ cloudes are his chariots, that he rideth vpon the wings of the windes, that the winds and lightnings are his swift messengers. And because the glory of his power and wisdom doth more fully shine aboue, therefore commonly the heauen is called his pallace. And first of all, what way soeuer thou turne thy eyes, there is no peece of the world be it neuer so small, wherein are not seene at least some sparkles of his glory to shine. But as for this most large and beutifull frame, thou canst not with one viewe peruse the wide compasse of it, but that thou must needs be on euery side ouerwhelmed with the infinite force of the brightnes thereof. Wherefore the author of the Epistle to the *Hebrues* doth very well call the ages of the worlde the spectacle of inuisible thinges, for that the so orderly framing of the worlde serueth vs for a mirror wherein we may behold God which otherwise is inuisible.

Psa.104 2.

He.11.3.

For which cause the Prophet assigneth to the heauenly creatures a language that all nations vnderstand, for that in them there is a more euident testification of the Godhead, than that it ought to escape the consideration of any nation be they neuer so dull. Which thing the Apostle declaring more plainly sayth that there is disclosed vnto men so much as was behouefull to be knowen concerning God: because all men without exception, do throughly see his inuisible things euen to his very power and Godhead, which they vnderstand by the creation of the world.

Psa.19.1

Ro.1.19

2 As for his wonderfull wisdom, there are innumerable proues both in heauen and in earth that witnesse it: I meane not only that secreter sort of thinges, for the nerer marking whereof *Astrologie*, *Phisike*, and all naturall Philosophie serueth, but euen those things that thrust them selues in sight of euerie one, euen of the rudest vnlearned man, so that men can not open their eyes but they must needs be witnesses of them. But truely they that haue digested, yea or but tasted the liberall arts, being holpen by the ayd thereof do proceede much further to looke into the secrets of Gods wisdom. Yet is there no man so hindred by lacke of knowledge of those arts, but that he throughly seeth aboundantly enough of conning workemanship in Gods works, to bring him in admiration of the workeman thereof. As for example: to the searching out of the mouings of the starres, appointing of their places, measuring of their distances, & noting of their properties, there needeth art and an exacter diligence: by which being throughly perceiued, as the prouidence of God is the more manifestly disclosed, so it is conuenient, that the mind rise somewhat the hier thereby to behold his glory. But forasmuch as the vnlearned people, yea and the rudest sort of them, such as are furnished with the only helpe of theyr eyes, can not be ignorant of the excellencie of Gods cunning workemanship, which in this innumerable and yet so seuerally well ordered and disposed variety doth of it selfe shewe forth it selfe: it is euident that there is no man to whom God doth not largely open his wisdom. Likewise it requireth a singular sharpenes of wit, to wey with such cunning as *Galen* doth, the knitting together, the proportionall agreement, the beautie, and vse in the frame of mans body: but by all mens confession, the body of man doth vtter in very shewe of it selfe so cũning a compacting together, that for it the maker of it may worthily be iudged wonderfull.

In libr. de vsu part.

3 And therefore certaine of the Philosophers in olde time did not without cause call man a litle world, because he is a rare representation of the power, goodnesse, and wisdom of God, and conteineth in him selfe

ſelfe miracles enowe to occupie our mindes, if we will be content to marke them. And for this reaſon *Paul*, after that he had ſayd that the very blind men may find out God by groping for him, byandby ſayth further, that he is not to be ſought farre of, becauſe all men do feele vndoutedly within themſelues the heauenly grace wherewith they be quickned. But if we neede to go no further than ourſelues, to finde and take hold of God: what pardon ſhall his ſlouthfulnes deſerue that will not vouchſafe to deſcend into himſelfe to finde God? And the ſame is the reaſon why *Dauid*, when he had ſhortly ſpoken in the aduancement of the wonderfull name & honor of God that do euery where glorioufly ſhine, byandby crieth out: What is man that thou art mindfull of him? Againe, out of the mouth of infantes and ſucking babes thou haſt ſtabliſhed ſtrength. For ſo he pronounceth that not only in the whole kinde of man is a mirror of the workes of God, but alſo that the very infantes, while they yet hang on their mothers breſtes, haue tongues eloquent enough to preache his glory, ſo that there nedeth no other orators. And therefore he douteth not to ſet their mouthes in the vauwarde, as being ſtrongly armed to ſubdue their madneſſe that would according to their deuiliſh pride couet to extinguiſh the name of God. And hervpon riſeth that which *Paul* allegeth out of *Aratus*, that we are the offspring of God: becauſe he garniſhing vs with ſuch excellencie, hath teſtified that he is our father. Like as euē by cōmon reaſon, & as it were by information of experience, the prophane Poets called him the father of men. And truly no mā will aſſentingly and willingly yeelde him ſelfe to ſerue God, but he that hauing taſted his fatherly loue, is mutually allured to loue and worſhip him.

Act. 17. 27.

Pſa. 8. 5

Act. 17. 28.

4 And here is diſcloſed the foule vnthankfulneſſe of men, which while they haue within them ſelues a workehouſe glorioufly furniſhed with innumerable workes of God, and alſo a ſhop ſtuffed with ineſtimable plentie of riches, and whē they ought to burſt forth into prayſing of him, are contrariwiſe puffed vp and doe ſwell with ſo much the greater pride. They feele how diuerſly in maruelous wiſe God worketh in them: they are taught by experience it ſelfe, how great variety of gifts they poſſeſſe by his liberalitie: whether they will or no, they are enforced to knowe that theſe are the tokens of his godhead: and yet they ſuppreſſe it cloſe within them. Truely they nede not to goe out of them ſelues, ſo that they would not in preſumptuoufly taking vpon them ſelues that which is giuen from heauen, bury within the ground that which brightly giueth light to their minds to ſee God. But euen at this day the earth beareth many mōſterous ſpirites, which ſticke not to abuſe the whole ſeede of Godhead that is ſowen in mās

nature, and to emploie it to oppresse the name of God. How detestable, I pray you, is this madnes, that man finding God a hundred times in his body and his soule, should by the very same pretence of excellence deny that there is a God? They will not say, that they are by chaunce made different from brute beast. But they pretend a cloke of nature, whom they accompt the maker of all things, and so do conuey God away. They see that exquisite workmãship in all their members, from their mouth and their eyes euen to the nailes of their toaes, and yet here also they put nature in place of God. But specially the so swift motions, the so excellent powers, the so rare gifts of thē soule, do represent a diuine nature that doth not easily suffer it selfe to be hid: vnlesse the Epicureans like the Giauntes Cyclopes would bearing them selues bold vpon this hie degree outrageously make warre against God. Do the whole treasures of the heauenly wisdom so meete together, to rule a worme of fiue feete long: and shall the whole vniuersalitie of the world be without this prerogatiue? First to agree that there is a certaine instrumental thing that aunswereth to all the parts of man, doth so serue nothing at all to obscure the honour of God, that it rather doth more gloriously set it out. Let Epicure aunswere me, what meeting of vndiuisible bodies, boiling the meat and drinke in man, doth dispose part into excrements and part into blood, and bringeth to passe that there is in all the members of man such an endeuoring to do their office, euen as if so many seuerall soules did by common aduise rule one bodie.

5 But I haue not nowe to do with that stie of swine. I rather speake vnto them, that being geuen to suttelties would by croked conueyance wryth that cold saying of *Aristotle*, both to destroy the immortalitie of the soule, and also to take from God his right. For because there are instrumentail powers of the soule, by pretence thereof they bind the soule to the body, that it can not continue without the body & with prayses of nature they do as much as in them is, suppresse the name of God. But the powers of the soule are farre from being enclosed in those exercises that serue the body. For what pertaineth it to the body, for a man to measure the skie, to gather the number of the starres, to learne the greatnesse of one, to know what space they be distant one from an other, with what swiftnesse or slownesse they go their courses, how many degrees they decline this way or that way? I graunt in deed that there is some vse of Astrologie: but my meaning is onely to shew that in this so depe searching out of heauenly things, it is not an instrumental measuring, but that the soule hath her offices by it self seuerall frō the body. I haue shewed one example, by which

it shalbe

it ſhalbe eaſie for the readers to gather the reſt. Truely the manifold nimbleneſſe of the ſoule, by which it ſurueieth both heauen & earth, ioyneth things paſt with things to come, kepeth in memorie things heard long before, and expreſſeth ech thing to it ſelf by imagination, alſo the ingeniouſnes by which it inuēteth things incredible,& which is the mother of ſo many maruelous arts, are ſure tokens of diuine nature in man. Beſide that, euen in ſleeping it doth not onely roll and turne it ſelfe, but alſo conceiueth many thinges profitable, reaſoneth of many thinges, and alſo prophecieth of thinges to come. What ſhal we in this caſe ſay, but that the ſignes of immortalitie that are emprinted in man, can not be blotted out? Now what reaſon may beare that man ſhalbe of diuine nature, and not acknowledge his Creator: Shall we forſoth by iudgement that is put into vs diſcerne betweene right and wrong, and ſhall there be no iudge in heauen? Shall we euen in our ſleepe haue abiding with vs ſome remnant of vnderſtanding, & ſhall no God be waking in gouerning the world? Shall we be ſo compted the inuenters of ſo many artes and profitable things, that God ſhalbe defrauded of his praiſe, whereas yet experience ſufficiently teacheth, that from an other and not from our ſelues, all that we haue, is in diuerſe wiſe diſtributed amōg vs? As for that, which ſome do babble of the ſecret inſpiration that geueth liuelines to the world, it is not only weake, but alſo vngodly. They like well that famous ſaying of Vergile:

First heauen and earth, and flowing fields of ſeas,
The ſhining globe of Moone, and Titans ſtars, Aen.6.
Spirite feedes within, and throughout all the lims,
Infuſed minde the whole huge maſſe doth moue,
And with the large bigge bodie mixe it ſelfe.
Thence come the kindes of men and eke of beaſts,
And liues of flying foules, and monſters ſtrange,
That water beares within the marble Sea.
A firye liuelineſſe and heauenlie race there is
VVithin thoſe ſedes. &c.

Forſoth, that the world which was created for a ſpectacle of the glorie of God, ſhould be the creator of it ſelfe. So in an other place the ſame author folowing the common opinion of the Greeks and Latins, ſayeth:

Some ſay that bees haue parte of minde diuine, Geo.4.
And heauenly draughts. For eke they ſay that God
Gothe through the coaſts of land, and creeks of ſea,
And through depe ſkie. And hence the flocks and herdes:
And men, and all the kindes of ſauage beaſts,

Ech at their birth receiue their ſuttle liues.
And therto are they rendered all at laſt,
And all reſolued are retourned againe.
Ne place there is for death: but liuely they,
Flie into nomber of the ſtarres abeue,
And take theyr place within the lofty skie.

Loe, what that hungry ſpeculatiõ of the vniuerſall minde that geueth ſoule and liuelineſſe to the world, auaileth to engender & nouriſh Godlines in the harts of men. Which doth alſo better appeare by the blaſphemous ſayings of the filthy dogge Lucretius, which are deriued from the ſame principle. Euen this is it, to make a ſhadowiſh God, to driue farre away the true God whom we ought to feare & worſhip. I graũt in deede that this may be godlily ſayd, ſo that it proceede from a godly minde, that Nature is God: but becauſe it is a hard & an vnproper maner of ſpech, foraſmuch as Nature is rather an order preſcribed by God: therefore in things of ſo great weight and to which is due a ſingular religiouſneſſe, it is hurtfull to wrap vp God confuſely with the inferior courſe of his works. Let vs therefore remember, ſo oft as any man conſidereth his owne nature, that there is one God which ſo gouerneth all natures, that his will is to haue vs to looke vnto him, our faith to be directed to him, and him to be worſhipped and called vppon of vs: becauſe there is nothing more againſt conueniẽce of reaſon than for vs to enioy thoſe excellẽt gifts that ſauour of diuine nature in vs, and to deſpiſe the author that freely doth geue them vnto vs: Now as concerning his power, with how notable examples doth it forceable draw vs to conſider it vnleſſe perhapps we may be ignorant, of how great a ſtrength it is with his only word to vphold this infinite maſſe of heauen and earth, with his only beck, ſometime to ſhake the heauen with noiſe of thunders, to burne vp ech thing with lightnings, to ſet the aire on fier with lightning flames, ſometime to trouble it with diuers ſorts of tempeſts, and byandby the ſame God whẽ he liſt in one moment to make faire wether: to hold in the Sea as if it hanged in the aire, which with his heighth ſeemeth to threaten continuall deſtruction to the earth, ſometime in horrible wiſe to raiſe it vp with outragious violence of winds, and ſometime to appeaſe the waues & make it calme again. For proſe hereof do ſerue all the praiſes of God gathered of the teſtimonies of nature, ſpecially in the booke of Iob & in Eſay, which now of purpoſe I ouerpaſſe, becauſe they ſhal els where haue an other place fitter for them, where I ſhall entreat of the creation of the world according to the Scriptures. Only my meaning was now to touch, that both ſtrangers & they of the houſehold

of

of God haue this way of ſeeking God common to them both, that is, to follow theſe firſt draughts which both aboue and beneth do as in a ſhadow ſet forth a liuely image of him. And now the ſame power leadeth vs to conſider his eternitie. For it muſt needs be that he from whom all things haue their beginning, is of eternall continuance, and hath his beginning, of himſelfe. But now if any man enquire the cauſe whereby he both was once lead to create all theſe things, & is now moued to preſerue them: we ſhall finde that his only goodnes was it that cauſed him. Yea and although this only be the cauſe, yet ought the ſame aboundantly to ſuffice to allure vs to the loue of him, foraſmuch as there is no creature (as the Prophet ſayth) vpon which his mercy is not poured out. Pſa. 145. 9.

6 Alſo in the ſecond ſort of his works, I meane thoſe that come to paſſe beſide the ordinary courſe of nature, there doth appeare no leſſe euident proofe of his powers. For in gouerning the fellowſhip of men he ſo ordereth his prouidence, that wheras he is by innumerable means good and bountifull to all men, yet by manifeſt and daily tokens he declareth his fauorable kindneſſe to the Godly, and his ſeuerity to the wicked and euell doers. For not doutfull are the puniſhments that he layeth vpon haynous offences: like as he doth openly ſhew himſelfe a defendor and reuenger of innocencie, while he proſpereth the life of good men with his bleſſing, helpeth their neceſſity, aſſwageth and comforteth their ſorowes, relieueth their calamities, and by all meanes prouideth for their ſafety. Neither ought it any thing to deface the perpetuall rule of his iuſtice, that he oftentimes permitteth wicked men and euell doers for a time to reioice vnpuniſhed: and on the other ſide ſuffereth good and innocent to be toſſed with many aduerſities, yea and to be oppreſſed with the malice and vniuſt dealing of the vngodly. But rather a much cõtrary conſideratiõ ought to enter into our mindes: that when by manifeſt ſhew of his wrath be puniſheth one ſinne, we ſhould therefore thinke that he hateth all ſinnes: and when he ſuffereth many ſinnes to paſſe vnpuniſhed, we ſhould thereupon thinke that there ſhalbe an other iudgement to which they are differred to be then puniſhed. Likewiſe howe great matter doth it miniſter vs to conſider his mercy, while he oftentimes ceſſeth not to ſhew his vnweried bountifulneſſe vpon miſerable ſinners in calling them home to him with more than fatherly tenderneſſe, vntill he haue ſubdued their frowardneſſe with doing them good?

7 To this end, where the Prophet particularly rehearſeth, how God in caſes paſt hope, doeth ſodenly and wonderfully and beſide all Pſa. 107

hope, succour men that are in miserie and in a maner lost, whether he defend them wandering in wilderness from the wild beastes and at length leadeth them into the way againe, or ministreth foode to the needy and hungry, or deliuereth prisoners out of horrible dongeons and yron bandes, or bringeth men in perill of shipwrack safe into the hauen, or healeth the half dead of diseases, or scorcheth the earth with heat and drienesse, or maketh it frutefull with secret watering of his grace, or aduaunceth the basest of the rascall people, or throweth downe the noble Peeres from the hie degree of dignitie: by such examples shewed foorth he gathereth that those thinges which are iudged chaunces happening by fortune, are so many testimonies of the heauently prouidēce, and specially of his fatherly kindenesse, and that therby is geuen matter of reioycing to the Godly, and the wicked and reprobate haue their mouthes stopped. But because the greater parte infected with their errors are blinde in so clere a place of beholding, therefore he crieth out that it is a gift of rare and singular wisedome, wisely to wey these works of God: by sight wherof they nothing profit that otherwise seme most clere sighted. And truely how much soeuer the glorie of God doeth apparantly shine before them, yet scarsly the hundreth man is a true beholder of it. Likewise his power & wisdome are no more hid in darknesse: wherof the one, his power, doth notably appeare, when the fierce outragiousnesse of the wicked being in all mens opinion vnconquerable is beaten flat in one momēt, their arrogancie tamed, their strongest holdes rased, their weapons and ar-
a.113. mour broken in pieces, their strengthes subdued, their deuises ouerthrowene, and themselues fall with their owne weight, the presumptuous boldnesse, that auaunced it selfe aboue the heauens is throwen downe euen to the bottome point of the earth: againe, the lowly are lifted vp out of the dust, & the needy raised from the donghill, the oppressed and afflicted are drawen out of extreme distresse, men in despaired state are restored to good hope, the vnarmed beare away the victory from the armed, fewi from many, the feeble from the strōg. As
Cor. for his wisedome, it selfe sheweth it selfe manifestly excellent, while
19. it disposeth euery thing in fittest oportunitie, confoundeth the wisedome of the world be it neuer so pearcing, findeth out the subtile in their subtiltie, finally gouerneth all things by most conuenient order.

8 We see that it nedeth no long or laborsome demōstration, to fetch out testimonies, to serue for the glorious declaratiō and proofe of Gods maiestie: for by these few that we haue touched it appeareth that which way soeuer a man chaunce to looke, they are so common and ready that they may be easily marked with eye, and pointed out

with

with the finger. And here againe is to be noted, that we are called to the knowledge of God, not such as contented with vaine speculatiõ, doth but flie about in the braine, but such as shalbe sound and frutefull, if it be rightly conceiued and take roote in our harts. For the Lord is declared by his powers, the force whereof because we feele within vs, and doe enioy the benefits of them, it must nedes be that we be inwardly moued much more liuely with such a knowledge, than if we shoulde imagine God to be such one, of whom we should haue no feeling. Wherby we vnderstand that this is the righteest way and fittest order to seek God, not to attempt to enter depely with presumptuous curiositie throughly to discusse his substance, which is rather to be reuerently worshipped then scrupulousely serched: but rather to behold him in his workes, by which he maketh himselfe nere and familiar, and doth in a maner communicate himselfe vnto vs. And this the Apostle meant, when he sayd, that God is not to be sought a farre of, forasmuch as he with his most present power dwelleth within euery one of vs. Wherfore Dauid, hauing before confessed his vnspeakeable greatnesse, when he descendeth to the particular rehersall of his workes, protesteth that the same will shew forth it selfe. Therefore we also ought to geue our selues vnto such a searching out of God, as may so hold our wit suspended with admiration, that it may therewithall throughly moue vs with effectuall feeling. And, as Augustine teacheth in an other place, because we are not able to cõceiue him, it behoueth vs as it were fainting vnder the burden of his greatnesse, to looke vnto his workes, that we may be refreshed with his goodnes.

Act. 17. 27.

Psa. 145

In Psal. 144.

9 Then such a knowledge ought not only to stirre vs vp to the worshipping of God, but also to awake vs, and raise vs to hope of the life to come. For when we consider that such examples as God sheweth both of his mercifulnesse, and of his seueritie, are but begun and not halfe full: without dout we must thinke, that herein he doth but make a shew aforehand of those things, whereof the open disclosing and full deliuerance is differred vnto an other life. On the other side, when we see that the godly are by the vngodly greued with afflictions, troubled with iniuries, oppressed with sclaunders, and vexed with despitefull dealings and reproches: contrarywise that wicked doers do florish, prosper, and obteine quiet with honor, yea and that vnpunished: we must byandby gather that there shalbe an other life, wherin is layd vp in store both due reuenge for wickednesse, and reward for rightuousnesse. Moreouer when we note that the faithfull are often chastised with the roddes of the Lord, we may most certainly determine that much lesse the vngodly shal escape his scourges,

For very well is that ſpoken of Auguſtin. If euery ſinne ſhould now
e ciui. be puniſhed with open peine, it would be thought that nothing were
i cap. reſerued to the laſt iudgement. Again, if God ſhould now openly pu-
niſh no ſinne, it would be beleued, that there were no prouidence of
God. Therfore we muſt confeſſe, that in euery particular woorke of
God, but principally in the vniuerſall generalitie of them, the powers
of God are ſette forth as it were in painted tables, by which all man-
kinde is prouoked and allured to the knowledge of him, and from
knowledge to full and perfect felicitie. But where as theſe his powers
do in his workes moſt brightly appeare, yet what they principally
tende vnto, of whan valoure they be, and to what end we ought to
weie them: this we then only attaine to vnderſtand when we deſcende
into our ſelues, and do conſider by what meanes God doth ſhew forth
in vs his life, wiſdom, and power, and doth vſe toward vs his righte-
ouſneſſe, goodneſſe, and mercyfull kindneſſe. For though Dauid iuſtly
ſa. 92. complaineth, that the vnbeleuing do dote in folly, becauſe they weie
not the deepe counſailes of God in his gouernance of mankinde: yet
that is alſo moſt true, which he ſait in an other place, that the won-
derfull wiſdom of God in that behalfe excedeth the heares of our
ſa. 40. heade. But becauſe this poinct ſhall hereafter in place conuenient be
more largely entreated, therfore I do at this time paſſe it ouer.

10 But with howe great brightnes ſoeuer God doth in the miror
of his works ſhewe by repreſentation both himſelfe and his immor-
tall kingdome: yet ſuch is our groſſe blockiſhneſſe, that we ſtand dully
amaſed at ſo plaine teſtimonies, ſo that they paſſe away from vs with-
out profit. For, as touching the frame and moſt beautifull placing of
the world, howe many a one is there of vs, that when he either lif-
teth vp his eyes to heauen, or caſteth them about on the diuers coun-
tries of the earth doth direct his minde to remembrãce of the creator,
and doth not rather reſt in beholding the workes without hauing re-
gard of the workman. But as touching thoſe things that daily happen
beſide the order of natural courſe, how many a one is there that doth
not more thinke that men are rather whirled about and rowlled by
blind vnaduiſednesſe of fortune, than gouerned by prouidẽce of God.
But if at any time we be by the guiding & directiõ of theſe things dri-
uen to the conſideration of God (as all men muſt needes be) yet ſo
ſoone as we haue without aduiſement conceiued a feeling of ſome
Godhead, we byandby ſlide away to the dotages or erroneous inuen-
tions of our fleſh, and with our vanity we corrupt the pure verity of
God. So heerein in deede we differ one from an other, that euery
man priuately by himſelfe procureth to himſelfe ſome peculiar error:

but

but in this point we all are moſt like together, that we all, not one excepted, doe depart from the one true God to monſtruous trifles. To which diſeaſe not onely common and groſſe wits are ſubiect: but alſo the moſt excellent and thoſe that otherwiſe are endued with ſingular ſharpnes of vnderſtanding, are entangled with it. How largely hath the whole ſect of Philoſophers bewraied their owne dullnes and beaſtly ignorance in this behalfe? For, to paſſe ouer all the reſt, which are much more vnreaſonably fooliſh, Plato himſelfe the moſt religious & moſt ſober of all the reſt, vainly erreth in his round globe. Now what might not chance to the other, when the cheefe of them, whoſe parte was to geue light to the reſt, do themſelues ſo erre and ſtumble? Likewiſe where Gods gouernance of mens matters doth ſo plainly proue his prouidence, that it can not be denied, yet this doth no more preuail with men, than if they beleued that all things are toſſed vp and down with the raſh will of Fortune: ſo great is our inclination to vanity and error. I ſpeake now altogether of the moſt excellent, and not of the common ſort, whoſe madnes hath infinitely wandered in prophaning the truth of God.

11 Heereof proceedeth that vnmeaſurable ſink of errors, wherewith the whole world hath bin filled and ouerflowne. For ech mannes wit is to himſelfe as a maze, ſo that it is no maruell that euery ſeuerall nation was diuerſly drawen into ſeuerall deuiſes, and not that only, but alſo that ech ſeuerall man had his ſeuerall gods by himſelfe. For ſince that raſh preſumption and wantonnes was ioined to ignorance & darkeneſſe, there hath bin ſcarcely at any time any one man found, that did not forge to himſelfe an idole or fanſie in ſteede of God. Truely euen as out of a wide and large ſpring do iſſue waters, ſo the infinite number of Gods hath flowed out of the wit of man, while euery man ouer licenciouſly ſtraying, erroneouſly deuiſeth this or that concerning God himſelfe. And yet I nede not here to make a regiſter of the ſuperſtitions, wherewith the world hath bin entangled: becauſe both in ſo doing I ſhould neuer haue end, and alſo though I ſpeake not one word of them, yet by ſo many corruptions it ſufficiently appeareth how horrible is the blindnes of mans minde. I paſſe ouer the rude & vnlearned people. But amõg the Philoſophers, which enterpriſed with reaſon & learning to pearce into heauẽ, how ſhamefull is the diſagreement? With the higher wytte that any of thẽ was endued, and filled with arte and ſcience, with ſo much the more glorious coloures he ſeemed to paint out his opinion. All which notwithſtanding, if one do narowly looke vpon, he ſhall finde them to be but vaniſhing falſe colours. The Stoickes ſeemed in their owne con-

ceite to ſpeake very wiſely, that out of all the partes of nature may be gathered diuers names of God, and yet that God being but one is not thereby torne in ſunder. As though we were not already more than enough enclined to vanity, vnleſſe a manifold plenty of gods ſet before vs ſhould further and more violently draw vs into errour. Alſo the Ægyptians miſticall ſcience of diuinity ſheweth, that they all diligently endeuored to this end, not to ſeeme to erre without a reaſon. And it is poſſible, that at the firſt ſight ſome thing ſeeming probable, might deceiue the ſimple and ignorant: but no mortall man euer inuented any thing, wherby religiō hath not bin fowlly corrupted. And this ſo confuſe diuerſity emboldned the Epicures & other groſſe deſpiſers of godlineſſe, by little and little to caſt of all feeling of God. For when they ſaw the wiſeſt of all to ſtriue in contrary opiniōs, they ſticked not out of their diſagreements, & out of the fooliſh or apparantly erroneous doctrine of ech of them, to gather, that men do in vaine & fondly procure torments to themſelues while they ſerche for God, which is none at all. And this they thought that they might freely do without puniſhment, becauſe it was better breefely to deny vtterly, that there is any God, than to fayne vncertaine Gods, and ſo to raiſe vp contentions that neuer ſhould haue ende. And to much fondly do they reaſon, or rather caſt a miſt, to hide their vngodlineſſe by ignorance of men, whereby it is no reaſon that any thing ſhould be taken away from God. But foraſmuch as all do confeſſe, that there is nothing, about which both the learned and vnlearned do ſo much diſagree, thereupon is gathered that the wittes of men are more than dull and blinde in heauēly miſteries, that do ſo erre in ſeeking out of God. Some other do praiſe that anſwere of Symonides, which being demaunded of king Hieron what God was, deſired to haue a dayes reſpite graunted him to ſtudy vpō it. And when the next day following, the king demaunded the ſame queſtion, he required two daies reſpite, and ſo oftentimes doubling the number of dayes at length he anſwered: How much the more I conſider it, ſo much the harder the matter ſeemeth vnto me. But graunting that he did wiſely to ſuſpend his ſentence of ſo darke a matter, yet hereby appeareth, that if men be only taught by nature, they can know nothing certainly, ſoundly, & plainly concerning God, but only are tyed to confuſed principles to worſhip an vnknowen God.

12 Now we muſt alſo hold, that all they that corrupt the pure religiō (as all they muſt needes do that are giuē to their owne opinion) do depart frō the one God. They will boaſt that their meaning is otherwiſe: but what they meane, or what they perſuade thēſelues maketh

not

not much to the matter, sith the holy Ghost pronoũceth, that all they are Apostates, that according to the darknes of their own minde do thrust deuils in the place of God. For this reason, Paule pronounceth that the Ephesians were without a God, till they hadde learned by the Gospel, what it was to worship the true God. And we must not thinke this to be spoken of one nation only, for as much as he generally affirmeth in an other place, that all menne were become vaine in their imaginations, sins that in the creation of the world, the Maiestie of the Creator was disclosed vnto them. And therfore the scripture, to make place for the true and one only God, condemneth of falsehod and lying, whatsoeuer godhead in old time was celebrate among the Gentiles, and leaueth no God at all, but in the moũte Sion, wher flourished the peculiar knowledge of God. Truely among the Gentiles the Samaritans in Christes time seemed to approche nighest to true godlinesse: and yet we heare it spoken by Christes owne mouth, that they knew not what they worshipped. Whervpon foloweth, that they were deceiued with vaine error. Finally although they were not all infected with grosse faultes, or fell into open idolatries, yet was there no true and approued religion that was grounded only vpon common reason. For all be it, that there were a few that were not so madde as the common people were, yet this doctrine of Paule remaineth certainly true, that the princes of this world conceiue not the wisdom of God. Now if the most excellent haue wandred in darknesse, what is to be said of the very dregges? Wherefore it is no meruayle, if the holy Ghost do refuse as bastard worshippings all formes of worshipping deuised by the will of men. Bycause in heauenly misteries opinion cõceiued by witt of men, although it do not alway brede a heape of errours, yet is alway the mother of errour. And though there come no worse of it, yet is this no small fault, at aduenture to worship an vnknowen God: of which fault all they by Christes own mouth are pronoũced gilty, that are not taught by the law what God they ought to worship. And truly the best lawmakers that euer were, proceded no further, than to saie that religion was grounded vpon common consent. Yea and in Xenophon Socrates praised the answere of Apollo, wherin he willed that euery man should worship gods after the maner of the countrey, and the custome of his owne citie. But how came mortall men by this power, of their owne authoritie to determine that which farre surmounteth the world? or who can so reste in the decrees of the elders, or common ordinaunces of peoples, as to receaue without douting a God deliuered by mannes deuise? Euery man rather will stand to his owne iudgement, than yeld him selfe to

Ephe. 2. 12.
Rom. 1. 21.
Abac. 2. 18. 20.
Ioh. 4. 22.
1. Cor. 2 8.
Iohn 4. 22.

the will of an other. Sith therfore it is to weake and feble a bonde of godlineſſe, in worſhipping of God to folow either a cuſtom of a citie, or the conſent of antiquitie, it remaineth that God him ſelfe muſt teſtifie of him ſelfe from heauen.

13 In vaine therfore ſo many lampes lightned do ſhine in the edifice of the world, to ſhew forth the glory of the creator, which do ſo euery way diſplay their beames vpon vs, that yet of them ſelues they can not bring vs into the right way. In deede they raiſe vp certaine ſparkles, but ſuch as be choked vp before that they can ſprede abrode any full brightneſſe. Therfore the Apoſtle in the ſame place where he calleth the ages of the world images of thinges inuiſible, ſaith further, that by faith is perceyued, that they were framed by the word of
Heb. 11. God: meaning therby that the inuiſible godhead is in deede repreſented by ſuch ſhewes, but that we haue no eyes to ſe the ſame throughly, vnles they be enlightned by the reuelation of God through faith. And Paule, where he teacheth that by the creation of the world was diſcloſed that which was to be knowne concerning God, doth not meane ſuch a diſcloſing as may be comprehended by the wit of men: but rather ſheweth, that the ſame procedeth no further but to make
Act. 17. them vnexcuſable. The ſame Paule alſo, although in one place he
and 27. ſaith, that God is not to be ſought afarre of, as one that dwelleth with-
Act. 13. in vs: yet in an other place teacheth to what end that nereneſſe auay-
and 16. leth. In the ages paſt (ſaith he) God ſuffred the nations to walke in their owne waies: yet he left not him ſelfe without teſtimonie, doing good from heauen, geuing ſhowres and fruitfull ſeaſons, fillyng the hartes of men with foode & gladneſſe. How ſoeuer therfore the Lord be not without teſtimonie, while with his greate and manyfold bountyfulneſſe he ſweetly allureth men to the knowledge of him: yet for all that, they ceſſe not to folow their owne waies, that is to ſay, their damnable errors.

14 But although we want natural power, wherby we can not climbe vp vnto the pure and cleare knowledge of God, yet bycauſe the fault of our dulneſſe is in our ſelues, therfore all colour of excuſe is cutte away from vs. For we can not ſo pretende ignorance, but that euen our conſcience doth ſtill condemne vs of ſlouthfulneſſe and vnthankefulneſſe. It is a defenſe forſooth right worthy to be receiued, if man will allege that he wanted eares to heare the truth, for the publiſhing wherof the very dombe creatures haue lowde voices: if man ſhall ſay that he can not ſee thoſe thinges with his eyes, which the creatures without eyes do ſhew him: if man ſhall lay for his excuſe the febleneſſe of his wit, where all creatures without reaſon do inſtruct him:

Wher-

Wherefore ſith all things do ſhew vs the right way, we are worthily put from all excuſe of our wandering and ſtraying out of the way. But how ſoeuer it is to be imputed to the fault of men, that they do byandby corrupt the ſeede of the knowledge of God, ſowen in their mindes by maruelous workmanſhip of nature, ſo that it groweth not to good & cleane fruite: yet it is moſt true, that we are not ſufficiently inſtructed by that bare and ſimple teſtimony, that the creatures do honorably declare of Gods glory. For ſo ſoone as we haue taken by the beholding of the world a ſmale taſt of the Godhead, we leauing the true God do in ſteade of him raiſe vp dreames and fanſies of our own brayne, and do conuey hither and thither from the true fountaine the praiſe of righteouſnes, wiſdom, goodneſſe and power. Moreouer we do ſo either obſcure, or by ill eſteeming them, depraue his daily doings, that we take away both from them their glory, and from the author his due praiſe.

The vj. Chapter.

That, to attaine to God the Creator, it is nedefull to haue the Scripture to be our guide and maiſtreſſe.

THerefore although that ſame brightneſſe, which both in heauen and earth ſhineth in the eyes of all men, doth ſufficiently take away all defence from the wickedneſſe of men, euen ſo as God, to wrap all mankind in one giltines, doth ſhew his diuine maieſtie to all without exception as it were portrayed out in his creatures: yet is it neceſſary that we haue alſo an other & a better helpe that may rightly direct vs to the very creator of the world. Therfore not in vaine he hath added the light of his word, that therby he mought be knowen to ſaluacion. And this prerogatiue he hath vouchesaued to giue to vs, whom it pleaſed him more nerely and more familiarly to draw together to himſelfe. For becauſe he ſaw the mindes of all men to be caried about with wandering and vnſtedfaſt motion, after he had choſen the Iewes to his peculiar flocke, he compaſſed them in as it were with barres, that they ſhould not wander out in vanity as other did. And not without cauſe he holdeth vs with the ſame meane in the true knowledge of himſelfe. For otherwiſe euen they ſhould quickly ſwarue away that ſeeme to ſtand ſtedfaſt in compariſon of other. For as old men, or poore blind, or they whoſe eyes are dimme ſighted, if you lay a fayre booke before them, though they perceiue that there is ſomwhat wrytten therin, yet can they not read two words together: but being holpé with ſpectacles ſet betwene thé & it, they begin to read diſtinctly: ſo the Scripture gathering vp toge-

ther in our minds the knowledge of God, which otherwise is but cõfused, doth remoue the mist, and plainly shew vs the true God. This therfore is a singular gift, that to the instructiõ of his church god vseth not only dumme teachers, but also openeth his own holy mouth: not only publisheth that there is some God to be worshipped, but also therwithall pronounceth that he himselfe is the same God whom we ought to worship: and doth not only teache the elect to looke vpon God, but also presenteth himselfe vnto them to be looked vpon. This order hath he kept frõ the beginning toward his church, beside these common instructions to giue them also his word. Which is the righter & certainer marke to know him by. And it is not to be douted, that Adam, Noe, Abraham and the rest of the fathers by this helpe attained to that familiar knowledge, which made them as it were seuerally different from the vnbeleuers. I speake not yet of the proper doctrine of faith, wherewith they were enlightened into the hope of eternall life. For, that they might passe from death to life, it was nedefull for them to know God not onely to be the creator, but also the redemer: as doutlesse they obteined both by the word. For that kinde of knowledge wherby was giuen to vnderstand who is the God by whom the world was made and is gouerned, in order came before the other: and then was that other inward knowledge adioyned, which onely quickneth dead soules, whereby God is knowen not only to be the maker of the world and the only author & iudge of all things that are done, but also to be the redemer in the person of that mediator. But because I am not yet come to the fall of the world and corruption of nature, I will omit also to entreate of the remedy thereof. Therefore let the readers remember that I do not yet speake of the couenaunt whereby God hath adopted to himselfe the children of Abrahã, & of that special parte of doctrine whereby the faithfull haue alway bin peculiarly seuered from the prophane natiõs: because that doctrine was founded vpon Christ: but I speake how we ought to learne by the Scripture, that God which is the creator of the world, is by certaine markes seuerally discerned from the counterfait multitude of false Gods. And then the order it selfe shall conueniently bring vs to the redemer. But although we shall alleage many testimonies out of the newe Testament, & some also out of the law & the Prophets, wherein is expresse mencion made of Christ: yet they shall all tend to this end, to proue that in the scripture is disclosed vnto vs God the creator of the world, & in the Scripture is set foorth what we ought to think of him, to the end that we should not seke about the bush for an vncertain godhead.

2 But whether God were knowen to the fathers by oracles & visi-

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ons,or whether by the mean & miniſtration of mẽ he informed them of that which they ſhould from hand to hand deliuer to their poſterity:yet it is vndoutedly true that in their harts was engrauen a ſtedfaſt certainty of doctrine,ſo as they might be perſwaded & vnderſtãd,that it which they had learned came frõ God. For God alwayes made vndouted aſſurance for credit of his word, which farre exceeded all vncertaine opinion. At length that by cõtinuall proceeding of doctrine, the trueth ſuruiuing in all ages might ſtill remaine in the worlde, the ſame oracles which he had left with the fathers, his pleaſure was to haue as it were enrolled in publike tables. For this entent was the law publiſhed, whereunto after were added the Prophets for expoſitors. For though there were diuerſe vſes of the law, as herafter ſhall better appeare in place conuenient : and ſpecially the principall purpoſe of Moiſes and all the Prophets was to teach the manner of recõciliation betwene God and men, for which cauſe alſo Paule calleth Chriſt the end of the law:yet, as I ſay once againe, beſide the proper doctrine of faith and repentance which ſheweth forth Chriſt the mediatour,the Scripture doth by certaine marks and tokens paint out the onely and true God, in that that he hath created and doth gouerne the world, to the end he ſhould be ſeuerally knowen and not reckned in the falſe nomber of fained Gods. Therefore although it behoueth man earneſtly to bend his eyes to conſider the works of God,foraſmuch as he is ſet as it were in this gorgeous ſtage to be a beholder of them : yet principally ought he to bend his eares to the word, that he may better profit thereby. And therefore it is no maruell that they which are borne in darkneſſe do more &more waxe hard in their amaſed dulnes, becauſe very fewe of thẽ do giue themſelues pliable to learne of the word of God, whereby to kepe them within their boundes, but they rather reioiſe in their own vanity. Thus thẽ ought we to hold,that to the end true religion may ſhine amõg vs,we muſt take our beginning at the heauenly doctrine. And that no man can haue any taſt be it neuer ſo little of true and ſound doctrine, vnleſſe he haue bin ſcholer to the Scripture. And from henſe groweth the originall of true vnderſtanding,that we reuerently embrace whatſoeuer it pleaſeth God therin to teſtifie of himſelfe. For not only the perfect & in all pointes abſolute faith,but alſo all right knowledge of God ſpringeth from obedience. And truely in this behalfe God of his ſingular prouidẽce hath prouided for men in and for all ages.

Ro.10.4

3 For if we conſider how ſlippery an inclinatiõ mans minde hath to ſlide into forgetfulnes of God, how great a redines to fall in to all kinde of errors,how great a luſt to forge oftentimes new & coũterfait

religions, we may therby perceiue how necessarie it was to haue the heauenly doctrine so put in writing, that it should not either perish by forgetfulnes, or grow vaine by errour, or be corrupted by boldnes of men. Sith therefore it is manifest that God hath alway vsed the helpe of his word, toward all those whom it pleased him at any time frutefully to instruct, because he forsaw that his image emprinted in ỹ most beautiful forme of the world was not sufficiētly effectuall: Therfore it behoueth vs to trauaile this straight way, if we earnestly couet to attaine to the true beholding of God. We must, I say, come to his word, wherin God is well and liuely set out by his workes, when his workes be weyed not after the peruersnesse of our owne iudgement, but according to the rule of the eternall trueth. If we swarue from that word, as I saied euen now, although we runne neuer so fast, yet we shall neuer attain to the marke, because the course of our running is out of the way. For thus we must thinke, that the brightnesse of the face of God, which the Apostle calleth such as cannot be atteined vnto, is vnto vs like a maze, out of which we cannot vnwrap our selues, vnlesse we be by the line of the word guided into it: so that it is much better for vs to halt in this way, than to runne neuer so fast in an other. And therfore Dauid often times when he teacheth that supersticions are to be taken away out of the world, that pure religion may florish, bringeth in God reigning: meaning by this word reigning, not the power that he hath, but the doctrine wherby he chalengeth to himselfe a lawfull gouernemēt: because errors can neuer be rooted out of the hartes of men, till the true knowledge of God be planted.

1.Tim.6 26.

Psa.9.& 96. 97. 99. &c.

4 Therfore the same Prophete, after that he hath recited that the heauens declare the glory of God, that the firmamēt sheweth fourth the workes of his handes, that the orderly succeeding course of daies and nightes preacheth his maiestie, then descendeth to make mentiō of his word. The law of the Lord (saieth he) is vndefiled, conuerting soules: the witnesse of the Lord is faithfull, geuing wisdom to little ones: the righteousnesses of the Lord are vpright, making harts cherefull: the commandement of the Lord is bright geuing light to the eyes. For although he comprehendeth also the other vses of the law, yet in generalitie he meaneth, that forasmuch as God doth in vaine call vnto him all nations by the beholding of the heauen and earth. therfore this is the peculiar schoole of the children of God. The same meaning hath the xxix. Psalme, where the Prophet hauing preached of the terrible voice of God, which in thunder, windes, showres, whirlewindes and stormes, shaketh the earth, maketh the mountaines to tremble, and breaketh the cedre trees: in the ende at last he goeth further

Psa. 19. 21.

further and ſaith, that his praiſes are ſong in the ſanctuarie; becauſe the vnbeleuers are deafe and heare not all the voices of God that reſounde in the aire. And in like manner in an other Pſalme, after that he had deſcribed the terrible waues of the Sea, he thus concludeth: thy teſtimonies are verified, the beauty of thy temple is holyneſſe for euer. And out of this meaning alſo proceded that which Chriſt ſaid to the woman of Samaria, that her nation and the reſt did honor that which they knew not, and that onely the Ieweſ did worſhip the true God. For wheras the wit of man by reaſon of the fehleneſſe therof can by no meane attain vnto God, but being holpen and lifted vp by his holy word, it folowed of neceſſitie, that all men, excepte the Ieweſ, did wander in vanite and errour, becauſe they ſought God without his word.

Pſa. 93. 5.

Iohn 4. 22.

Iohn 8

The vij. Chapter.

By vvhat teſtimonie the Scripture ought to be eſtabliſhed, that is by the vvitneſſe of the holy Ghoſt, that the authoritie therof may remaine certain. And that it is a vvicked inuention to ſay that the credit therof doeth hang vpon the iudgement of the Church.

BVT before I go any further, it is nedefull to ſay ſomwhat of the authoritie of the Scripture, not only to prepare mens mindes to reuerence it, but alſo to take away all dout therof. Now, when it is a matter confeſſed that it is the word of God that is there ſette forth, there is no man of ſo deſperate boldneſſe, vnleſſe he be voide of all common ſenſe and naturall wit of man, that dare derogate the credit of him that ſpeaketh it. But becauſe there are not daily oracles geuen from heauen, and the only Scriptures remaine wherin it hath pleaſed the Lord to preſerue his truth to perpetual memorie, the ſame Scripture by none other meanes is of full credit among the faithfull, but in that they do beleue that it is as verely come from heauen as if they heard the liuely voice of God to ſpeake therin. This matter in deede is right worthy both to be largly entreated of and diligently weyed. But the readers ſhall pardon me if herein I rather regarde what the proportion of the worke which I haue begon may beare, than what the largeneſſe of the matter requireth. There is growen vp among the moſt part of men a moſt hurtfull error, that the Scripture hath only ſo much authority as by common conſent of the Church is geuen vnto it: as if the eternall and inuiolable trueth of God did reſt vpon the pleaſure of men. For ſo, to the great ſcorne of the holy Goſt, they aſke of vs who can aſſure vs that theſe Scriptures came from God: or who can aſſertaine vs that they haue conti-

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Obiect

nued vnto our age safe and vncorrupted: who can perswade vs, that this one booke ought to be reuerently receiued, and that other to be striken out of the number of Scripture, vnles the church did appoint a certaine rule of all these things? It hangeth therfore (say they) vpon the determination of the church, both what reuerence is due to the Scripture, & what bookes are to be reckened in the canon therof. So these robbers of Gods honor, while they seeke vnder colour of the church to bring in an vnbrideled tyranny, care nothing with what absurdities they snare both themselues and other, so that they may enforce this one thing to be beleued among the simple, that the church can do all thinges. But if it be so: what shall become of the poore consciences that seeke stedfast assurance of eternall life, if all the promises that remaine thereof stand and be staied onely vpon the iudgement of men? When they receiue such answere, shall they cease to wauer and tremble? Again to what scornes of the vngodly is our faith made subiect? into how great suspicion with all men is it brought, if this be beleued that it hath but as it were a borowed credit by the fauour of men.

2 But such bablers are well confuted euen with one word of the Apostle. He testifieth that the church is builded vpon the foundation of the Prophets and Apostles. If the doctrine of the Prophets, and Apostles be the foundacion of the Church: then must it needes be, that the same doctrine stode in stedfast certaintie, before that the Church began to be. Nether can they well cauil, that although the Church take her first beginning therof, yet it remaineth doutfull what is to be sayed the writinges of the Prophetes and Apostles, vnlesse the iudgement of the Church did declare it. For if the Christian Church were at the beginning builded vpon the writinges of the Prophetes and preaching of the Apostles: wheresoeuer that doctrine shalbe foūd, the allowed credite therof was surely before the Church, without which the Church it selfe had neuer bin. Therfore it is a vaine forged deuise, that the Church hath power to iudge the Scripture, so as the certaintie of the Scripture should be thought to hang vpon the will of the Church. Wherfore when the Church doth receiue the Scripture and sealeth it with her consenting testimonie, she doth not of a thing doutfull, and that otherwise should be in controuersie, make it autentike and of credit: but because she acknowledgeth it to be the trueth of her God, according to her dutie of godlinesse without delay she doth honor it. Wheras they demaūd, how shall we be perswaded that it came from God, vnlesse we resort to the decree of the Church? This is all one as if a man should aske, how shall we learne to know light

Eph. 2. 20.

from

from darkneſſe,white from blacke,or ſwete from ſower.For the Scripture ſheweth in it ſelfe no leſſe apparaunt ſenſe of her trueth, than white and blacke things do of theyr colour, or ſwete & ſower things of their taſt.

3 I know that they commonly alleage the ſaying of Auguſtine, where he ſayth that he would not beleue the Goſpell, ſaue that the authority of the church moued him therto.But how vntruely & cauilloſly it is alleged for ſuch a meaning,by the whole tenor of his wryting it is eaſy to perceiue, He had to do with the Manichees, which required to be beleued without gainesaying,when they vaunted that they had the truth on their ſide,but proued it not. And to make their Manicheus to be beleued,they pretéded the Goſpel.Now Auguſtine asketh thé what they would do,if they did light vpõ a man that would not beleue the Goſpell it ſelfe, with what maner of perſwaſion they would draw him to their opiniõ.Afterward he ſayeth.I my ſelf would not beleue the Goſpell.&c.ſaue that the authority of the church moued me therto.Meaning that he himſelfe,when he was a ſtraunger frõ the faith,could not otherwiſe be brought to embrace the Goſpel for the aſſured trueth of God, but by this that he was ouercom with the authority of the church.And what maruell is it, if a man not yet knowing Chriſt,haue regarde to men?Auguſtine therfore doth not there teach that the faith of the godly is grounded vpõ the authority of the church nor meaneth that the certainty of the goſpel doth hang therupõ:but ſimply & only,that there ſhould be no aſſurednes of the Goſpell to the infidels,whereby they might be won to Chriſt vnleſſe the cõſent of the church did driue them vnto it.And the ſame meaning a little before he doth plainly cõfirme in this ſaying.Whé I ſhall praiſe that which I beleue,& ſcorne that which thou beleueſt,what thinkeſt thou mete for vs to iudge or do?but that we forſake ſuch men as firſt call vs to come & know certaine truethes and after commaunde vs to beleue things vncertaine: and that we follow them that require vs firſt to beleue that which we are not yet able to ſee,that being made ſtrõg by beleuing we may attaine to vnderſtãd the thing that we beleue:not men now,but God himſelfe inwardly ſtrengthning and giuing light to our minde. Theſe are the very words of Auguſtine:wherby euery mã may eaſely gather, that the holy man had not this meaning, to hang the credite that we haue to the Scriptures vpon the will and awardement of the church, but onely to ſhew this, (which we our ſelues alſo do confeſſe to be true)that they which are not yet lightned with the ſpirite of God,are brought by the reuerẽce of the church vnto a willingneſſe to be taught,ſo as they can finde in their hartes to learne the

Contra epiſt. fũdamentalem. cap.5.

Contra epiſt.fũdamentalem. cap.4.

faith of Christ by the Gospell: and that thus by this meane the authority of the church is an introduction, whereby we are prepared to beleue the Gospell. For, as we see, his minde is that the assurance of the godly be stayed vpon a far other foundation. Otherwise I do not deny but that he often presseth the Manichees with the consent of the whole church, when he seketh to proue the same Scripture which they refused. And from hence it came, that he so reproched Faustus for that he did not yeld himselfe to the trueth of the Gospel so groũded, so stablished, so gloriously renomed, & from the very time of the Apostles by certaine successions perpetually commended. But he neuer trauaileth to this end, to teach that the authority which we acknowledge to be in the Scripture, hangeth vpon the determination or decree of men. But only this, which made much for him in the matter ẏhe disputed of, he bringeth forth the vniuersall iudgement of the church, wherin he had the auaũtage of his aduersaries. If any desire a fuller profe herof, let him reade his booke cõcerning the profit of beleuing. Where he shall finde that there is no other redinesse of beliefe commended vnto vs by him, but that which only giueth vs an entrie, and is vnto vs a conuenient beginning to enquire, as he termeth it: & yet not that we ought to rest vpon bare opinion, but to leane to the certaine and sound trueth.

Contra austũ b. 32.

Aug. de vtilitate cred.

4 We ought to holde, as I before sayd, that the credit of this doctrine, is not established in vs, vntil such time as we be vndoutedly perswaded that God is the author thereof. Therfore the principall profe of the Scripture is commonly taken of the person of God the speaker of it. The Prophetes and Apostles bost not of their owne sharpe wit or any such things as procure credit to men that speake: neither stand they vpon proues by reason, but they bring foorth the holy name of God, therby to cõpell the whole world to obedience. Now we haue to see how not only by probable opinion, but by apparant trueth it is euidẽt, that in this behalfe the name of God is not without cause nor deceitfully pretended. If then we will prouide well for consciences, that they be not cõtinually caried about with vnstedfast douting, nor may wauer, nor stay at euery smale stop, this maner of persuasion must be fetched deper then from either the reasons, iudgements or the cõiectures of men, euen from the secrete testimony of the holy Ghost. True in deede it is, that if we listed to worke by way of argumentes, many thinges might be alleged that may easily proue, if there be any God in heauen, that the law, the prophecies and the Gospell came from him. Yea although men learned and of depe iudgement would stand vp to the contrary, and would employ & shew foorth the whole force

force of their wits in this disputation : yet if they be not so hardened as to become desperatly shamelesse, they would be compelled to cōfesse, that there are seene in the Scripture manifest tokens that it is God that speaketh therin:whereby it may appeare that the doctrine therof is frō heauē. And shortly herafter we shal see,that all the books of the holy Scripture do far excel all other writings what soeuer they be. Yea if we bring thither pure eyes & vncorrupted senses, we shall foorthwith finde there the maiestie of God, which shall subdue all hardnesse of gainesaying and enforce vs to obey him. But yet they do disorderly,that by disputation trauel to establish the perfect credit of the Scripture. And truely although I am not furnished with great dexterity,nor eloquence:yet if I were to cōtend with the most suttle despisers of God, that haue a desire to shew themselues witty and pleasaūt in febling the authority of Scripture,I trust it should not be hard for me to put to silēce their bablings. And if it were profitable to spēd labour in confuting their cauillations, I would with no great busines shake in sunder the bragges that they mutter in corners. But though a man do deliuer the sound word of God from the reproches of men, yet that sufficeth not foorthwith to fasten in their harts that assurednesse that godlines requireth. Prophane men because they thinke religion standeth only in opiniō,to the end they would beleue nothing fondly or lightly, do couet and require to haue it proued to them by reason,that Moises & the Prophetes spake from God. But I answere that the testimony of the holy Ghost is better than all reason. For as only God is a conuenient witnesse of himselfe in his owne worde, so shall the same word neuer finde credit in the hartes of men,vntill it be sealed vp with the inward witnes of ȳ holy Ghost. It behoueth therefore of necessity that the same holy Ghost which spak by the mouth of the Prophetes, do enter into our hartes to perswade vs that they faythfully vttered that which was by God commaunded them. And this order is very aptly set foorth by Esay in these wordes. My spirite which is in thee and the words that I haue put in thy mouth & in the mouth of thy sede shall not faile for euer. It greueth some good men, that they haue not ready at hand some cleare profe to allege, when the wicked do without punishmēt murmure against the word of God: As though the holy Ghost were not for this cause called both a seale and a pledge,because vntill he do lighten mens mindes they do alway wauer among many doutings. Esay 51. 16.

5 Let this therfore stand for a certainly perswaded truth, that they whom the holy Gost hath inwardly taught, do wholely rest vppon the Scripture,and that the same Scripture is to be credited for it selfe

ſake,and ought not to be made ſubiect to demonſtration & reaſons: but yet that the certainety which it getteth among vs, it atteineth by the witneſſe of the holy Ghoſt. For though by the only maieſty of it ſelfe it procureth reuerẽce to be giuen to it:yet then only it throughly perceth our affections, when it is ſealed in our hartes by the holy Ghoſt. So being lightened by his vertue, we do then beleue, not by our owne iudgement,or other mens,that the Scripture is from God: but aboue all mans iudgement we hold it moſt certainly determined, euen as if we beheld the maieſty of God himſelfe there preſent, that by the miniſtery of men it came to vs frõ the very mouth of God. We ſeeke not for argumentes & likelihodes to reſt our iudgement vpon: but as to a thing without all compaſſe of cõſideration, we ſubmit our iudgement & wit vnto it. And that not in ſuch ſorte as ſome are wont ſometime haſtily to take holde of a thing vnknowen,which after being throughly perceiued diſpleaſeth them : but becauſe we are in our conſciences well aſſured that we hold an inuincible trueth. Neither in ſuch ſorte,as ſilly men are wont to yeld their minde in thraldom to ſuperſtitions:but becauſe we vndoutedly perceiue therin the ſtrength & breathing of the diuine maieſtie, wherewith we are drawen & ſtirred to obey, both wittingly and willingly, and yet more liuely and effectually than mans will or witte can attaine. And therfore for good
Eſa. 43. 9. cauſe doth God cry out by Eſay, that the Prophetes with the whole people do beare him witneſſe, becauſe being taught by prophecies they did vndoutedly beleue without guile or vncertainty that God himſelfe had ſpoken. Such therfore is our perſwaſion, as requireth no reaſons : ſuch is our knowledge,as hath a right good reaſon to maintaine it,euẽ ſuch a one,wherein the minde more aſſuredly & ſtedfaſtly reſteth thã vpõ any reaſons:ſuch is our feeling,as can not proceede but by reuelation from heauen. I ſpeake now of none other thing but that which euery one of the faithfull doth by experiẽce finde in himſelfe,ſauing that my words do much want of a full declaration of it. I leaue here many things vnſpokẽ,becauſe there wil be elſwhere againe a conuenient place to entreate of this matter. Only now let vs know, that only that is the true faith which the ſpirite of God doth ſeale in our harts. Yea with this only reaſon will the ſober reader and willing
Eſa. 54. 13. to learne,be contented. Eſay promiſeth,that al the children of the renued church ſhalbe the ſcholers of God. A ſingular priuilege therin doth God vouchſaue to graunt to his elect onely, whom he ſeuereth from all the reſt of mankinde. For what is the beginning of true doctrine, but a ready cherefulneſſe to here the voice of God? But God requireth to be heard by the mouth of Moiſes,as it is wrytten:ſay not

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in thy harte, who ſhall aſcend into heauen, or who ſhall deſcend into the depe? the word is euen in thine owne mouth. If it be the pleaſure of God that this treaſure of vnderſtanding be layd vp in ſtore for his children, it is no maruell nor vnlikely, that in the common multitude of men is ſeene ſuch ignorance and dulneſſe. The common multitude I call euen the moſt excellent of thē, vntil ſuch time as they be graffed into the body of the church. Moreouer Eſay giuing warning that the Prophets doctrine ſhould ſeeme incredible not only to ſtrangers but alſo to the Iewes that would be accompted of the houſehold of God addeth this reaſon: becauſe the arme of God ſhal not be reueled to all men. So oft therfore as the ſmallneſſe of number of the beleuers doth trouble vs, on the other ſide let vs call to minde, that none can comprehende the miſteries of God but they to whom it is giuen.

Deu.30 12
Ro 10.6
Eſa.53.

The viij. Chapter.

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

VNleſſe we haue this aſſurance, which is both more excellent & of more force than any iudgement of man, in vaine ſhall the authority of Scripture eyther be ſtrengthened with argumentes, or ſtabliſhed with conſent of the church, or confirmed with any other meanes of defence. For vnleſſe this fundation be layd, it ſtill remayneth hanging in doute. As on the other ſide when exempting it from the common ſtate of thinges, we haue embraced it deuoutly and according to the worthineſſe of it: then theſe things become very fit helpes, which before were but of ſmall force to graffe and faſten the aſſurance thereof in our mindes. For it is maruelous, how great eſtabliſhement groweth hereof, when with earneſt ſtudy we conſider howe ordetly and well framed a diſpoſition of the diuine wiſdom appeareth therein, how heauenly a doctrine in euery place of it, and nothing ſauoring of earthlyneſſe, how beautifull an agreement of all the partes among themſelues, and ſuch other thinges as auaile to procure a maieſty to wrytings. But more perfectly are our hartes confirmed when we conſider, howe we are euen violently caried to an admiration of it rather with dignity of matter, than with grace of words. For this alſo was not done without the ſingular prouidēce of God, that the hye miſteries of the heauēly kingdom ſhould for the moſt part be vttered vnder a contemptible baſenes of wordes, leaſt if it had bin beautified with more glorious ſpeache the wicked ſhould cauill that the onely force of eloquence doth raigne therein. But when that rough and in a maner rude ſimplicity doth raiſe vp a

greater reuerence of it ſelfe than any Rhetoricians eloquence, what may we iudge, but that there is a more mighty ſtrẽgth of truth in the holy Scripture, than that it nedeth any art of wordes? Not without cauſe therefore the Apoſtle maketh his argument, to proue that the
Cor.2 faith of the Corinthians was grounded vpon the power of God and not vpon mans wiſdom, becauſe his preaching among them was ſet forth not with enticing ſpech of mans wiſdom, but in plaine euidence of the ſpirite and of power. For the trueth is then ſette free from all douting, when not vpholden by foraine aides it ſelfe alone ſuffiſeth to ſuſteine it ſelfe. But how this power is properly alone belonging to the Scripture, hereby appeareth, that of all the wrytinges of men, be they neuer ſo cunningly garniſhed, no one is ſo farre able to pearce our affections. Read Demoſthenes or Cicero, read Plato, Ariſtotle, or any other of all that ſorte: I graunt they ſhall marueloufly allure, delite, moue, and rauiſh thee. But if from them thou come to this holy reading of Scriptures, wilt thou or not, it ſhall ſo liuely moue thy affections, it ſhall ſo pearce thy hart, it ſhall ſo ſettle within thy bones, that in cõpariſon of the efficacy of this feeling, all that force of Rhetoricians and Philoſophers ſhall in manner vaniſh away: ſo that it is eaſie to perceiue that the Scriptures, which do far excell all gifts and graces of mans induſtrie: do in deede breath out a certayne diuinitie.

2 I graunt in deede, that ſom of the Prophets haue an elegãt cleare yea & a beautifull phraſe of ſpeeche, ſo as their eloquence giueth not place to the prophane wryters: & by ſuch examples it pleaſed the holy Ghoſt to ſhew that he wanted not eloquence, though in the reſt he vſed a rude and groſſe ſtile. But whether a man reade Dauid, Eſay, and ſuch like, who haue a ſwete and pleaſant flowing ſpeech, or Amos, the heardman, Hieremie and Zacharie, whoſe rougher talke ſauoreth of countrey rudeneſſe: in euery one of them ſhall appeare that maieſty of the holy Ghoſt that I ſpake of. Yet am I not ignorãt, that as Sathan is in many things a counterfaiter of God, that with deceitfull reſemblance he might the better creepe into ſimple mens mindes: ſo hath he craftily ſpread abroade with rude and in maner barbarous ſpeech,
hole thoſe wicked errours wherewith he deceiued ſely men, and hath oft
en & times vſed diſcontinued phraſes, that vnder ſuch viſour he might hide
ano- his deceites. But how vaine and vncleanly is that curious counterfai-
ites. ting, all men that haue but meane vnderſtanding do plainely ſee. As for the holy Scripture, although froward men labour to bite at many thinges, yet is it full of ſuch ſentences as could not be conceiued by man. Let all the Prophetes be looked vpon, there ſhall not one be found

found among them, but he hath farre excelled all mans capacity, in ſuch ſorte that thoſe are to be thought, to haue no iudgement of taſt to whom their doctrine is vnſauorie.

3 Other men haue largely entreated of this argument, wherfore at this time it ſuffiſeth to touch but a fewe thinges, that chiefly make for the principall ſumme of the whole matter. Beſide theſe points that I haue already touched, the very antiquity of the Scripture is of great weight. For how ſoeuer the Greke wryters tell many fables of the Ægyptian diuinity: yet there remaineth no monument of any religion, but that is farre inferiour to the age of Moſes. And Moſes deuiſeth not a new God, but ſetteth foorth the ſame thing which the Iſraelites had receiued in long proceſſe of time, conueied to them by their fathers as it were from hand to hand concerning the euerlaſting God. For what doth he elſe but labour to call them backe to the couenaunt made with Abraham. If he had brought a thing neuer hearde of before, he had had no entrie to begin. But it muſt needs be that the deliueraunce from bondage, wherein they were deteyned, was a thing well and commonly knowen among them, ſo that the hearing of the mention thereof did foorthwith raiſe vp all their mindes. It is alſo likely that they were informed of the number of the CCCC. yeares. Now it is to be conſidered, if Moſes which himſelfe by ſo long diſtance of time was before all other wryters, do from a beginning ſo long before himſelfe fetch the originall deliuerance of his doctrine: how much the holy Scripture then is beyonde all other wrytinges in antiquity.

4 Vnleſſe perhappe ſome liſte to beleue the Ægyptians, that ſtretch their auncienty to ſixe thouſand yeares before the creation of the world. But ſith their vaine babbling hath bin alway ſcorned euen of all the prophane wryters themſelues, there is no cauſe why I ſhould ſpend labour in confuting of it. But Ioſephus againſt Appion, alleageth teſtimonies worthy to be remembred out of auncient wryters, whereby may be gathered, that by conſent of all nations the doctrine that is in the lawe hath bin famous euen from the firſt ages, although it were neither redde nor truely knowen. Now, that neither there ſhould remaine to the malicious any cauſe of ſuſpicion, nor to the wicked any occaſion to cauill, God hath for both theſe daungers prouided good remedies. When Moiſes rehearſeth what Iacob almoſt three hundred yeares before had by heauenly inſpiration pronounced vpon his owne poſterity, how doth he ſet foorth his owne tribe? yea in the perſon of Leui he ſpotteth it with eternall infamie. Symeon (ſayth he) & Leui the veſſels of wickedneſſe. Ge.49.5

My ſoule come not into their counſell, nor my toũg into their ſecret. Truely he might haue paſſed ouer that blot with ſilence, in ſo doing not onely to pleaſe his father, but alſo not to ſtaine himſelfe and his whole family with parte of the ſame ſhame. How can that wryter be ſuſpected, which vnconſtrainedly publiſhing by the oracle of the holy Ghoſt, that the principall aunceſter of the family whereof himſelfe deſcended was an abhominable doer, neither priuately prouided for his owne honor, not refuſed to enter in diſpleaſure of all his owne kinſmen, whom vndoutedly this matter greued? When alſo he rehearſeth the wicked murmuring of Aaron his owne brother, & Mary his ſiſter: ſhall we ſay that he ſpake after the meaninge of the fleſh, or rather that he wrote it obeying the commaundement of the holy Ghoſt? Moreouer ſith himſelfe was hyeſt in authority, why did he not leaue at leaſt the office of the hye prieſthode to his owne ſonnes, but appointeth them to the baſeſt place? I touche hete onely a few thinges of many. But in the law it ſelfe a man ſhall eche where mete with many argumentes that are able to bring full profe to make men beleue that Moiſes without all queſtion commeth from heauen as an Angell of God.

Num. 12 1.

5 Now theſe ſo many & ſo notable miracles that he recompteth, are euen as many eſtabliſhments of the law that he deliuered, and the doctrine that he publiſhed. For, this that he was caried in a cloude vp into the mountayne: that there euen to the foretyeth day he continued without company of men: that in the very publiſhing of the law his face did ſhine as it were beſette with ſonnebeames: that lighteninges ſtaſhed rounde about: that thunders and noiſes were hearde eche where in the ayre: that a trompette ſounded being not blowen with any mouth of man: that the entrie of the tabernacle by a cloude ſette betweene was kept from the ſight of the people: that his authority was ſo miraculouſly reuenged with the horrible deſtruction of Chore, Dathan and Abiron, and all that wicked faction: that the rocke ſtriken with a rodde did byandby powre foorth a riuer: that at his prayer it rayned Manna from heauen: did not God herein commende him from heauen as an vndouted Prophet? If any man obiect agaynſt me, that I take theſe thinges as confeſſed, which are not out of controuerſie, it is eaſie to anſwere this cauillation. For ſeeing that Moſes in open aſſembly publiſhed all theſe thinges, what place was there to fayne before thoſe witneſſes that had themſelues ſeene the thinges done? It is likely forſooth that he would come amonge them, & rebuking the people of infidelity, ſtubbornes, vnthankfulnes & other ſinnes, would haue boſted that his doctrine was eſtabliſhed

Exo. 24. 18.
Exo. 34 29.
Exo. 19. 16.
Exo. 40 34.
Nu. 16. 24
Nu. 20. 10.
Nu. 11. 9

in

in their own ſight with ſuch miracles,which in deede they neuer ſaw.

6 For this is alſo worthy to be noted, ſo ofte as he telleth of any miracles,he therwithall odiouſly ioyneth ſuch thinges as might ſtirre the whole people to crie out againſt him, if there had bin neuer ſo litle occaſion. Wherby appeareth,that they were by no other meane brought to agree vnto him, but becauſe they were euer more than ſufficiently conuinced by their owne experience.But becauſe the matter was plainlier knowen, than that the prophane coulde deny that miracles were done by Moſes:the father of lyeng hath miniſtred them an other cauillation, ſaying that they were done by Magicall artes and ſorcerie. But what likely proofe haue they to accuſe him for a ſorcerer,which ſo farre abhorred from ſuch ſuperſtition,that he commaundeth to ſtone him to death,that doth but aſke counſell of ſorcerers and ſoothſaiers? Truely no ſuch deceiuer vſeth his iugglinge caſtes, but that he ſtudieth to amaſe the mindes of the people to get himſelfe a fame. But what doth Moſes? by this that he crieth out,that himſelfe and his brother Aaron are nothing, but doth onely execute thoſe thinges that God hath appointed, he doth ſufficiently wipe away all blottes of thinking euil of him.Now if the thinges themſelues be conſidered,what enchantement coulde bring to paſſe that Manna dayly raining from heauen, ſhould ſuffiſe to feede the people? and if any man keept in ſtore more than his iuſte meaſure, by the very rotting therof he ſhould be taught, that God did puniſh his want of beleefe? Beſide that,with many great proues God ſuffred his ſeruaunt ſo to be tried, that now the wicked can nothing preuayle with prating againſt him. For how oft did ſometime the people prowdely and impudently make inſurrections, ſometime diuers of them conſpiryng among them ſelues wente about to ouerthrow the holy ſeruaunt of God: how could he haue begyled their furour with illuſions? And the end that folowed plainly ſheweth, that by this meane his doctrine was ſtabliſhed to continue to the ende of all ages.

Exod.7. 11.

Leu. 20

Exo.16.

7 Moreouer where he aſſigneth the chiefe gouernement to the tribe of Iuda in the perſone of the Patriarch Iacob, who can denie that this was done by ſpirite of prophecie, ſpecially if we wey in conſideratiō the thing it ſelfe,how in commyng to paſſe it proued true?Imagine Moſes to haue bin the firſt author of this prophecie:yet from the time that he did firſt put it in writing, there paſſed fower hundred yeares wherein there was no mencion of the ſceptre in the tribe of Iuda. After Saule was conſecrate king, it ſeemed that the kingdom ſhould reſt in the tribe of Benjamin. When Dauid was annointed by Samuel, what reaſon appeared there why the courſe of inheritaunce

Gen.49

Sam.11. 15.

am. 16 of the kingdome ſhould be chaunged? who would haue looked that there ſhould haue come a king out of the baſe houſe of a herdman? And when there were in the ſame houſe ſeuen brethren, who would haue ſaid that that honour ſhould light vpon the yongeſt? By what meane came he to hope to be a king? who can ſay that this annointment was gouerned by any art, trauaile or policie of man, and not rather that it was a fulfilling of the heauenly prophecie? Likewiſe thoſe thinges that Moſes afore ſpeaketh, albeit darkely, concerning the Gentiles to be adopted into the conuenaunt of God, ſeing they came to paſſe almoſt two thouſand yeres after, do they not make it plaine that he ſpake by the inſpiration of God? I ouerſkip his other tellinges aforehand of thinges, which do ſo euidently ſauoure of the re-
Deuter. uelation of God, that all men that haue their ſounde wit may plainly
32. perceiue that it is God that ſpeaketh. To be ſhorte, that ſame one ſong of his, is a clere looking glaſſe, wherin God euidently appeareth.

8 But in the other prophetes the ſame is yet alſo much more plainely ſeene. I will chooſe out only a few examples, becauſe to gather them all together were to greate a laboure. When in the time of Eſaie the kingdom of Iuda was in peace, yea when they thought that the Chaldees were to them ſome ſtay and defence, then did Eſaie prophecie of the deſtruction of the citie and exile of the people. But admitte that, yet this was no token plaine enough of the inſtinct of God, to tell long before of ſuch thinges as at that time ſeemed falſe, and afterward proued true: yet thoſe prophecies that he vttereth con-
Eſa. 45. cerning their delyueraunce, whenſe ſhall we ſay that they proceded but from God? He nameth Cyrus by whom the Chaldees ſhould be ſubdued, and the people reſtored to libertie. There paſſed more than a hundred yeares from the time that Eſaie ſo prophecied before that Cyrus was borne: for Cyrus was borne in the hundreth yeare or theraboutes after the death of Eſaie. No man could then geſſe that there ſhould be any ſuch Cyrus, that ſhould haue warre with the Babyloniás, that ſhould bring ſubiect ſo mightie a monarchie vnder his dominió, and make an ende of the exile of the people of Iſraell. Doth not this bare tellyng without any garniſhment of wordes euidently ſhew, that the thinges that Eſaie ſpeaketh, are the vndoubted oracles of God,
Iere. 25 and not the coniectures of men? Again, when Ieremie a little before
1. that the people was caried awaie, did determine the ende of the captiuitie within threſcore and tenne yeares, and promiſed returne and libertie, muſt it not needes be that his tongue was gouerned by the ſpirite of God? What ſhameleſneſſe ſhall it be to denie, that the credite
Eſa. 42. of the prophetes was ſtabliſhed by ſuch proues, & that the ſame thing

was

was fulfilled in dede, which they them ſelues do reporte to make their ſayinges to be beleued?Beholde,the former thinges are come to paſſe, and new thinges do I declare: before they come forth, I tell you of them. I leaue to ſpeake how Hieremie and Ezechiell beyng ſo farre aſonder, yet prophecying both at one time, they ſo agreed in all their ſayinges as if either one of them had endited the wordes for the other to write. What did Daniel? Doth he not write continuing prophecies of thinges to come for the ſpace of ſixe hundred yeares after, in ſuch ſorte as if he had compiled an hiſtorie of thinges already done and commonly knowen? Theſe thinges if godly men haue well conſidered, they ſhall be ſufficiently well furniſhed, to appeaſe the barkinges of the wicked. For the plaine proofe hereof is to cleare to be ſubiect to any cauillations at all.

9 I know what ſome learned men do prate in corners, to ſhew the quickneſſe of their witte in aſſaltyng the truth of God. For they demande, who hath aſſured vs that theſe thinges which are red vnder title of their names, were euer written by Moſes and the prophetes. Yea,they are ſo hardy to moue this queſtiõ, whether euer there were any ſuch Moſes or no. But if a manne ſhould call in doubt whether euer there were any Plato,or Ariſtotle,or Cicero,who would not ſay, that ſuch madneſſe were worthy to be corrected with ſtrokes and ſtrypes? The law of Moſes hath bin meruaylouſly preſerued rather by heauenly prouidence then by diligence of men. And though by the negligence of the Prieſtes it laie buried a littell while: yet ſins the time that the godly king Ioſias found it, it hath ſtill by continuall ſucceſſion from age to age bin vſed in the handes of men. Neyther did Ioſias bring it forth as an vnknowen or new thing,but ſuch a thing as had bin euer commonly publiſhed, and wherof the remembraunce was at that time famous. The originall booke it ſelfe was appointed to be ſacredly kept in the temple, and a copie written out thereof, to remaine with the keepers of the kinges Recordes.Only this had happened, that the Prieſtes had ceaſſed to publiſh the law according to the old accuſtomed maner, and the people them ſelues had neglected their wounted reading of it.Yea there in maner paſſed no age wherin the eſtabliſhment therof was not confirmed and renued? They that had Dauid in their handes,knew they not of Moſes? But to ſpeake of them all at ones, it is moſt certaine that their writings came to poſteritie none otherwiſe but from hand to hand (as I may terme it) by continuall orderly courſe of yeres deliuered from their fathers, which had partly heard them ſpeake,& partly while the remembraunce was freſh of it,did lerne of them which herd them that they had ſo ſpoken.

10 As for that which they obiect out of the historie of the Ma-
1.Mac.1 chabees, to minish the credite of scripture, it is such a thing as nothing can be deuised more fitte to stablish the same. But first let vs wipe away the colour that they lay vpon it, and then let vs turne vpon them selues the engine that they raise vp against vs. When Antiochus (saie
2. Mac. 1.59. they) commaunded all the bookes to be bourned, whence are come these copies that we now haue? On the other side I aske them, in what shop they could so sone be made? It is euident, that after the crueltie appeased they were immediatly abrode again, and were without controuersy knowen to be the same of all godly men, that hauing bin brought vp in the doctrine of them did familiarly know them. Yea when all the wicked men beyng as it were conspired togither, did insolently triumphe with reproches vpō the Iewes, yet neuer was there any that durst lay to their charge false changing of their bookes. For what soeuer they thinke the Iewes religion to be, yet still they thinke Moses to be the authour of it. What then do these praters els, but bewraie their owne more then doggish frowardenesse, while they falsely say that these bookes are chaunged, and new put in their places, whose sacred antiquitie is approued by consente of all histories? But to spende no more labour vainly in cōfuting such foolish cauillations: let vs rather hereby consider how great a care God had for the preseruation of his word, when beyonde the hope of all men, he saued it from the outrage of the most cruell tyrant, as out of a present fire: that he endewed the godly priestes and other with so great cōstancie, that they sticked not to redeeme this booke euen with losse of their life if neede were, and so to conuey it ouer to posteritie: that he disappointed the narow search of so many gouernours and souldiours. Who can but acknowledge the notable and miraculous woorke of God, that these sacred monumētes which the wicked verely thought to haue bin vtterly destroyed, byandby came abroade againe as fully restored, and that with a greate deale more honour. For byandby folowed the translating of them into Greke, to publish them throughout the world. And not in this only appeared the miraculous woorking, that God preserued the tables of his couenaunt from the bloudy proclamations of Antiochus: but also that among so manyfold miserable afflictions of the Iewes, wherwith the whole nation was somtime worne to a fewe and wasted, and last of all, brought in maner to vtter destruction, yet they remained still safe and extant. The Hebrue tongue lay not only vnesteemed, but almost vnknowen. And surely had not bin Gods pleasure to haue his religion prouided for, it had perished altogether. For how much the Iewes that were since their

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retourne from exile, were swarued from the naturall vse of their mother tongue, appeareth by the Prophetes, that liued in that age, which is therefore worthy to be noted, because by this comparison the antiquitie of the law and the prophetes is the more plainely perceyued. And by whom hath God preserued for vs the doctrine of saluation conteyned in the law and the prophetes, to the end that Christ might in his appointed time be openly shewed? euen by the most cruelly bente enemies of Christ, the Iewes, whom Sainct Augustine doeth therefore woorthyly call the keepers of the Librarie of Christian Church, because they haue ministred vnto vs that thing, to reade wherof, themselues haue no vse.

11 Now if we come to the new Testament, with how founde pillers is the trueth thereof vpholden? The three Euangelistes write the historie in base and simple speach. Manie prowde menne do loeth that simplicitie, because they take no heede to the chiefe pointes of doctrine therin, whereby it were easie to gather, that they entreate of heauenly misteries aboue mannes capacitie. Surely who so euer haue but one droppe of honest shame will be ashamed if they reade the first chapter of Luke. Now, the sermons of Christ, the summe wherof is shortly comprised by these three Euangelistes, do easely deliuer their writinges from all contempte. But Ihon thundering from on hie, those whom he cōpelleth not to obedience of faith, he throweth downe their stubbournesse more mightily than any thūderbolt. Now let come forth all these sharpnosed faultfinders, that haue a great pleasure to shake the reuerence of scripture out of their owne and other mens heartes, let them reade Iohns Gospell: Will they or no, they shall there finde a thousande sentences that may at least awaken their sluggishenesse, yea that may printe a horrible brande in their consciences to restraine their lawghyng. The same is to bee thought of Peter and Paul, in whose writings although the more part be blinde, yet the very heauenly maiestie in them holdeth all men bounde, and as it were fast tied vnto it. But this one thing doth sufficiently aduance their doctrine aboue the world, that Mathew being before all geuen to the gaine of his money boorde, Peter & Iohn brought vp in their fisher boates, all grosse vnlearned men, had learned nothing in mens schoole that they might deliuer to other. Paule, not onely from a professed, but also from a cruell and blouddy ennemy conuerted to a new man, with sodaine and vnhoped chaunge doeh shew, that being compelled by heauenly authoritie he now maintaineth that doctrine, which before he had fought against. Now let these dogges denie, that the holy Ghost came downe vpon the Apostles, or let them discredite

the historie: yet still the trueth it selfe openly crieth out, that they were taught by the holy Ghost, which beyng before time despised men among the raskall people, sodeinly began so gloriousely to entreate of heauenly misteries.

12 There be yet also furthermore many very good reasons, why the consente of the Church should not be esteemed without weight. For it is to be accompted no smalle matter, that sins the Scripture was first published, the willes of so many ages haue constantly agreed to obey it. And that how soeuer Sathan with all the worlde hath trauayled by maruaylous meanes, either to oppresse it, or ouerthrow it, or vtterly to blotte and deface it out of mennes remembraunce, yet euer still like a palme tree, it hath risen vp aboue, and remained inuincible. For there hath not lightly bin in old time any sophister or Rhetorician that had any more excellēt wit than other, but he hath bente his force against this Scripture: yet they all haue nothing preuayled. The whole power of the earth hath armed it selfe to destroy it, and yet all their enterprises are vanished away, as in smoke. How coulde it haue resisted being so mightyly on eche side assailed, if it hadde had none other defence but mannes? Yea rather it is hereby proued, that it came from God himselfe, that all the trauailes of men striuing against it, yet it hath of her owne power still risen vp. Beside that, not one citie alone, nor one onely nation hath agreed to receiue and embrace it: but so farre as the worlde extendeth in length and breadth, the Scripture hath atteined her credite, by one holy conspiracie of diuers nations, which otherwise were in nothing agreable one with another. And forasmuch as such agreement of mindes so diuers and disagreyng in maner in all thinges elles, ought much to moue vs, because it appeareth, that the same is brought about none other way, but by working of the heauenly maiestie: no small estimatiō groweth vnto it, when we beholde their godlinesse, that do so agree, I meane not of them all, but only of those, with whom as with lightes it pleased God to haue his Church to shine.

13 Now with what assuredness of minde ought we to submitte vs to that doctrine which we see stablished and witnessed with the bloude of so many holy menne? They when they had but ones receaued it, sticked not boldely without feare, yea and with great chereflnesse to die for it: how should it then come to passe, that we, hauing it conueyed to vs with such an assured pledge, should not with certaine and vnmouable persuasion take holde of it? It is therfore no small cōfirmation of the Scripture, that it hath bin sealed with the bloud of so many witnesses, specially when we consider that they suffred death to

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beare witnesse of their faith : and not of a frentike distemperaunce of braine, as sometime the erroneous spirites are wont to do, but with a firme and constant and yet sobre zeale of God. There be other reasons and those not fewe nor weake, whereby the Scripture hath her dignitie and maiestie not onely ascertained vnto godly hartes, but also honourably defended against the subtilties of cauillers, yet be they such as be not of them selues sufficiently auaylable to bring stedfast credite vnto it, vntill the heauenly father disclosing therin his maiestie, doth bring the reuerence therof out of all controuersie. Wherfore then onely the scripture shall suffise to that knowledge of God that bringeth saluation, when the certaintie therof shall be grounded vpon the inwarde persuasion of the holy Ghost. So those testimonies of men that serue to confirme it shall not be vaine, if as seconde helpes of our weaknesse they follow that chiefe & hyest testimony. But they do fondly that will haue it perswaded by proofe to the vnfaithfull, that the scripture is the woorde of God, which can not be knowen but by faith. For good reason therfore doth Augustine geue warning, that godlinesse and peace of minde ought to go before, to make a man vnderstand somewhat of so greate matters. Devtilitate credendi.

The ix. Chapter.

That those fanaticall men, vvhich forsaking Scripture, resort vnto reuelation, do ouerthrovv all the principles of godlinesse.

NOw they that forsaking the Scripture do imagine I wote not what waie to attaine vnto God, are to be thought not so much to be holden with errour, as to be caried with rage. For there haue arisen of late certaine giddy brained men, which most presumptuously pretending a schoole of the spirite, both them selues do forsake all reading, & allso do scorne their simplicitie which still follow the dead & slaying letter, as they call it. But I would faine know of these men, what spirite that is, by whose inspiration they are caried vp so hie, that they dare despise the doctrine of the Scripture as childish and base. For if they aunswere that it is the spirite of Christ, then such carelesnesse is woorthy to be laughed at. For I thinke they will graunte, that the Apostles of Christ and other faithfull in the primitiue Church were lightned with none other spirite. But none of them did learne of that spirite to despise the word of God: but rather euery one was moued more to reuerēce it, as their writings do most plainely witnesse. And surely so was it foretold by the mouth of Esaie. For where he saith, My spirite that is vpon thee, and my wordes which I haue put in thy mouth, shall not departe out of thy Esa. 59. 21.

mouth,nor out of the mouth of thy ſeede for euer: he doth not binde the old people to the outwarde doctrine as though they were ſet to learne to ſpelle, but rather he teacheth,that this ſhall be the true and perfect felicitie of the new church vnder the reigne of Chriſt, that it ſhall no leſſe be ledde by the voice of God, thã by the ſpirite of God. Wherby we gather, that theſe lewde menne with wicked ſacrilege do ſeuer aſunder thoſe thinges that the Prophet hath ioyned with an inuiolable knotte. Moreouer, Paule beyng rauiſhed vp into the thirde heauen, yet ceaſſed not to go forward in the doctrine of the law and
. Tim. the Prophetes, euen ſo as he exhorteth Timothe, a doctour of ſin-
4. 13. gular excellence to apply reading. And worthy is that cõmendation to be remembred, wherwith he ſetteth forth the Scripture, ſaying,
1. Tim. that it is profitable to teach, to admoniſh and to reproue, that the ſer-
3. 16. uauntes of God may be made perfect. How diueliſh a madneſſe is it to faine, that the vſe of Scripture is but tranſitorie, and laſteth but for a while, which in deede guideth the children of God euen to the laſt ende? Againe, I would haue them aunſwere me this: whether they haue taſted of an other ſpirite than that, which the Lord promiſed to his diſciples. Although they be vexed with extreme madneſſe, yet I thinke they are not caried with ſuch giddineſſe, that they dare ſo boaſt. But what maner of ſpirite did he ſpeake of in his promiſe? euen
oh. 16. that ſpirite which ſhould not ſpeake of it ſelfe, but ſhould miniſter and
3. inſpire into their mindes thoſe thinges which he the Lord himſelfe had taught by his worde. It is not therfore the office of the ſpirite which is promiſed vs, to faine new and vnhearde of reuelations, or to coine a new kinde of doctrine, whereby we ſhould be led from the receiued doctrine of the Gõſpell, but to ſeale in our mindes the ſelfe ſame doctrine that is commended vnto vs by the Goſpell.

2 Whereby we plainly vnderſtand, that we ought right ſtudiouſly to apply the reding and hearing of the Scripture, if we liſt to take any
Pet. 1. vſe and fruite of the ſpirite of God. As alſo Peter praiſeth their di-
0. ligence that are hedefull to the doctrine of the Prophetes, which yet might ſeme to haue geuen place after the riſing of the light of the Goſpell. On the other ſide if any ſpirite leauing the wiſdom of the word of God doth thruſt vnto vs an other doctrine, that the ſame ſpirite ought rightefully to be ſuſpected of vanitie and lying. For what? when Sathan transformeth himſelfe into an aungell of light, what credite ſhal the holy Ghoſt haue amõg vs, if it be not ſeuerally knowen by ſome aſſured marke? And truely it hath bin plainely pointed out vnto vs by the word e of the Lord, but that theſe miſerable men do willingly couete to erre to their owne deſtruction, while they ſeeke a

ſpirite

ſpirite rather from them ſelues than from him. But (ſay they) it is diſhonorable, that the ſpirite of God, whom all thinges ought to obey, ſhould be ſubiect to the Scripture. As if this were a diſhonour to the holy Ghoſt to be euery where egall and like to it ſelfe, to agree with it ſelfe in all thinges, and no where to varie. In deede if it were to be tried by the rule either of men, or of angels, or any others rule whatſoeuer, then it might well be thought, that it were brought into obedience, or if ye liſt ſo to terme it, into bondage. But when it is compared with it ſelfe, when it is conſidered in it ſelfe, who can therfore ſay, that there is any wrong done vnto it? But thus it is brought to triall. I graunt, but ſuch a triall wherewith it was his owne pleaſure to haue his maieſtie eſtabliſhed. It ought to content vs ſo ſoone as he entreth into vs. But leſt vnder his name the ſpirite of Sathan ſhould creepe in, he wil haue vs to know him by that image of him ſelfe, which he hath printed in the Scriptures. He is the authour of the Scriptures: he can not be diuers and vnlike him ſelfe. Therefore it muſt needes be, that he continually remaine ſuch as he hath ſhewed him ſelfe therin. This is no diſhonor vnto him, vnleſſe perhappe we count it honorable to ſwarue and go out of kinde from himſelfe.

3 Wheras they cauill that we reſt vpō the letter that ſleieth, herein they ſuffer puniſhement for deſpiſing of the Scripture. For it is plaine enough that Paule there contendeth againſt the falſe Apoſtles, which commending the law without Chriſt did call away the people from the benefite of the new Teſtament, wherin the Lord doth couenant that he will graue his law within the bowels of the faithfull, and write it in their hartes. The letter therfore is dead, and the law of the Lord killeth the readers of it, when it is ſeuered from the grace of Chriſt, and not touching the heart, only ſoundeth in the eares. But if it be effectually printed in our hartes by the holy Ghoſt, if it preſent Chriſt vnto vs: then is it the worde of life, conuerting ſoules, geuing wiſdom to little ones. &c. Alſo in the ſame place the Apoſtle calleth his preaching the miniſterie of the holy Ghoſt: meaning that the holy Ghoſt doth ſo ſticke faſt in his truth which he hath expreſſed in the Scriptures, that then only he putteth forth and diſplaieth his force, when the Scripture hath her due reuerence and dignitie. And it diſagreeth not herewith which I before ſaid, that the worde it ſelfe is not much aſſured vnto vs, vnleſſe it be cōfirmed by ȳ vitneſſe of the holy Ghoſt. For with a certaine mutuall knot the Lord hath coupled together the aſſuraunce of his worde and of his ſpirite, ſo that perfect reuerence to the word doth then ſettle in our mindes whē the holy Ghoſt ſhineth vpon vs to make vs therin beholde the face of God: and on the other

2. Cor. 6.

2. Cor. 8.

ſide without all feare of being deceiued we do embrace ỹ holy Ghoſt when we reknowledge him in his owne image, that is in his worde. Thus it is vndoutedly: God brought not abrode his worde among mẽ for a ſodeine ſhew, meaning at the comming of his ſpirite by and by to take it away again, but he after ſent the ſame ſpirite with whoſe power he had diſtributed his worde, to make an ende of his worke with effectual confirmacion of his worde. In this ſorte Chriſt opened the mindes of the two diſciples, not that they ſhould caſt away the Scriptures and vaxe wiſe of themſelues, but that they ſhould vnderſtand the Scriptures. Likewiſe Paule when he exhorteth the Theſſalonians not to extinguiſh the ſpirite, doth not cary them vpon hie to vaine ſpeculations without the worde, but by and by ſaith further, that prophecies are not to be deſpiſed: wherby without dout is meant, that the light of the ſpirite is choked vp ſo ſone as prophecies come to be deſpiſed. What ſay theſe proudely ſwelling men, rauiſhed with the ſpirite, to theſe thinges, which recken this only to be an excellent illumination, when careleſly forſaking and ſaying farewell to the word of God, they both boldly and raſhly do take holde of all that they haue conceiued in their ſleepe. Truely a farre other ſobrietie becommeth the children of God: which as they ſee that without the ſpirite of God they are voide of all light of trueth, ſo do they know that the worde is the inſtrument wherwith the Lord diſtributeth to the faithfull the light of his ſpirite. For they know none other ſpirite but that which dwelte and ſpake in the Apoſtles, by whoſe oracles they are continually called to the hearing of the worde.

uk. 24. 7.

Theſſ. 19.

The x. Chapter.

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

BVt becauſe we haue ſhewed, that the knowledge of God which in the frame of the world and all the creatures is ſomewhat plainely ſet forth, is yet more familiarly and plainely declared in the worde: now is it good to conſider, whether the Lord ſhew himſelfe ſuch in the Scripture as it pleaſed him firſt to be repreſented in his workes. But I ſhall at this time be contented onely to point vnto it, wherby the godly mindes being admoniſhed may know what is chiefely to be ſearched in the Scriptures concerning God, and be directed to one certaine marke in their ſeking. I do not yet touch the peculiar conuenaũte, wherby God ſeuered the ſtocke of Abraham from other nations. For euen then he appeared the redemer in receyuing

uing to his children by free adopcion those that before were ennemies. But we are yet about that knowledge that resteth in the creatiō of the worlde and ascendeth not to Christ the mediatour. And although byandby it shalbe good to allege certaine places out of the new Testament, forasmuch as euen out of it both the power of God the Creator and his prouidence in preseruing of the first nature is approued, yet I warne the readers before, what is now my purpose to do, to the ende that they passe not the appointed boundes. So for this present, let it suffice vs to learne, how God the maker of heauen and earth doth gouerne the worlde by him created. Euery where is renomed both his fatherly bountie and enclined will to do good, and there are also exemples rehearsed of his seueritie, which shew him to be a righteous punisher of wicked doinges, specially where his sufferaunce nothing preuaileth with the obstinate.

2 In certaine places are set forth more plaine descriptions wherin his naturall face is as in an image represented to be seen. For in the place wher Moses describeth it, it semeth that his meaning was shortly to comprehende all that was lawfull for men to vnderstand of God. The Lord (sayeth he) the Lord, a mercyfull God, and gracious, paciente and of much mercy, and true, which keepest mercy, vnto thousandes which takest away iniquitie and wicked doinges, before whom the innocente shall not be innocent, which rendrest the wickednesse of the fathers to the children and childrens children. Where let vs marke, that his eternitie & being of himselfe is expressed in the twise repeting of that honorable name: and that then his vertues are rehearsed, in which is described vnto vs, not what he is in respect to himselfe, but what a one he is towarde vs: that this knowledge of him may rather stand in a liuely feling, than in an empty and supernaturall speculation. And here we do heare recited those vertues of his which we noted to shine in the heauen and earth, that is to say, clemencie, bountie, mercie, iustice, iudgement and trueth For might and power are conteined vnder this name Elohim God. With the same names of addition do the Prophetes set him forth when they meane fully to paint out his holy name. But, because I would not heape vp to many examples together, at this present let one Psalme suffice vs, wherin the summe of all his vertues is so exactly reckened vp, that nothing can seeme to be omitted. And yet is nothing there reharsed, but that which we may beholde in his creatures. So plainely do we perceiue God by informacion of experiēce, to be such as he declareth himselfe in his worde. In Ieremie where he pronounceth, what a one he would haue vs know him to be, he setteth forth a description not altogether

Exo. 34 6.

Psa. 145 3.

Iere. 6. 24.

ſo full, but yet comming all to one effect. He that gloryeth, ſaieth he, let him glory in this that he knoweth me to be the Lord that do mercie, iuſtice, and iudgement on the earth. Surely theſe three thinges are very neceſſary for vs to know: mercy, in which alone conſiſteth all our ſaluacion: Iudgement, which is dayly executed vpon euill doers, and more greuous is prepared for them to eternall deſtruction: Iuſtice, wherby the faithful are preſerued and moſt tenderly cheriſhed. Which thinges when thou haſt conceiued, the prophecy ſaith thou haſt ſufficiently enough wherof thou maieſt glory in God. And yet here are not omitted either his trueth or his power, or his holineſſe or goodneſſe. For how ſhould the knowledge ſtand ſure which is here required of his iuſtice, mercy and iudgement, vnleſſe it did reſt vpon his vnmouable trueth? And how ſhould we beleue that he doeth gouerne the earth with iuſtice & iudgement, but vnderſtãding his power? And whence cõmeth his mercy but of his goodneſſe? If then all his waies be mercy, iudgement and iuſtice, in them muſt holineſſe alſo nedes be ſeen. And to none other end is directed that knowledge of God that is ſet forth vnto vs in the Scriptures, thã is that knowledge alſo which appeareth emprinted in his creatures, that is to ſay: it firſt moueth vs to the feare of God, and then to put confidence in him, to the ende we may learne firſt to honor him with perfect innocency of life and vnfained obedience, and then to hang altogether vpon his goodneſſe.

3 But here I meane to gather a ſumme of generall doctrine. And firſt let the readers note, that the Scripture to the ende to direct vs to the true God, doth expreſly exclude and caſt away all the gods of the Gentiles, becauſe commonly in a manner in all ages religiõ hath bin corrupted. True it is in deede that the name of one God was euery where knowen and renomed. For euen they that worſhipped a great nomber of gods, ſo oft as they did ſpeake according to the proper ſenſe of nature, they ſimply vſed the ſingular name of God as if they were contented with one God alone. And this was wiſely marked by Iuſtine the Martyr, which for this purpoſe made a booke of the Monarchie of God, where by many teſtimonies he ſheweth that this, that there is but one God, was engrauen in the hartes of all mẽ. The ſame thing alſo doth Tertulliane proue by the common phraſe of ſpeach. But foraſmuch as all without exception are by their owne vanitie either drawen or fallen to falſe forged deuiſes, and ſo their ſenſes are become vaine, therefore all that euer they naturally vnderſtode of the being but one God, auailed no further but to make them inexcuſable. For euen the wiſeſt of them do plainely ſhew the wandering error of their minde, when they wiſh ſome god to aſſiſt them, and ſo in their

prayers

prayers do call vpon vncertaine gods. Moreouer in this that they imagined God to haue many natures although they thought somewhat lesse absurdely than the rude people did of Iupiter, Mercury, Venus, Minerua and other: yet were they not free from the deceites of Satan, and as we haue already sayed els where, whatsoeuer wayes of escape the Philosophers haue suttelly inuented, they cannot purge themselues of rebellion but that they all haue corrupted the trueth of God. For this reson, Habacuc after he had condemned all idoles bid- Hab. 2.
deth to seke God in his owne temple, that the faithfull should not admit him to be any other than such as he had disclosed him selfe by his worde.

The xj. Chapter.

That it is vnlawfull to attribute vnto God a visible forme, and that generally they forsake God, so many as do erect to them selues any images.

BVt as the Scripture prouiding for the rude and grosse wit of mā vseth to speake after the common maner: so when it meaneth to make seuerally knowen the true God from the false gods, it chiefly compareth him with idoles: not that it doth allow these inuentions that are more suttelly and finely taught by the Philosophers, but the plainlier to disclose the folishnesse of the world, yea rather their madnesse in seking God so long as they cleaue euery one to their owne imaginations. Therfore that exclusiue definition which we commonly heare, bringeth to nought all that maner of Godhead that men frame to themselues by their owne opinion, because God himselfe is the onely conueniente witnesse of himselfe. In the meane time, sith this brutish grossenesse hath possessed the whole world, to couet visible shapes of God, and so to forge themselues Gods of timber, stone, golde, siluer, & other dead and corruptible matter, we ought to holde this principle, that with wicked falshod the glorie of God is corrupted so oft as any shape is fained to represent him. Therefore God in the law, after he had once chalenged the glory of his deitie to himselfe alone, meaning to teache vs what manner of worshipping him he aloweth or refuseth, addeth immediatly: Thou shalt make thee Exo. 20.
no grauen image, nor any similitude, in which woordes he restraineth 4.
our libertie, that we attempt not to represent him with any visible image. And there he shortly reckneth vp all the formes wherwith of long time before, superstiçiō had begon to turne his trueth into lying. For we know that the Persians worshipped the sonne, yea and so many starres as the folish natiōs saw in the skie, so many goddes they fained

them. And ſcarce was there any liuing creature which was not amōg the Egiptians a figure of God. But the Grecians were thought to be wiſer than the reſt, becauſe they worſhipped God in the ſhape of a manne. But God compareth not images one with an other, as though one were more and an other leſſe mete to be vſed, but without any exception he reiecteth all images, pictures and other ſignes, wherby the ſuperſtitious thought to haue God nere vnto them.

2 This is eaſy to be gathered by the reaſons which he ioyneth to the prohibition. Firſt with Moſes. Remember that the Lord hath ſpoken to thee in the vale of Horeb. Thou heardeſt a voice, but thoū ſaweſt no body. Therefore take hede to thy ſelfe, leaſt paraduenture thou be deceiued and make to thy ſelfe any likeneſſe. &c. We ſee how openly God ſetteth his voice againſt all counterfaite ſhapes, that we may know that they forſake God whoſoeuer do couet to haue viſible formes of him. Of the Prophetes onely Eſay ſhalbe enough which ſpeaketh oft and much hereof, to teache that the maieſtie of God is defiled with vncomely and foliſh conterfaiting, whē he being without body is likened to bodily matter: being inuiſible, to a viſible image: being a ſpirite, to a thing without life: being incomprehenſible, to a ſmall lompe of timber, ſtone or golde. In like manner reaſoneth Paule: For aſmuch as we are the generacion of God, we ought not to thinke that the godhead is like vnto golde, or ſiluer or ſtone grauen by art and the inuention of man. Wherby it certainely appeareth, whatſoeuer images are erected or pictures painted to expreſſe the ſhape of God, they ſimply diſpleaſe him as certaine diſhonors of his maieſtie. And what maruel is it if the holy Ghoſt do thonder out theſe oracles from heauen, ſith he compelleth the very wretched and blinde idolaters themſelues to confeſſe this in earth? It is knowen how Seneca complained as it is to reade in Auguſtine. They dedicate (ſaith he) the holy immortall and inuiolable Gods in moſt vile and baſe ſtuffe, and put vpon them the ſhapes of men & beaſtes, and ſome of them with kinde of man and woman mingled together, and with ſondryſhapen bodies, and ſuch they call Gods which if they ſhould receiue breth and mete them would be reckened monſters. Wherby againe plainly appeareth, that it is a fonde cauillacion wherewith the defenders of images ſeke to eſcape, which ſay that the Iewes were forbidden images, becauſe they were inclinable to ſuperſtitiō. As though that thing perteined to one nation onely which God bringeth forth of his eternall being and the continuall order of nature. And Paule ſpake not to the Iewes but to the Athenienſes when he confuted their error in conterfaiting a ſhape of God.

3 God in dede, I graunt, ſometime in certaine ſignes hath geuen a preſence of his godhead, ſo as he was ſayed to be beholden face to face, but al theſe ſignes that euer he ſhewed did aptly ſerue for meanes to teache, and withall did plainly admoniſh men of an incomprehenſible eſſence. For the cloude and ſmoke and flame, although they were tokens of the heauenly glory, yet did they as it were bridle and re- Deu
ſtraine the mindes of men that they ſhould not attempt to paſſe any 11.
further. Wherfore not Moſes himſelfe, to whom God diſcloſed him-
ſelfe moſt familiarly in compariſon of other, obteined by prayer to ſee Exo.3
that face, but receyued this anſwere that man is not able to ſuſteine ſo 13.
great brightneſſe. The holy Ghoſt appeared vnder the likeneſſe of a
doue, but ſith he immediatly vaniſhed away, who doeth not ſee that Mat.
by that token of ſo ſhort a continuance of a moment the faithfull are 16.
put in minde that they ought to beleue him to be an inuiſible ſpirite, that holding them contented with his vertue and grace, they ſhould make him no outward ſhape. This, that God appeared ſometimes in forme of a mã, was a foreſhewing of the reueling that was to be made of him in Chriſt. And therefore it was not lawfull for the Iewes to abuſe this pretenſe to erect to themſelues a repreſentaciõ of the godhead in the ſhape of man. Alſo the mercy ſeate wherin God ſhewed forth the preſence of his power in the time of the law, was ſo made as it might teach that the beſt beholding of the godhead is this, when mens mindes are caried beyond them ſelues with adminiſtration of it.
For the Cherubins with their winges ſtretched abrode did couer it, Exo.25
the veile did hide it, and the place it ſelfe being ſet faire inwarde did 17.
of it ſelfe ſufficiẽtly kepe it ſecrete. Therfore it is very plaine that they be very mad that go about to defende the images of God & of Saintes with the example of theſe Cherubins. For, I pray you, what meant theſe litle images, but to ſhew that images are not mete to repreſent the miſteries of God? foraſmuch as they were made for this purpoſe, that hiding the mercy ſeate with their winges they ſhould not onely kepe backe the eyes of man, but alſo all his ſenſes from the beholding of God, and ſo to correct his raſh hardineſſe. For this purpoſe maketh
it that the Prophetes deſcribed the Seraphins ſhewed thẽ in viſiõ, with Eſa.6.2
their face vncouered: wherby they ſignifie, that ſo great is the brightneſſe of the glory of God that the Angels themſelues are kept from direct beholding it, and the ſmall ſparkes therof that ſhine in the Angels are withdrawen from our eyes. Although yet ſo many as rightly iudge, do acknowledge that the Cherubins of whom we now ſpeake, perteined only to the old maner of introduction as it were of children vſed in the law. So to draw them now for an example to our age, is

an absurditie. For that childish age, as I may so terme it, is passed, for the which such rudimentes were appointed. And it is much shame, that the painime writers are better expounders of the law of God than the Papistes are. Iuuenale reprocheth the Iewes as it were in scorne that they honor the white cloudes & the deitie of the heauen. I graunt he speaketh peruersly and wickedly: & yet he speaketh more truely in saying that they haue among them no image of God, than the Papistes do which prate that they had a visible image of God. And wheras that people with a certaine hote hastinesse, brake out oftẽtimes to seke them idols, euen as waters out of a great fresh spring boile out with violent force: hereby rather let vs learne how great is the inclination of our nature to idolatry, least throwing vpon the Iewes the blame of that fault which is common to all, we slepe a deadly slepe vnder vaine allurementes to sinne.

4 To the same purpose serueth this saying. The idols of the Gentiles are golde and siluer, euen the workes of mens handes. Because
f. 115. & 13. 15. the Prophete doth gather of the stuffe it selfe, that they are no gods that haue a golden or siluer image: and he taketh it for cõfessed truth, that it is a folish fained inuencion whatsoeuer we cõceiue of our owne sense concerning God. He nameth rather gold and siluer than clay or stone, that the beautie or the price should not serue to bring a reuerence to idols. But he cõcludeth generally that nothing is lesse allowable, than gods to be made of dead stuffe. And in the meane while he standeth as much vpon this point, that men are caried away with to mad a rashnesse, which themselues bearing about with them but a borrowed breath, ready to vanish away at euery moment, yet dare geue the honor of God to idols. Man must nedes confesse that himselfe is but a creature of a daies continuance, and yet he will haue a pece of metall to be compted God to which himselfe gaue the beginning to be a God. For whense came the beginning of idols but from the will of men? Very iustly doeth the heathen Poet geue them this taunt:

orat. m. 1. .8.

I was sometime a fig tree log, a blocke that serud for nought:
The workeman douted what of me were fittest to be wrought:
A fourme to sit vpon, or els a Priap God to be.
At length he thought the better was a God to make of me.

Forsooth an earthly silly man that breatheth out his owne life in maner euery moment, by his workemanship shall conuey the name & honor of God to a dead stocke. But forasmuch as Epicure in scoffingly iesting hath cared for no religion, let vs leaue the tauntes of him & such as he is, and let the rebuking of the Prophete pricke vs or rather thrust

thrust vs through where he sayeth, nat they are to much beastly witted that with one selfe peece of wood do make a fier & warme themselues, do heate the ouen to bake bread, do rost or seeth flesh, and do make thē a God before which they fall down humbly to pray. Therfore in an other place he doth not onely accuse them by the law, but also doth reproch them that they haue not learned of the fundations of the earth: for that there is nothing lesse conuenient than to bring God to the measure of fiue foote which is aboue all measure and incōprehensible. And yet this same monstruous thing which manifestly repugneth against the order of nature, custome sheweth to be natural to men. We must moreouer holde in minde, that superstitions are in Scripture commonly rebuked in this phrase of speech, that they are the workes of mens hand which want the authority of God: that this may be certaine, that all these manners of worshipping that men do deuise of themselues are detestable. The Prophet in the Psalme doth amplifie the madnesse of them that therefore are endued with vnderstanding, that they should know that all thinegs are moued with the only power of God, and yet they pray for helpe to thinges dead and senseleſſe. But because the corruption of nature carieth as well all nations, as eche man priuately to so great madnesse, at last the holy Ghost thundreth with terrible curse against them saying: let thē that make them become like to them and so many as trust in them. And it is to be noted that a similitude is no lesse forbidden than a grauen image, whereby the fond suttelty of the Greekes is confuted. For they thinke they are well discharged if they graue not a God, while in painting they do more licentiously outrage than any other nations. But the Lord forbiddeth an image not only to be made by the grauer but also to be counterfaited by any other workeman, because such counterfaiting is euill and to the dishonor of his maiesty.

Esay 44. 15.
Esa. 40. 21.
Esa. 2. 8. & 31. 7. & 57. 10
Ose. 14. 4.
mic. 5. 14.
ps. 115. 8.

5 I know that it is a saying more than common among the people, that images are lay mens bookes. Gregory so sayd, but the spirite of God pronounceth farre otherwise, in whose schoole if Gregory had bin taught, he would neuer so haue spoken. For whereas Hieremy plainly sayeth that the stocke is a doctrine of vanity: and whereas Habacuc teacheth that the molten image is a teacher of lyes: surely hereof is a generall doctrine to be gathered, that it is vaine and lying whatsoeuer men learne by images concerning God. If any man take exception, and say that the Prophetes reproue them only which abused images to wicked superstition: I graunt that to be true. But I adde further that which is easie for all men to see, that they condemne that thing wholely which the Papistes take for an assured principle, that

Hier. 10 8.
Ha. 2. 18

images are in ſtede of bookes. For they do in compariſon ſet images againſt God as thinges directly contrary & ſuch as neuer can agree together. This compariſon I ſay is made in thoſe places which I haue alleged. Sith there is but one true God whom the Iewes did worſhip, it is amiſſe & falſely don to forge viſible ſhapes to repreſent God and men are miſerably deceiued, that thereby ſeeke for knowledge of God. Finally if it were not true that it is a deceitfull & corrupt knowledge of God that is learned by images, the Prophetes would not ſo generally condemne it. At leaſt thus much I winne of them when we ſhew that it is vanity & lying that men do attempt to repreſent God with images, we do nothing but rehearſe word for word that which the Prophetes haue taught.

6 Let be red what Lactantius and Euſebius haue wrytten of this matter which ſticke not to take it for certaine that they were all mortall of whom images are to be ſeene. Likewiſe Auguſtine: which without douting pronounceth that it is vnlawfull not onely to worſhip images, but alſo to ſette vppe images to God. And yet ſayeth he none other thing but the ſame which many yeares before was decreed by the Elibertine councell whereof this is the xxxvi. Chapter. It is ordained that no pictures be had in the church, that the thing which is honored and worſhipped be not painted on the wales. But moſt notable is that which in an other place Auguſtine allegeth out of Varro, and confirmeth it with his owne aſſent, that they which firſt brought in the images of Gods, both tooke away the feare of God, and brought in errour. If Varro alone ſhould ſay this, paraduenture it ſhould be but of ſmale authority. Yet ought it of right to make vs aſhamed that a heathen man groping in darkeneſſe came to this light, to ſee that bodily images are therefore vnmete for the maieſty of God, becauſe they diminiſh the feare of God and encreaſe errour in men. The proofe it ſelfe witneſſeth that this was no leſſe truly than wiſely ſpoken. But Auguſtine hauing borrowed it of Varro, bringeth it foorth as of his own minde. And firſt he admoniſheth, that the firſt errours wherwith men were entangled cōcerning God, beganne not of images, but as with newe matter added encreaſed by them. Secondly he expoundeth that the feare of God is therfore miniſhed or rather taken away therby, becauſe his maieſty may eaſely in the fooliſhneſſe and in the fond and abſurde forging of images grow to contēpt. Which ſecond thing I would to God we did not by proufe find to be ſo true. Whoſoeuer therfore wil couet to be rightly taught, let him elſewhere learne than of images, what is mete to be knowen concerning God.

Concil. Libert. ca.6.ca. 36.

Li. 4.de Ciuitate Dei. ca.9. & 31.

7 Wherefore

7 Wherfore if the Papiſtes haue any ſhame, let them no more vſe this ſhift to ſay that images are lay mens bookes, which by many teſtimonies of Scripture are ſo openly confuted. And although I graũt thẽ ſo much, yet ſhould they not much get therby for defenſe of their idols. What monſters they thruſt in, in the place of God, is well knowen. The pictures and images that they dedicate to Sainctes, what are they but examples of extreme riot and vnclenneſſe, whereunto if any would faſhiõ himſelfe, he were worthy to be beatẽ with ſtaues? Surely the brothelhouſes, can ſhew harlots more chaſtly and ſoberly attyred, thã their temples ſhew images of theſe whom they would haue called virgins. Euen as vncomly array giue they to the martirs. Let them therfore faſhiõ their idols at leaſt to ſome honeſt ſhew of ſhamefaſtnes, that they may ſomwhat more colourably lye in ſaying, that they are the books of ſome holineſſe. But if it were ſo, yet then would we anſwere, that this is not the right way to teach the faithfull people in holy places, whom God would haue there inſtructed with farre other doctrine than with theſe trifles. God commaunded in the churches a common doctrine to be ſet forth to all men in preaching of his word and in his holy miſteries: whereunto they ſhew them ſelues to haue a minde not very hedefull, that caſt their eyes about to behold images. But whom do the Papiſtes call lay and vnlearned men whoſe vnskilfulneſſe may beare to be taught only by images? forſooth euen thoſe whom the Lord knowledgeth for his diſciples, to whom he vouchesaueth to reuele the heauẽly wiſdom, whom he willeth to be inſtructed with the holſome miſteries of his kingdom. I graũt in dede as the matter ſtandeth that there are at this day many which cannot be without ſuch boks. But whenſe I pray you groweth that dulneſſe but that they are defrauded of that doctrine which only was mete to inſtruct them with? For it is for no other cauſe that they which had the cure of churches gaue ouer their office of teaching to idols, but becauſe thẽſelues were dumme. Paul teſtifieth that Chriſt is in the true preaching of the Goſpell, painted out and in a maner crucified before our eyes. Gal.3.1. To what purpoſe then were it to haue commonly ſet vp in churches ſo many croſſes of wood, ſtone, ſiluer & gold, if this were wel & faithfully beatẽ into the peoples heads, that Chriſt died to beare our curſe vpon the croſſe, to cleanſe our ſinnes with the Sacrifice of his body, and to waſh them away with his bloud, and finally to reconcile vs to God the father? Of which one thing they might learne more than of a thouſand croſſes of wood or ſtone. For parhaps the couetous do ſet their mindes & eyes faſter vpon the golden and ſiluer croſſes than vpon any wordes of God.

8 As concerning the beginning of idols, that is by common con-
Sap. 14. 15. sent thought to be true which is wrytten in the booke of wisdom, that they were the first authors of them, which gaue this honor to the deade, supersticiously to worship their memory. And truly I graũt that this euil custome was very auncient, & I deny not that it was the fierbrãd wherwith the rage of men being kindled to idolatry did more and more burne therein. Yet do I not graunt that this was the first original of this mischiefe. For it appereth by Moises that images were vsed before that this curiosity in dedicating the images of dead men, wherof the prophane wryters make often mention, were come in vre.
Gen. 31. 19. When he telleth that Rachell had stolẽ her fathers idols, he speaketh it as of a common fault. Whereby we may gather that the wit of man is, as I may so call it, a continuall worship of idols. After the generall floud, there was as it were a new regeneration of the world, and yet there passed not many yeares but that men according to their owne lust fained them Gods. And it is likely that the holy Patriarch yet liuing, his childrens children were giuen to idolatry, so that to his bitter griefe he saw the earth defiled with idols, whose corruptions the
Ios. 24. 2. Lord had but late purged with so horrible iudgement. For Thare and Nachor euẽ before the birth of Abraham were worshippers of false Gods, as Iosue testifieth. Seeing the generation of Sem so soone swarued, what shall we iudge of the posterity of Cham, who were already cursed in their father? The minde of men, as it is full of pride and rash boldnesse, presumeth to imagine God according to her owne conceit: and as it is possessed with dullnesse, yea ouerwhelmed with grosse ignoraunce, so it cõceiueth vanity and a fond fantasie in stede of God. And to these euils is added a new mischiefe, that man attempteth to expresse in workemanshippe such a God as he inwardly conceiueth. Thus the minde begetteth the idole, and the hand bringeth it forth. The example of the Israelites proueth that this was the beginning of idolatry, that men do not beleue that God is among them, vnlesse he shew himselfe carnally present. We know not (sayd they) what is become of this Moses: make vs Gods that may go before vs. They
Ex. 31. 1. knew that there was a God whose power they had had experience of in so many miracles: but they did not beleue that he was nie vnto thẽ vnlesse they did see with their eyes a corporall representation of his face, to be a witnesse vnto them of the God that gouerned thẽ. Their minde was therefore to know by the image going before them, that God was the guide of their iourney. This thing daily experience teacheth, that the flesh is alway vnquiet till it hath gotten some counterfaite deuise like it selfe, wherein it may vainly delite as in an image

of

of God. In a manner in all ages ſince the creation of the world, men to obey this blinde deſire haue erected ſignes wherein they imagined God to be preſent before theyr carnall eyes.

9 After ſuch inuention forged, byandby followeth worſhipping. For whē men thought that they beheld God in images, they did alſo worſhip him in them. At length being both with mindes and eyes altogether faſtened theron, they beganne to waxe more and more brutiſh, and to wonder at them and haue them in admiration, as if there were ſome nature of godhead in them. So appeareth that men brake not out into the worſhipping of images, till they were perſwaded in ſome groſſe opinion: not to thinke the images to be Gods, but to imagine that there did a certaine force of Godheade abide in them. Therfore whether thou repreſent to thy ſelfe either God or a creature in the image, when thou falleſt downe to worſhip, thou art already bewitched with ſome ſuperſtition. For this reaſon the Lord hath forbidden not onely images to be erected that are made to expreſſe a likeneſſe of him, but alſo any titles or ſtones to be dedicated, that ſhould ſtand to be worſhipped. And for the ſame reaſon alſo in the cōmaundement of the law, this other point is added concerning worſhipping. For ſo ſoone as they haue forged a viſible forme for God, they alſo tye the power of God vnto it. So beaſtly fooliſh are men, that there they faſten God where they counterfaite him, and therfore muſt they needes worſhip it. Neither is there any difference whether they ſimply worſhip the idole, or God in the idole. This is alway idolatry when honoures due to God are giuen to an idole, vnder what colour ſoeuer it be. And becauſe God will not be worſhipped ſuperſtitiouſly, therefore whatſoeuer is giuen to idols is taken from him. Lette them take heede hereunto that ſeeke for pretenſes to defende the abhominable idolatry, wherewith, theſe many ages paſt, true religion hath bin drowned and ouerthrowen. But (ſay they) the images are not taken for Gods. Neither were the Iewes themſelues ſo vnaduiſed to forgette that it was God by whoſe hande they hadde bin brought out of Ægypt before they made the calfe. Yea when Aaron ſayd, that thoſe were the Gods by whom they were deliuered out of the land of Ægypt, they boldly aſſented, ſhewing a plaine tokē of their meaning, that they would ſtill kepe that God that was their deliuerer, ſo that they might ſe him go before them in the calfe. Neither is it to be beleued that the heathē were ſo groſſe as to beleue, that God was no other thing but ſtocks and ſtones. For they changed their images at their pleaſure, but ſtill they kept the ſame Gods in their minde: & there were many images of one God, and yet they did not according

to the multitude of images faine them many God. Beſide that they did daily cõſecrat new images, yet did they not thinke that they made
1 pſal. new Gods. Lette the excuſes be read which Auguſtine ſayeth were
13. pretended by the Idolaters of his age. When they were rebuked, the common ſorte aunſwered, that they did not worſhippe that viſible thing, but the deity that did in it inuiſibly dwell. And they that were of ſomwhat better religiõ, as he calleth it, did ſay that they did neither worſhippe the image nor the ſpirite in it, but by the corporall image they did behold the ſigne of that thing which they ought to worſhip. How then? All idolaters, whether they were of the Iewes, or of the gentiles, were none otherwiſe minded than as I haue ſayd: being not contẽted with a ſpirituall vnderſtanding of God, they thought by the images he ſhould be more ſure & nerer imprinted in thẽ. After once that ſuch diſordered counterfaiting of God well liked them, they neuer ended, till daily more and more deluded with new deceites they imagined that God did ſhew foorth his power in images. And neuertheleſſe, both the Iewes were perſwaded that vnder ſuch images they did worſhippe the one true Lord of heauen and earth: and likewiſe the gentiles, their falſe Gods, whom yet they fayned to dwell in heauen.

10 Whoſoeuer deny that it hath thus bin done in time paſt, yea within our owne remembraunce, they impudently lye. For, why fall they down before them? And when they pray, why turne they toward
1 pſal. them as to the eares of God? For it is true that Auguſtine ſayeth, that
13. noman prayeth or worſhippeth when he ſo beholdeth an image but he is ſo affected in minde that he thinketh himſelfe to be heard of it, or that it wil do for him what he deſireth. Why is there ſuch differẽce betwene the images of one God, that paſſing by one image with litle reuerence or none done to it they honor an other ſolemnly? Why do they wery themſelues with vowed pilgremages to viſite thoſe images whereof they haue like at home? Why do they at this day in defenſe of them as it were for their religion and countrey, fight to ſlaughter & deſtructiõ, in ſuch ſorte as they would better ſuffer to haue the one only God than their idols to be taken from them? And yet I do not recken vp the groſſe errours of the cõmon people, which are almoſt infinite, & do in maner poſſeſſe the hartes of all men. I do only ſhewe what themſelues do confeſſe when they meane moſt of all to excuſe themſelues of idolatry. We do not call them (ſay they) our Gods. No more did the Iewes nor the Gentiles call them theirs in time paſt: & yet the Prophetes ech where ceſſe not to caſt in their teeth their fornication with ſtockes and ſtones, for doing no more but ſuch things

as

as are daily done by them that would be compted Christiãs,that is to say,that they carnally worshipped God in stocks and stones.

11 Although I am not ignoraunt, nor thinke good to passe it ouer as if I knewe it not, how they seeke to escape with a more suttle distinction,wherof I shall againe make mention more at large heraſter. For they pretend that the worship which they giue to images is Idolodulia which is seruice of images, and not Idololatria which is worship of images. For so they tearme it when they teach that they may lawfully without any wrong done to God giue vnto images and pictures that worshippe which they call Doulia or seruice. And so they thinke themselues without blame if they be but the seruaunts & not also the worshippers of idols:as though it were not a litle lighter matter to worship than to serue. And yet while they seeke a hole to hide them in the Greeke word, they childishly disagree with themselues,For seeing Latreuein in greeke signifieth nothing but to worship, their saying commeth but to this effect,as if they would say that they worship in dede their images,but without any worshipping.And ther is no cause why they should say that I seeke to catch them in words: but they themselues while they seke to cast a mist before the eyes of the simple,do bewray their owne ignoraũce.And yet though they be neuer so eloquent,they shall not atteine by their eloquence to proue vnto vs that one selfe same thing is two sundry things. Let them(say I)shew me a differẽce in ỹ thing it selfe wherby they may be thought to differ from the old idolaters.For as an adulterer or a murderer cannot escape giltinesse of his fault, by giuing his sinne a newe deuised name:so it is a very absurdity to thinke that these men be quit by new deuise of a name,if in the matter it selfe they nothing differ frõ those idolaters whom they themselues are compelled to cõdemne. But so far are they frõ prouing that their case differeth frõ the case of those idolaters, that rather the fountaine of all this whole mischiefe is an vnorderly counterfaiting, wherin they haue striued with them while both with their owne wit they deuise,& with their owne handes they frame them signifying formes to expresse them a fashion of God.

12 And yet am I not so superstitious that I thinke no images may be suffred at all. But forasmuch as caruing and painting are the giftes of God, I require that they both be purely and lawfully vsed. Least these things which God hath giuẽ vs for his glory & for our own benefit, be not only defiled by disordered abuse,but also turned to our own destructiõ. We thinke it vnlawful to haue God fashioned out in visible forme,because himself hath forbiddẽ it,& because it cãnot be done without some defacemẽt of his glory.And least they thinke that

it is onely we that are in this opinion, they that haue bin traueled in their workes shall finde that all sound wryters did alway reproue the same thing. If thē it be not lawfull to make any bodily image of God, much lesse shall it be lawfull to worship it for God, or God in it. It remayneth therefore lawfull that onely those thinges be painted and grauen whereof our eyes are capable: but that the maiesty of God which is farre aboue the sense of our eyes, be not abused with vncomly deuised shapes. Of this sorte are partely histories and thinges done, partely images and fashions of bodies, without expressing of any thinges done by them. The first of these haue some vse in teaching or admonishing a man: but what profit the second can bring saue only delectatiō, I see not. And yet it is euident, that euen such were almost all the images that heretofore haue stand vp in churches. Whereby we may iudge that they were there set vp not by discrete iudgement or choise, but by foolish and vnaduised desire. I speake no[illegible] much amisse & vncomely they were for the most parte fashioned, nor how licentiously Painters and Caruers haue in this point shewed theyr wantonnesse, which thing I haue already touched. Onely I speake to this end, that though there were no fault in them, yet do they nothing auaile to teach.

13 But leauing also that difference, let vs by the way consider whether it be expedient in Christian temples to haue any images at all, that do expresse either things done or the bodyes of men. First if the authority of the aunciēt church do any thing moue vs, let vs remember that for about v.C. yeares together, while religion yet better florished, and sincere doctrine was in force, the Christian churches were vniuersally without images. So they were thē first brought in for the garnishment of churches, when the sincerity of ministration was not a little altered. I will not now dispute what reason they had with them that were the first authors therof. But if a mā compare age with age, he shall see that they were much swarued from that vprightnesse of them that we[illegible]e without images. What? do we thinke that those holy fathers would haue suffered the church to be so long without the thing which they iudged profitable & good for them? But rather because they saw either little or no profit in it, & much daunger to lurke vnderneth it, they did rather of purpose and aduisedly reiect it, than by ignoraunce or negligence omitte it. Which thing Augustine doth also in expresse words testifie. When they be set in such places (sayeth he) honorably on hye, to be seene of them that pray & do Sacrifice, although they want both sense and life, yet with the very likenesse that they haue of liuely members and senses, they so moue the weake mindes,

Epi. 49.

mindes, that they seeme to liue & breath.&c. And in an other place. For that shape of members doth worke and in manner enforce thus much, that the minde liuing within a body doth thinke that body to haue sense, which he seeth like vnto his owne. And a little after, Images do more auaile to bow downe an vnhappy soule, by this that they haue mouth, eyes, eares, and feete, than to amend it by this that they neither speake nor see nor heare nor go. This truely seemeth to be the cause why Iohn willed vs to beware not onely of worshipping of images, but also of images themselues. And we haue found it to much in experience, that through the horrible madnesse which hath heretofore possessed the world, to the destruction in manner of all godlinesse, so soone as images be set vp in churches, there is as it were a signe set vp of idolatry, because the folly of men cannot refrayne it selfe, but it must foorthwith runne on to superstitious worshippinges. But if there were not so much daunger hanging thereby: yet when I consider for what vse temples are ordayned, me thinkes it is very ill beseeming the holinesse thereof to receiue any other images than these liuely and naturall images, which the Lord by his word hath consecrate, I meane Baptisme and the Lordes supper, and other ceremonies wherewith our eyes ought both more earnestly to be occupied and more liuely to be moued, than that they should nede any other images framed by the witte of men. Loe this is the incomparable commodity of images, which can by no value be recompensed, if we beleue the Papistes.

in psal. 113.

1. Ioh. 5 21.

14 I thinke I had spokē enough of this thing already, but that the Nicene Synode doth as it were lay hand on me to enforce me to speake more. I meane not that most famous Synode which Constantine the Great assembled, but that which was holden eight hundred yeares ago, by the commaundement and authority of Irene the Empresse. For that Synode decreed, that images should not only be had in churches, but also worshipped. For whatsoeuer I should say, the authority of the Synode would make a great preiudice on the other side. Although to say truth, that doth not so much moue me, as make it appeare to the readers howe farre their rage extended, that were more desirous of images than became Christians. But first lette vs dispatche this. They that at this day maintaine the vse of images, allege the decree of that Nicene Synode for their defense. But there is extāt a booke of confutation beating the name of Charles the Great, which by the phrase we may gather to haue bin wrytten at the same time. Therein are recited the sentences of the Bishoppes that were present at that councell, and the argumentes wherewith they contended.

Iohn the Legate of the east partes sayed : God created manne after his owne image : and thereupon gathered that we ought to haue images. The same man thought that images were commended vnto vs in this sentence:shew me thy face because it is beautifull. An other to proue that images ought to be sette vppon altares, cited this testimony : no man lighteth a candell and putteth it vnder a bushell. An other, to shew that the beholding of them is profitable for vs, brought foorth a verse out of the Psalme : the light of thy countenaunce is sealed vpon vs. An other tooke this similitude : As the Patriarches vsed the Sacrifices of the Gentiles, so must Christian men haue the images of Saintes in steade of the images of the Gentiles. To the same purpose haue they wrythed this saying: Lord, I haue loued the beauty of thy house. But specially witty is the exposition of this place, As we haue heard so haue we seen, that God is not knowē by onely hearing of his word, but also by looking vppon images. Like is the sharpe deuise of Bishoppe Theodore. Maruelous (sayeth he) is God in his Saintes. And in an other place : In the Saintes that are in the earth : therefore this ought to be referred to images. Finally so filthy are their vnsauory follies that it greueth me to rehearse them.

15 When they talke of the worshipping: then are brought foorth the worshipping of Pharao, and of the rod of Ioseph, & of the piller that Iacob set vp. Albeit in this last example, they do not only deprauе the meaning of the Scripture, but also bring in that which is no where to be read. Then these places seeme to them maruelous strong and meete proues. Worship his footestole. Againe worshippe on his holy hill. Againe all the richemen of the people shall worship thy countenaunce. If a man would in scorne putte the personage of a riding foole vppon the patrones of Images, could he gather together greater and grosser follies? But to putte all out of doute, Theodosius Bishoppe of Mira, doth so earnestly confirme by the dreames of his Archedeacō, that images ought to be worshipped, as if he had an oracle from heauen to shewe for it. Now lette the fauourers of images go and presse vs with the decree of that Synode. As though those reuerend fathers do not altogether discredit themselues, in either so childishly handeling, or so vngodly and fowly tearing the Scriptures.

16 Now come I to those monstrous impieties, which it is maruell that euer they durst vomit, and twise maruellous that they were not cried out agaynst with hie detestation of all men. And it is good that this outragiously wicked madnesse be bewrayed, that at least the

false

falſe colour of antiquity may be taken away, which the Papiſtes pretend for the worſhipping of images. Theodoſius the Biſhop of Amorum pronounceth curſe againſt all them that will not haue images worſhipped. An other imputeth all the calamities of Grecia and the eaſt part to this, that images were not worſhipped. What puniſhment then were the Prophetes, the Apoſtles and the Martirs worthy to ſuffer in whoſe time there were no images? They adde further. If the Emperoures image be met with perfume and cenſing: much more is this honor due to the images of Saintes. Conſtantius Biſhop of Conſtance in Ciprus, profeſſeth that he reuerently embraceth images, and affirmeth that he will giue to them the ſame honorable maner of worſhippe that is due to the Trinity that giueth life. And whoſoeuer refuſeth ſo to do, he curſeth him and ſendeth him away with the Manichees and Marcionites. And, that ye ſhould not thinke that this was the priuate ſentence of one man, they did all aſſent vnto it. Yea Iohn the Legate of the eaſt partes being further caried with heate, ſayed it were better to bring all brothelhouſes into the city than to deny the worſhipping of images. At length by conſent of them all it was decreed, that worſe than all Heretickes are the Samaritans, and worſe thã the Samaritans are the enemies of images. And becauſe the play ſhould not be without his ſolemne farewell, this clauſe was added, let thẽ be glad & reioyſe that hauing the image of Chriſt do offer Sacriſice vnto it. Where is now the diſtinction of Latria and Dulia, wherewith they are wont to ſeeke to blinde the eyes both of God & men? For the councell without any exception doth giue euen as much vnto images as vnto the liuing God himſelfe.

The xij. Chapter.

That God is ſeuerally diſcerned from idols, that he may be only and vvholely vvorshipped.

WE ſayed in the beginning that the knowledge of God ſtandeth not in bare ſpeculation, but draweth with it the worſhipping of him, and by the way we touched howe he is rightly worſhipped, which point ſhalbe in other places more largely to be ſette foorth. Now I do but ſhortly repeate, that ſo oft as the Scripture affirmeth that there is but one God, it ſtriueth not for the bare name of God, but withall commaundeth this, that whatſoeuer belongeth to the Godhead be not giuen to any other. Whereby alſo appeareth what pure religion doth differ from ſuperſtition. Euſebeia, in Greeke ſignifieth as much as true worſhip, becauſe alway euen the blinde themſelues groping in darke-

2.de natu.deorum.

nesse haue found that this rule ought to be holden, that God be not vnorderly worshipped. The name of religion although Cicero truely and well deriueth from relegere, to recorde, or gather vp together: yet is the reason that he assigneth enforced and farre fette, that good worshippers did often recorde and diligently wey what was the trueth. I rather thinke that that name is sette as a contrary to wandring liberty, because the greater parte of the world vnaduisedly taketh hold of that which they first mete withall, and flieth about hither and thither: but true godlinesse, to the end it may stand in stedfast state, Religit, that is to say doth gather vp it self together within her bonds. Like as I thinke supersticion to haue her name hereof, that not being contented with the maner and order prescribed, she heapeth vp together a superfluous nomber of vaine thinges. But to leaue the wordes it hath alway bin agreed by consent of all ages, that religion is with false errours corrupted and peruerted. Whereupon we gather that it is a very fond colour which the superstitious do pretend, when with vndiscrete zeale we giue our selues leaue to do all thinges. And although this confession sound in the mouthes of all men: yet herein a shamefull ignoraunce bewrayeth it selfe, that neither they cleaue to the one God, nor haue any regarde of order in the worshippinge of him, as we haue already shewed. But God, to claime his owne right vnto himselfe, crieth out that he is ielous, and that he will be a seuere reuenger if he be mingled with any fayned God. And then he setteth forth the lawful maner of worshipping, to hold mākinde in obediēce. He conteineth both these pointes in his law, when first he bindeth the faithfull vnto himselfe that he only may be their lawmaker: and then he prescribeth a rule whereby to be worshipped after his owne minde. Of the law, because the vses and endes thereof are many, I will entreate in place fitte for it. Now I only touch this point, that thereby mē are brideled that they run not out of the way to wrong worshippinges. Now as I first sayd, we must hold in minde, that if all that euer properly belongeth to godhead do not rest in God alone, he is spoyled of his honor, and his worshippe broken. And there must we somewhat hedefully marke with what suttelties superstitiō deceiueth. For it doth not so reuolte vntō straunge gods that it seemeth to forsake the hiest God, or to bring him downe into the number of other gods: but while she graūteth vnto him the hiest place, she setteth roūd about him a number of lesser gods, among whom she diuideth his offices? And so (albeit clokedly and craftily) the glory of the godhead is cut in partes, that it remaineth not whole with him. So in the old time, as well they of the Iewes as of the Gentiles did set beneth the

father

father & iudge of gods a great rout of gods which ſhould euery one according to his degree in cõmon haue with ỹ hieſt God the gouernment of the heauen and earth. So the Saintes that in a few ages paſt departed this life, are aduaunced to the fellowſhip of God, to be worſhipped, called vpon, & honored in ſteade of him. And yet with ſuch abhomination we thinke that the maieſty of God is not ſo much as diuided, when in deede it is a great parte ſuppreſſed and extinguiſhed, ſauing that we retaine ſtill a poore opinion of his ſupreme power: & in the meane time deceiued with entangled ſutteltie we are ſunderly caried to diuers gods.

2 For this purpoſe alſo was inuented the diſtinction of Latria and Dulia, as they terme them, that is worſhippe and ſeruice, whereby they might freely ſeeme to giue away the honors of God to angels and dead men. For it is euident, that the worſhippe which the Papiſtes giue vnto ſaintes differeth nothing in deede from the worſhippe of God. For all alike without diuerſity they worſhip both God and them: ſauing that when they be charged with it, they winde away with this exception, that they kepe ſtill for God the honor that is due vnto him inuiolate, becauſe they leaue vnto him the worſhippe that they call Latria. But ſith the queſtion ſtandeth vpon the matter, and not the word, who would permitte them ſo careleſſely to mocke in a matter of all matters moſt weighty? But to lette that alſo paſſe, yet winne they nothing by this diſtinction, but to proue, that they giue worſhippe to one God and ſeruice to an other. For Latria in greeke ſignifieth as much as in Latin Cultus, and in Engliſh worſhippe. Dulia, properly ſignifieth ſeruice. And yet ſometime in ſcripture this difference is confounded together without diuerſity. But graunt it be a perpetuall difference, then muſt we ſearch what both the words may meane. Dulia is ſeruice, Latria is worſhippe. Now no man douteth that to ſerue, is more then to worſhip. For many times a man could hardly beare to ſerue him whom he would not ſticke to worſhippe. So is it an vnegall dealing to giue to the ſaintes that which is the greater, and to leaue to God that which is the leſſer. But many of the auncient authors haue vſed this diſtinction. What maketh that matter, if all men do perceiue it to be not onely vnfit, but all together very fond?

3 Now leauing nice ſutteltie, let vs wey the matter it ſelfe. When Paule putteth the Galathians in remembrance what they were before that they were lightened in the knowledge of God, he ſaieth that they gaue Duliam ſeruice to thoſe that of nature were no gods. Although he name not Latriam or worſhip, is therfore their ſuperſtitiõ Gal. 4. 8

excuſable? He doth neuertheleſſe condemne their peruerſe ſuperſtition, which he termeth by the name of Dulia ſeruice, than if he had expreſſed the name of Latria, worſhip. And whē Chriſt repulſeth the aſſault of Sathan with his buckler, that it is wrytten, thou ſhalt worſhip the Lord thy God, the name of Latria was not brought in queſtion. Sathan required but an adoration. Likewiſe when the angell reproued Iohn, becauſe he fell down on his knees before him, we ought not to thinke that Iohn was ſo madde that he would giue vnto the angell the honor that was due onely to God. But becauſe it was not poſſible, but that all worſhip that is ioyned with religion ſauoureth ſomewhat as pertaining to God, therefore he could not adore the angell, but that he muſt take away ſomewhat from the glory of God. We read in deede often, that men haue bin honored: but that was a ciuile honor, as I may ſo call it. But religion hath an other rule, which ſo ſoone as it is ioyned with worſhippe, bringeth with it a prophane abuſe of the honor of God. The ſame may we ſee in Cornelius. He had not ſo ſlenderly profited in godlineſſe, but that he had learned to giue the ſoueraigne worſhip to God alone. Therefore when he fell downe before Peter, he did it not of this meaning to worſhip him in the ſteede of God. And yet did Peter earneſtly forbid him to do that which he did. And why ſo? but becauſe men do neuer ſo narowly put difference betwene ỹ worſhip of God & of his creatures: but that without diuerſity they giue away that vnto the creature, which belongeth vnto God. Wherefore if we haue one God, we muſt remember that nothing be it neuer ſo little muſt be taken away from his glory, but that he keepe ſtill that which is properly his. Therefore Zachary when he preacheth of the repairing of the Church, in plaine words expreſſeth: That there ſhall not only be one God, but alſo that there ſhalbe one name of that God, to the end that he haue nothing in common with Idols. What maner of worſhip God requireth, we ſhal ſee in an other place when it falleth in order. For it pleaſed him in his law to preſcribe vnto men what is lawfull and right, and ſo to binde them to a certaine rule, that euery man ſhould not geue himſelfe leaue to deuiſe what forme of worſhippe he liſt. But becauſe it is not expedient to loade the readers with heaping many matters together, I will not touche that point yet. Onely lette it ſuffiſe for this time to kepe in minde, that euery carying away of the ductyfull behauiours of Godlineſſe to any other than to God alone, is not without robbery of God. And firſt ſuperſtition deuiſed to giue diuine honors to the Sonne, or other ſtarres or idols: then followed ambitious pride, which garniſhing mortall men with ſpoyles taken from God, preſumed

Matt. 4. 10.
Reu. 19. 10.
Act. 10. 25.
Zac. 24. 9.

presumed to prophane all that euer was holy. And although this principle remained among them, to honour the soueraigne deity, yet grewe it in vse indifferently to offer sacrifices to spirites, lesser gods, or deade men of honor. So slippery is the way to slide into this fault, to make common to a number that which God seuerely chalengeth to himselfe alone.

The xiij. Chapter.

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

THat which is taught in the Scriptures concerning the incomprehensible and spirituall essence of God, ought to suffise not onely to ouerthrow the foolish errours of the common people, but also to confute the fine sutteltiesof prophane philosophie. One of the old wryters seemed to haue sayd very well, That God is all that we do see, and all that we do not see. But by this meane he hath imagined the godheade to be powred into all the partes of the world. Although God, to the intent to kepe men in sober minde, speaketh but sparely of his owne essence, yet by those two names of addition that I haue rehearsed, he doth both take away all grosse imaginations, and also represse the presumptuous boldnesse of mans minde. For surely his immeasurable greatnesse ought to make vs afraide, that we attempt not to measure him with our sense: and his spirituall nature forbiddeth vs to imagine any thing earthly or fleshly of him. For the same cause he often assigneth his dwelling place to be in heauen. For though, as he is incomprehensible, he tilleth the earth also: yet because he seeth our mindes by reason of their dullnesse to lye still in the earth, for good cause he lifteth vs vp aboue the world, to shake of our slouth and sluggishnesse. And here falleth to ground the errour of the Manichees, which in appointing two originall beginninges haue made the diuell in a manner egall with God. Surely this was as much as to breake the vnity of God and restraine his vnmeasurablenesse. For where they haue presumed to abuse certaine testimonies: that sheweth a fowle ignoraunce, as their errour it selfe sheweth a detestable madnesse. And the Anthropomorphites are also easily confuted which haue imagined God to consist of a body, because oftentimes the Scripture ascribeth vnto him a mouth, eares, eyes, handes, and feete. For what man yea though he be slenderly witted dooth not vnderstand that God doth so with vs speake as it were childishly, as nurses do with their babes? Therefore such maners of speeche do not so plainly expresse what God is, as

they do apply the vnderſtanding of him to our ſclender capacity. Which to do, it behoued of neceſſity that he deſcended a great way beneath his owne height.

2 But he alſo ſetteth out himſelfe by an other ſpecial marke, wherby he may be more nerely knowē. For he ſo declareth himſelfe to be but one, that he yet giueth himſelfe diſtinctly to be conſidered in three perſons: which except we learne, a bare & empty name of God without any true God flieth in our braine. And that nō man ſhould thinke that he is a threfold God, or that the one eſſence of God is diuided in three perſons, we muſt here ſeeke a ſhort and eaſie definition to deliuer vs from all errour. But becauſe many do make much a do about this word Perſon, as a thing inuented by man: how iuſtly they do ſo, it is beſt firſt to ſee. The Apoſtles naming the ſonne, the engra-
Heb.1.3 ued forme of the Hypoſtaſis of his father, he vndoutedly meaneth, that the Father hath ſome being, wherin he differeth from the ſonne. For to take it for Eſſence (as ſome expoſitours haue done, as if Chriſt like a peece of waxe printed with a ſeale did repreſent the ſubſtance of the Father) were not onely hard but alſo an abſurdity. For ſith the Eſſence of God is ſingle or one and vndiuiſible, he that in himſelfe contayneth it all and not by peecemeale, or by deriuation, but in whole perfection, ſhould very vnproperly yea fondly be called the engraued forme of him. But becauſe the father although he be in his owne property diſtinct, hath expreſſed himſelfe wholely in his ſonne, it is for good cauſe ſayd, that he hath giuen his Hypoſtaſis, to be ſeene in him. Wherwith aptly agreeth that which byandby followeth, that he is the brightneſſe of his glory. Surely by the Apoſtles wordes we gather, that there is a certaine proper Hypoſtaſis in the father, that ſhineth in the ſonne: whereby alſo againe is eaſely perceiued the Hypoſtaſis of the ſonne that diſtinguiſheth him from the Father. Like order is in the holy ghoſt. For we ſhall byandby proue him to be God, and yet he muſt nedes be other than the father. Yet this diſtinctiō is not of the eſſence, which it is vnlawfull to make manifold. Therefore if the Apoſtles teſtimony be credited, it followeth that there be in God three Hypoſtaſes. This terme ſeeing the Latines haue expreſſed with the name of Perſō, it were to much pride & waywardneſſe to braule about ſo cleare a matter. But if we liſt word for word to tranſlate, we may call it Subſiſtence. Many in the ſame ſenſe haue called it ſubſtāce. And the name of Perſon hath not bin in vſe among the Latines only: but alſo the Grecians, perhaps to declare a conſent, haue taught that there are three Proſopa, that is to ſay Perſons in God. But they, whether they be Grekes or Latins that differ one from an other in the

worde, do very well agree in the ſumme of the matter.

3 Now howſoeuer the heretikes barke at the name of perſone, or ſome ouermuch preciſe men do carpe that they like not the worde fained by deuiſe of men: ſith they can not get of vs to ſay, that there be three, wherof euery one is wholly God, nor yet that there be many goddes: what vnreaſonableneſſe is this, to miſlike wordes, which expreſſe none other thing but that which is teſtified and approued by the Scriptures? It were better (ſay they) to reſtraine not only our meaninges but alſo our wordes within the boundes of Scripture, than to deuiſe ſtraunge names that may be the beginninges of diſagrement and brawling: ſo do we tier our ſelues with ſtrife about wordes: ſo the truth is loſt in contending: ſo charitie is broken by odiouſly brawling together. If they call that a ſtraunge worde, which can not be ſhewed in Scripture, as it is written in nombre of ſillables: then they binde vs to a hard law, wherby is condemned all expoſition that is not pieced together, with bare laying together of textes of Scripture. But if they meane that to be ſtraunge, which beyng curiouſly deuiſed, is ſuperſtitiouſly defended, which maketh more for contention than edification, which is either vnaptly, or to no profite vſed, which withdraweth from the ſimplicitie of the word of God, then with all my hart I embrace their ſobre minde. For I iudge that we ought with no leſſe deuout reuerence to talke of God than to thinke of him, for as much as what ſoeuer we do of our ſelues thinke of him, is fooliſh, and what ſoeuer we ſpeake is vnſauory. But there is a certaine meaſure to be kept. We ought to learne out of the Scriptures a rule both to thinke and ſpeake, wherby to examine all the thoughtes of our minde & wordes of our mouth. But what withſtandeth vs, but that ſuch as in Scripture are to our capacitie doutfull and entangled, we may in plainer wordes expreſſe them, being yet ſuch wordes as do reuerently and faithfully ſerue the truth of the Scripture, and be vſed ſparely, modeſtly, and not without occaſion. Of which ſort there are examples enow. And where as it ſhal by proofe appere that the Church of great neceſſitie was enforced to vſe the names of Trinitie, and Perſones, if any ſhall then finde fault with the newneſſe of woordes, ſhall he not be iuſtly thought to be grecued at the light of the truth, as he that blameth only this that the truth is made ſo plaine and cleare to diſcerne?

4 Such newneſſe of wordes, if it be ſo to be called, commeth then chiefly in vſe, when the truth is to be defended againſt wranglers that do mocke it out with cauillations. Which thing we haue at this day to much in experience, who haue great buſineſſe in vanquiſhing the enemies of true and ſounde doctrine. With ſuch folding and crooked

winding these slippery snakes do slide away, vnlesse they be strongly griped and holden hard when they be taken. So the old fathers being troubled with contending against false doctrines, were compelled to shew their meaninges in exquisite plainnesse, least they should leaue any crooked bywayes to the wicked, to whom the doutefull constructions of wordes were hidingholes of errours. Arrius confessed Christ to be God, and the sonne of God, because he coulde not againsay the euident wordes of God, and as if he had bin so sufficiently discharged did faine a certaine consent with the rest. But in the meane while he ceassed not to scatter abroade that Christ was create, and had a beginning as other creatures. But to the ende they might draw forth his winding sutteltie out of his denne, the auncient fathers went further, pronouncing Christ to be the eternall sonne of the father and consubstanciall with the father. Hereat wickednesse began to boile, when the Arrians began to hate and detestе the name *Omoousion*, consubstãciall. But if in the beginning they had sincerely and with plaine meaning confessed Christ to be God, they would not now haue denied him to be consubstantial with the father. Who dare now blame these good men as brawlers and contentious, bycause for one litle wordes sake, they were so whote in disputatiõ, and troubled the quiete of the Church? But that little worde shewed the differẽce betwene the true beleuing Christians, and the Arrians that were robbers of God. Afterward rose vp Sabellius which accompted in a maner for nothing the names of the Father, the Sonne, and the Holy ghost, saying in disputation that they were not made to shew any maner of distinction, but onely were seuerall additions of God, of which sorte there are many. If he came to disputatiõ, he confessed, that he beleued the father God, the sonne God, the Holy ghost God. But afterward he would redely slippe away with saying that he hadde in no otherwise spoken than as if he had named God, a strong God, iust God, and wise God: and so he song another song, that the Father is the Sonne, and the Holy ghost is the father, without any order, without any distinctiõ. The good doctours which then had care of godlinesse, to subdew his wickednesse, cried out on the other side that there ought to be acknowleged in one God three propreties. And to the end to sense themselues against the crooked writhẽ suttleties with plaine and simple truth, they affirmed, that there did truely subsist in one God, or (which came all to one effect) that there did subsist in the vnitie of God a Trinitie of persons.

5 If then the names haue not bin without cause inuẽted, we ought to take hede, that in reiecting thẽ we be not iustly blamed of proude presumptuousnesse. I would to God they were buried in dede, so that this

this faith were agreed of all men, that the Father and the Sonne, and the Holy ghost be one God: and yet that the Father is not the Sonne, nor the Holy ghost the Sonne, but distinct by certaine propretie. Yet am I not so precise, that I can finde in my harte to striue for bare wordes. For I note, that the olde fathers, which otherwise speake very religiousely of such matters, did not euery where agree one with an other, nor euery one with himselfe. For what formes of speech vsed by the councels doth Hilarie excuse? To how greate libertie doth Augustine sometime breake forth? How vnlike are the Grekes to the Latins? But of this variance one example shall suffise for this time. Whē the Latins mēt to expresse the worde Omoousion, they called it Consubstanciall, declaring the substance of the Father and the Sonne to be one, so vsing the word substance for essence. Whervpō Hierome to Damasus saith, it is sacrilege to say, that there are three substances in God: and yet aboue a hundred times you shall finde in Hilarie, that there are three substances in God. In the worde Hypostasis, how is Hierome accombred? For he suspecteth that there lurketh poison in naming three Hypostases in God. And if a man do vse this word in a godly sense, yet he plainly saith that is an impropre speech, if he spake vnfainedly, and did not rather wittingly and willingly seeke to charge the bishoppes of the Eastlandes, whom he sought to charge with an vniust sclaunder. Sure this one thing he speaketh not very truely, that in all prophane schooles, ousia, essence is nothing els but hypostasis, which is proued false by the common and accustomed vse. Augustine is more modest and gentill, which although he say, that the worde hypostasis in that sense is strange to latine eares, yet so farre is it of that he taketh from the Grekes their vsuall maner of speaking, that he also gently beareth with the Latins that had followed the Greke phrase. And that which Socrates writeth in the sixte booke of the Tripartite historie, tendeth to this end, as though he ment that he hadde by vnskilful men bin wrongfully applied vnto this matter. Yea and the same Hilarie himselfe layeth it for a great fault to the heretikes charge, that by their waywardnesse he is compelled, to put those thinges in perill of the speech of men, which ought to haue bin kept in the religiousnesse of mindes, plainly confessing that this is to do thinges vnlaufull, to speake that ought not to be spoken, to attempt thinges not licenced. A little after, he excuseth himselfe with many wordes, for that he was so bolde to vtter new names For after he had vsed the naturall names Father, Sonne, and Holy ghost, he addeth that what soeuer is sought further, is beyond the compasse of speach, beyond the reach of sense, and beyonde the capacitie of vnderstanding. And in an other

De trinit. li. cap. 8 and 9

De trinit. lib.

place he ſaith, that happy are the biſhops of Gallia, which neither had nor receiued nor knew any other confeſſion, but that olde and ſimple one, which frō the time of the Apoſtles was receiued in all Churches. And much like is the excuſe of Auguſtine, that this worde was wrong out of neceſſitie by reaſon of the imperfectiō of mens language in ſo great a matter: not to expreſſe that which is, but that it ſhould not be vnſpoken how the Father, the Sonne, and the Holy ghoſt are three. This modeſtie of the holy menne ought to warne vs, that we do not forthwith ſo ſeuerely like Cenſors, note them with infamie that refuſe to ſubſcribe and ſweare to ſuch wordes as we propounde them: ſo that they do it not of pride, of frowardneſſe, or of malicious crafte. But let them againe conſider, by how great neceſſitie we are driuen to ſpeake ſo, that by little and little they may be enured with that profitable maner of ſpeach. Let them alſo learne to beware, leaſt ſith we muſt mete on the one ſide with the Arrians, on the other ſide with Sabellians, while they be offended that we cut of occaſion from them both to cauill, they bring themſelues in ſuſpicion, that they be the diſciples either of Arrius or of Sabellius. Arrius ſaith that Chriſt is God, but he muttereth that he was create, and had a beginning. He ſaith Chriſt is one with the Father, but ſecretely he whiſpereth in the eares of his diſciples, that he was made one as the other faithfull be, although by ſingular prerogatiue. Say ones that Chriſt is Conſubſtanciall with his father, then plucke you of his viſour from the diſſembler, and yet you adde nothing to the Scripture, Sabellius ſaith, that the ſeuerall names, Father, Sonne, and Holy ghoſt ſignifie nothing in God ſeuerally diſtinct: ſay that they are three: and he will cry out that you name three gods. Say that there is in one eſſence a Trinitie of perſons, then ſhall you in one word both ſay, what the Scripture ſpeaketh, and ſtop their vaine babbling. Now if any be holden with ſo curious ſuperſtition, that they can not abide theſe names: yet is there no man, though he would neuer ſo faine, that can deny but that when we heare of one, we muſt vnderſtand an vnitie of ſubſtance: when we heare of three in one eſſence, that it is ment of the perſons in the trinitie. Which thing being without fraude confeſſed, we ſtay no longer vpon wordes. But I haue long ago found, and that often, that who ſoeuer do obſtinately quarell about wordes, do keepe within them a ſecrete poiſon: ſo that it is better willingly to prouoke them, than for their pleaſure to ſpeake darkly.

6 But leauing diſputation of wordes I will now begin to ſpeake of the matter it ſelfe. I call therfore a Perſone, a ſubſiſtence in the eſſence of God, which hauing relatiō to the other is diſtinguiſhed from them with

with vncõmunicable propretie. By the name of Subsistẽce we meane an other thing than the essence. For if the worde had simply bin God, and in the meane time had nothing seuerally propre to it selfe, Iohn hadde said amisse, that is was with God. Where he forthwith addeth, that God himselfe was the same worde, he calleth vs backe againe to ỹ one single essence. But because it coulde not be with God, but that it must rest in the father: hereof ariseth that subsistẽce, which though it be ioyned to the essence with an vnseparable knot, yet hath it a speciall marke, wherby it doth differ from it. So of the three subsistẽces, I say that eche hauing relation to other is in propretie distinguished. Relation is here expressely mencioned. For when there is simple and indefinite mencion made of God, this name belongeth no lesse to the Sonne and the Holy ghost, than to the Father. But when the Father is compared with the Sonne, the seueral propretie of either doth discerne him from the other. Thirdely, what soeuer is propre vnto euery of them is vncõmunicable. For that which is geuen to the Father for a marke of difference, can not agree with, nor be geuen to the Sonne. And I mislike not the definition of Tertullian, so that it be rightly taken, That there is in God a certaine disposition or distribution, which yet chaungeth nothing of the vnitie of the essence.

Iohn.1. 1.

Lib. cõtra Praxeam.

7 But before that I go any further, it is good that I proue the Godhead of the Sonne and of the Holy ghost. Then after we shal see, how they differ one from an other. Surely whẽ the Worde of God is spoken of in the Scripture: it were a very greate absurditie to imagine it only a fading and vanishing voice, which sente into the ayre, cometh out of God himselfe, of which sort were the oracles geuen to the fathers, and all the prophecies: when rather the worde is mente to be the perpetuall wisdom abiding with the Father, from whens all the oracles and prophecies proceded. For as Peter testifieth, no lesse didde the olde prophetes speake with the spirite of Christ, than did the Apostles and all they that after them did distribute the heauenly doctrine. But because Christ was not yet openly shewed, we must vnderstand that the Worde was before all worldes begotten of the Father. And if the Spirite was of the Worde, whose instrumentes were the prophetes, we do vndoutedly gather that he was true god. And this doth Moses teach plainly enough in the creation of the worlde, when he setteth the worde as the meane. For why doth he expressely tell, that God in creating of all his workes said. Be this done: or that done: but that the vnserchable glory of god may shiningly appere in his images? The suttlenosed & babbling men do easily mocke out this, with saying that the name Worde, is there taken for his bidding or commaunde-

1. Pet.1. 11.

Heb.1. 2. mente. But better expoſitors are the Apoſtles, which teach that the worldes were made by the ſame, and that he ſuſteineth them all with his mighty Worde. For here we ſee that the Worde is taken for the bidding or commaundement of the Sonne, which is himſelfe the eternall and eſſentiall Worde to the Father. And to the wiſe and ſobre it is not darke that Salomō ſaith, where he bringeth in Wiſdom begotten of God before all worldes, and bearing rule in the creation of thinges, and in all the workes of God. For to ſay that it was a certaine commaundement of God, ſeruing but for a time, were very fooliſh and vaine: where as in deede it was Goddes pleaſure at that time to ſhew forth his ſtedfaſt and eternall purpoſe, yea and ſome thing more ſecrete. To which entente alſo maketh that ſaying of Chriſt: My Father and I do worke euen to this daie. For in ſaying, That from the beginning of the worlde he was continually working with his Father, he doth more openly declare that which Moſes hadde more ſhortely touched. We gather then that the meaning of Goddes ſpeaking was this, that the Worde hadde his office in the doing of thinges, and ſo they both had a common woorking togither. But moſt plainly of all doth Iohn ſpeake, whē he ſheweth that the ſame Word, which from the beginning was God with God, was together with God the Father the cauſe of all thinges. For he both geueth to the Worde a perfect and abiding eſſence, and alſo aſſigneth vnto it ſome thing peculiar to it ſelfe, and plainly ſheweth how God in ſpeaking was the creator of the worlde. Therefore as all reuelacions proceding from God do well beare the name of the worde of God, ſo ought we yet to ſet in the hyeſt place that ſubſtanciall Worde, the wellſpring of all Oracles, which being ſubiect to no alteracion, abideth alwaies one and the ſelfe ſame with God, and is God himſelfe.

Eccleſ. 24.14.

Iohn. 5. 17.

Iohn.1. 3.

8 Here many dogges do barke againſt vs, which when they dare not openly take from him his Godhead, do ſecretly ſteale from him his Eternitie. For they ſay, that the Worde then began firſt to be, when God in the creation of the world opened his holy mouth. But verie vndiſcretly do they to imagine a certaine innouacion of the ſubſtaunce of God. For as thoſe names of God that haue relacion to his outward worke, began to be geuen vnto him after the being of his worke, as for example, this that he is called the creator of heauen and earth: ſo doth Godlineſſe know or admitt no name that ſhould ſignifie any new thing in himſelfe to haue chaunced vnto God. For if any ſhould come to him from els where than in himſelfe, then this ſaying of Iames ſhould faile, that euery good geuing and euery perfect gift is from aboue, and commeth downe from the Father of lightes,

lightes, with whom is no variableneſſe neither ſhadowing by turning. Therfore nothing is leſſe to be ſuffred, than to faine a beginning of that Worde, which both alway was God, and afterwarde was creator of the worlde. But full ſuttelly forſooth they reaſon, that Moſes in ſaying that God then firſt ſpake, doth ſecretly ſhew that there was no Worde in him before. Which is a moſt tryfling argument. For it followeth not, becauſe a thing at ſome one certaine time beginneth to be ſhewed openly, that therefore it had neuer any beyng before. But I cōclude farre otherwiſe and ſay: ſeyng that in the ſame momente that God ſaied, let light be made, the power of the worde appeared and ſhewed it ſelfe: the ſame Worde was long before. but if a man aſke how long before, he ſhall finde no beginning. For he appointed no certaine ſpace of time when him ſelfe ſaied: Father glorifie me with the glory which I had with thee before the worlde was. And this thing Iohn alſo left not vntouched, becauſe he firſt ſheweth that in the beginning the worde was with God, before that he commeth to the creation of the worlde. We ſay therfore againe, that the Worde which was conceiued of God before any beginning of time, was continually remaining with him. Wherby both his eternitie, true eſſence, and Godhead is proued.

Gen.1. 3.

Ioh.17. 5.

9 Although I do not yet touch the perſon of the Mediator, but do deferre it to that place where we ſhall ſpecially entreate of the Redempcion: yet becauſe it ought to be certainly holden without controuerſie among all men, that Chriſt is the ſame Worde clad with fleſh, in this place will be very fitte to recite all thoſe teſtimonies that proue Chriſt to be God. Whē it is ſayed in the xlv. Pſalme, thy throne O God is for euer and euer: the Iewes do cauill and ſay, that the name Elohim is alſo applied to the Angels and ſoueraigne powers. But in all the Scripture there is not a like place, that raiſeth an eternall throne to any creature. For he is here not ſimply called God, but alſo the eternall Lord. Againe, this title is giuen to none but with an addicion, as it is ſaied: that Moſes ſhalbe for a God to Pharao. Some rede it in the Genitiue caſe which is very fooliſh. I graunt in deede that oftentimes a thing is called Diuine or of God, that is notable by any ſingular excellence: but here by the tenour of the texte it appeareth, that ſuch a meaning were harde and forced, and will not agree. But if their ſtubborneſſe will not ſo yelde: In Eſaie is very plainly brought in for all one both Chriſt and God, and he that is adorned with the ſoueraigne power, which is properly belonging to God alone. This (ſaieth he) is the name wherby they ſhall call him, the ſtrong God, the Father of the world to come, &c. Here the Iewes

Pſa.45. 6.

Exo.7.1

Eſa.9.6.

barcke againe, and turne the texte thus : this is the name whereby the ſtronge God the father of the worlde to come ſhall call him : ſo that they leaue this onely to the Sonne to be called the Prince of peace. But to what purpoſe ſhould ſo many names of addicion in this place be heaped vpon God the Father, ſeyng it is the purpoſe of the Prophete to adorne Chriſt with ſuch ſpeciall notes as may builde our Faith vpon him? Wherefore it is out of dout that he is here in like ſorte called the ſtrong God, as he is a little before called Immanuel. But nothing can be founde plainer than that place of Hieremie where
Iere.23. 6. he ſayeth, that this ſhall be the name whereby the ſede of Dauid ſhall be called Iehouah our righteouſneſſe. For where the Iewes thē-ſelues do teach, that all other names of God are but adiectiue names
Eſa. 42. 8. of addicion, and that this onely name Iehouah which they call vn-ſpeakable is a ſubſtantiue name to expreſſe his eſſence: we gather that the Sonne is the onely and eternall God, which ſaith in an other place that he will not geue his glory to an other. But here alſo they ſeke to ſcape away becauſe that Moſes gaue that name to the Altare that he bilded, and Ezechiel gaue it to the new citie Hieruſalem. But who doth not ſee that the Altare was builded for a monumente that God was the auauncement of Moſes, and that Hieruſalem is not adorned with the name of God, but onely to teſtifie the preſence of God?
Eze.48. 35. For thus ſayeth the Prophete. The name of the citie from that day ſhalbe Iehouah there. And Moſes ſaith thus. He builded an altare and
Exo.17. 15. called the name of it, Iehouah my exaltacion. But more buſineſſe
Ier. 33. 16. ariſeth by an other place of Hieremie, where the ſame tittle is applied to Hieruſalem in theſe wordes: this is the name whereby they ſhall call her Iehouah our righteouſneſſe. But this teſtimony is ſo farre from making againſt the trueth which we defende, that it rather confirmeth it. For wheras he had before teſtified that Chriſt is the true Iehouah from whom floweth righteouſneſſe, now he pronounceth that the Church ſhall ſo verely fele the ſame, that ſhe may glorioufly vſe the very name it ſelfe. And ſo in the firſt place is ſet the fountaine and cauſe of righteouſneſſe, in the other the effect.

10 Now if this do not ſatisfie the Iewes, that Iehouah is ſo oft preſented in the perſonne of an Angell, I ſee not with what cauillations they can mocke it out. It is ſaied that the Angell appeared to
Iud.6.7 the holy fathers: and the ſame Angel chalengeth to himſelfe the name of the eternall God. If any take exception and ſay, that this is ſpoken in reſpect of the Perſon that he repreſenteth: this knotte is not thus
Iud.13. 16. loſed. For being a ſeruaunte he would not ſuffer Sacrifice to be offered to him and take from God his due honour. But the Angell refuſing

fusing to eate bread, commandeth Sacrifice to be offered to Iehouah. And then he proueth that himselfe in deede was the same Iehouah, and therefore Manoah and his wife by this token did gather, that they had seen not an only Angel but God. And thence came it that he sayed: we shall die because we haue seen God. And when his wife aunswereth, if Iehouah would haue slayen vs, he would not haue receaued Sacrifice at our handes: in this she doth confesse that he was God which before was called the Angell. Beside this, the aunswere of the Angell himselfe taketh away all doubt of it, saying: why doest thou aske me of my name, which is maruellous? So much the more detestable was the wickednesse of Seruetto, when he affirmed that God neuer appeared to Abraham and the other fathers, but that an Angell was worshipped in place of him. But truely and wisely haue the true teaching doctors of the Church expounded, that the same principall Angell was the worde of God, which then as aforehande began to execute the office of Mediatour. For though he was not yet clothed with flesh, yet he came downe as a meane betwene God and men, to come more familiarly to the faithfull. Therefore his nie communicating himselfe made him to be called an Angell: yet still in the meane time he reteined that which was his own, to be the God of vnspeakable glory. The same thing meaneth Oseas, which after he had recited the wrastling of Iacob with the Angell, sayeth: Iehouah the God of hostes, Iehouah, worthy of memory is his name. Here againe Seruetto carpeth, that God did beare the person of an Angell. As though the Prophete did not cōfirme that which Moses had saied: why doest thou aske me of my name? And the confession of the holy Patriarche doeth sufficiently declare that he was not a created Angell, but one in whom the full godhead was residente, when he said: I haue seen God face to face. And for this cause Paule sayeth, that Christ was guide of the people in the wilderness. For though the time was not yet come of his abacemente: yet that eternall worde shewed a figure of that office to which he was appointed. Now if the seconde Chapter of Zacharie be weyed without contencion, the Angell that sente an other Angell was byandby pronounced to be the God of hostes, & to him is soueraigne power ascribed. I omitte innumerable testimonies on the which our Faith safely resteth, although they do not much moue the Iewes. For when it is saied in Esaie. Beholde this is our God, this is Iehouah, we shall waite vpon him, and he shall saue vs, they that haue eyes may see, that herein is meant God which ryseth vp for the saluation of his people. And these vehement demonstracions twise repeted suffer it to be drawen no otherwhere but to

Ose. 12. 5.
Ge. 32. 29.
1. Cor. 10. 4.
Zach. 2. 3.
Esa. 25. 9.

Mal.3.1 Christ. And yet plainer and fuller is the place of Malachie where he promiseth that he shall come the Lord that was then desired, to his owne temple. But to none but to the onely soueraigne God was the temple dedicate, which temple yet the Prophet doth claime for Christ. Wherevpon followeth that Christ is the same God that was euer honored among the Iewes.

11 As for the newe Testament, it swarmeth with innumerable testimonies, therfore we must trauaile rather shortly to choose out fewe, than largely to heape vp all. For though the Apostles speake of him since he was now become the Mediatour in flesh: yet all that I shall bring forth shall aptly serue to proue his godhead. First this is worthy to be singularly marked, that those thinges which were before spoken touching the eternall God, the Apostles do shew that they are either already performed, or hereafter to be performed in Christ. For where Esa.8. 4. Esaie prophecieth that the Lord of hostes shalbe to the Iewes and Israelites a stombling stone and a rocke to fall vpon: Paule affirmeth Rom. 9. 4. that the same is fulfilled in Christ. Therefore he declareth him to be the Lord of hostes, Likewise in an other place. We must all (saith he) Rom.14 0. ones be brought to appeare before the iudgement throne of Christ. Esa 55. 3. For it is written, to me shall all knees bow, and to me shall all tongues swere. Seing God in Esay speaketh this thing of himselfe, and Christ in dede performeth it in himselfe, it followeth that he is the selfe same God whoes glory may not be withdrawen to an other. And that thing Ephe.4. 8. which writing to the Ephesians he allegeth out of the Psalmes, is euident that it can be applied to none but to God alone. Ascending on Psal.57 9. hie he hath caried captiuitie captiue, meaning that such ascending was in shadowe shewed, when God in notable victory against forein nations did shewe forth his power, but he declareth that in Christ it Iohn. 1. 14. was more fully performed. So Iohn testifieth that it was the glory of the Sonne that was reueled to Esay by a vision, wheras in deede the Esa.6.1. Prophet himselfe wryteth that the maiestie of God appeared vnto him. And it is euident that those thinges which the Apostle wryting to the Hebrues applieth to the Sonne, are the plaine titles of Heb.1. 10. and 6. God, as: Thou Lord in the beginning diddest laie the foundacions of heauen and earth. &c. Againe worship him all ye his Angels. And yet he abuseth not those titles when he draweth them to Christ. For all those thinges that are spoken of in those Psalmes, he himselfe alone hath fulfilled. For it was he that rose vp and had mercy on Sio. It was he that claimed to himselfe the kingdome of all the nations Ioh.1.1. and ilandes. And why should Iohn sticke to apply the maiestie of God to Christ which in his preface had sayed that the worde was alwaie

God?

God? Why ſhould Paule feare to ſet Chriſt in the iudgement throne of God, hauing before with ſo open proclamaciō declared his Godhead, where he ſaied that he was God bleſſed to the ende of worldes? And to make appeare, how well he agreeth in this pointe with himſelfe, in an other place he writeth that Chriſt is God openly ſhewed in the fleſh. If he be God to be prayſed to the ende of worldes, then he is the ſame he to whom in an other place he affirmeth all glorie and honour to be due. And thus he hideth not, but plainely crieth out, that he would haue counted it no robbery if he had ſhewed himſelfe egall with God, but that he willingly abaced himſelfe. And that the wicked ſhould not carpe that he is ſome made God, Iohn goeth further and ſaith. He is the true God and the eternall life. Although it ought aboundantly to ſatisfie vs, that he is called God, ſpecially of that witneſſe which expreſly affirmeth vnto vs that there are no moe goddes but one. That ſame witneſſe is Paule, which ſaieth thus: How many ſoeuer be called goddes either in heauen or in earth, to vs there is but one God from whom are all thinges. When we heare of the ſame mouth, that God was openly ſhewed in the fleſh, that God with his owne bloud purchaſed the Church to himſelfe: why ſhould we imagine a ſeconde God which he himſelfe acknowledgeth not? And it is no doute that all the godly were of the ſame meaning. Likewiſe Thomas in proteſting him to be his Lorde and his God, doth profeſſe that he is that onely one God whom he had alway worſhipped.

2.Cor. 10. Rom 9. 5. 1.Tim.3 16. 1.Tim.1 17. Phi.2.6. Iohn.5. 20. 1.Cor. 8.5. 1.Tim. 3.16 Act.20. 28. Ioh.20. 28.

12 Now if we eſteeme his Godhead by the workes that in the Scripture are aſcribed vnto him, it ſhall thereby more euidentlie appeare. For when he ſaied that from the beginning he was thetherto working with his father: the Iewes which were moſt dull in vnderſtanding of all his other ſayinges, yet then perceiued that he toke vpon him the power of God. And therefore, as Iohn telleth, they ſought the more to kill him, becauſe he didde not onely breake the Sabbat, but alſo did call God his father, making himſelfe egall with God. How dull ſhall we be thē, if we do not perceiue that his godhead is herein plainly affirmed? And truely to order the worlde with prouidence and power, and to gouerne all thinges with the authoritie of his owne might, which the Apoſtle aſcribeth vnto him, belongeth to none but onely to the creator. And he not onely enterparteneth the gouernement of the worlde with his Father, but alſo all other offices which can not be made cōmon to God with his creatures. The Lord crieth out by the Prophet: I am he, I am he, that doe away thine offences for mine owne ſake. According to the meaning of this ſen-

Iohn.5. 17. Hie.1.3 Eſa.43. 25.

tence when the Iewes thought that wronge was done to god for that
Mat.9. Christ did forgeue sinnes, Christ not onely affirmed in wordes but also proued by miracle that this power belonged vnto himselfe. We see therfore that he hath, not the ministracion, but the power of forgeuenesse of sinnes, which the Lord saieth he will not suffer to passe away
Mat.9. from himselfe to any. What shall we say of searching and pearsing the secrete thoughtes of hartes? is it not the propretie of god alone? But the same had Christ: wherby is gathered that he is God.

13 Now, in his miracles how plainly and clerely doth he appeare? And though I graunte that as well the Prophetes as the Apostles did egall and like miracles to these that he did: yet this great difference is there, that they by their ministracion disposed the giftes of God, he shewed forth his owne power. He vsed sometime prayer, to the ende to geue glory vnto his Father. But we see for the most part his owne power shewed vnto vs. And how coulde it otherwise be but that he was the very author of miracles that by his owne authorite
Mat.10. gaue power to other to deale miracles abrode? For the Euangelist de-
Mar.3. 5.and 5.7. clareth that he gaue power to the Apostles to rayse vp the dead, to heale the leprous, to cast out deuils. &c. And they so vsed the mini-
Act.3.6 stracion therof that they sufficiētly shewed that this power came not
Joh.5. from els where but from Christ. In the name of Iesus Christ (saieth
36.and 10.37. Peter) Rise and walke. It is therfore no maruell if Christ alleged his
and.14. 11. miracles to confound the vnbeleuingnesse of the Iewes: forasmuch as they were such as being done by his owne power did geue a most plaine testimonie of his godhead. If els where then in God there is no saluacion, no righteousnesse, no life: and Christ conteineth all these thinges in him, surely he is thereby declared to be God. And no man can obiect against me and say, that life and saluaciō is poured into him by God: for it is not saied that he receyued saluacion but that he is saluacion himselfe. And if none be good but onely God: how can he be onely man, beyng I will not say good and iuste, but selfe goodnesse
Mat.19. and iustice? Yea from the first beginning of the creation as the Euan-
17. gelistе witnesseth in him was life: and he euen then beyng life was
Joh.1.4. the light of men. Wherfore being supported with such proues we are
Joh.14. bolde to repose our faith and hope in him: when yet we know that it is
1. an vngodlinesse that robbeth God for any man to fasten his confidēce
Esa.26. 6. in creatures. Beleue ye in God? sayeth he. Beleue then also in me.
Esay.11. And so doth Paule expounde those two places of Esay, Whosoeuer
10. trusteth in him shall not be put to shame. Againe. Out of the roote of
Ro.10. 11.and Isai shall he come that shall rise to rule peoples, in him the nations
5.12. shall trust. And why should we seke out more testimonies of Scripture

for

for this matter, when we so often mete with this sentence? He that beleueth in me hath euerlasting life. Moreouer the inuocation which hangeth vpon Faith belongeth also to him, which yet is proper to the maiestie of God if he haue any thing at all proper to himselfe. For one Prophete sayeth: whosoeuer calleth vpon the name of Iehoua shalbe saued: and an other sayeth: a most stronge toure is the name of Iehouah: to it the righteous shall flee and he shalbe saued, but the name of Christ is called vpon for saluacion: it followeth therfore that he is Iehouah. As for inuocacion, we haue an example of it in Stephen, when he sayeth, Lord Iesu receiue my spirite. Againe in the whole Church, as Ananias testifieth in the same booke. Lord (sayeth he) thou knowest how great euills this man hath done to thy Saintes that call vpon thy name. And that it may be more plainly vnderstanded that the whole fulnesse of the Godhead doth corporally dwell in Christ, the Apostle doth confesse that he brought no other doctrine among the Corinthians but the knowledge of him, and that he preached no other thing but that knowledge. What, I pray you, and how great a thing is this, that the name of the Sonne onely is preached vnto vs whom he willeth to glory in the knowledge of himselfe alone? Who dare say that he is but a creature, of whom the onely knowledge is our whole glorie? Beside that, the salutacions set before the Epistles of Paule, wish the same benefites from the Sonne which they do from the Father, wherby we are taught not onely that those thinges which the Father geueth vs do come vnto vs by his intercession, but also by communitie of power, he is the author of them. Which knowledge by practise is without doute more certaine and perfect than any idle speculacion. For there the godly mynde doth beholde God most present, and in maner handle him, where it feeleth it selfe to be quickened, lightened, saued, iustified and sanctified.

Io. 2. 32. Pr. 18. 10. Act. 7. 59. Act. 9. 13. 1. Cor. 2. Hie. 9. 24.

14 Wherfore out of the same fountaines we must fetch our meane of prouing to confirme the Godhead of the Holy ghost. Very plaine is the testimonie of Moses in the history of the creacion, that the spirite of God was vpon the depthes, or vpon the vnfashioned heape: because he sheweth that not onely the beautie of the worlde that is now to be seen is preserued by the power of the Spirite, but ere this beautie was added, the Spirite was then busied in preseruing that confused lumpe of thinges. And that saying of Esaie cannot be cauilled against. And now Iehouah and his Spirite hath sent me. For he communicateth with the Holy ghost his chiefe power in sending of Prophetes. Whereby appeareth the diuine maiestie of the Holy ghost.

Gen. 1. 2. Esa. 48 16.

But our best proufe, as I haue said, shalbe by familiar vse. For that which the Scriptures impute vnto it, is farre from the propertie of creatures, and such a thing as we our selues do learne by assured experience of godlinesse. For he it is that being eche where poured abrode, doth susteine and geueth growing and life to all thinges in heauen and in earth. An by this pointe he is proued to be none of the number of creatures, for that he is not comprehended within any boundes: but by pouring his liuely force into all thinges to breath into them life and mocion, this is the very worke of God. Moreouer if regeneracion into an incorruptible life be better and more excellēt than any present quickening: what shall we iudge of him from whose power the same procedeth? And that he is the author of regeneraciō, not by a borrowed, but by his owne force, the Scripture in many places teacheth: and not of that onely, but also of the immortalitie to come. Finally, as vnto the Sonne, so vnto him also are applied all those offices that are most of all properly belonging to the Godhead. For he searcheth the depe secretes of God, wherewith none of all the creatures is of counsel. He geueth wisdome and skill to speake, wheras yet the Lord pronounceth to Moses that it is onely his worke to do it. So by him we come to a partaking of God, so that we may fele his power as it were working life in vs. Our iustification is his worke. From him is power, sanctification, truth, grace, and what good thing soeuer may be thought of, because it is the Holy ghost onely from whom procedeth all kinde of giftes. For that sentence of Paule is righte worthy to be noted. Although there be diuerse giftes, and manifolde and sondry is the distribucion of them, yet is there but one holy Spirite: because he maketh him not onely the originall or beginning, but also the author. Whiche a little after is more plainely expressed in these woordes. One and the same Spirite distrybuteth all thinges as he will. For if he were not some thing subsisting in God, he woulde not attribute vnto him choise of minde and will. Therefore moste euidently doth Paule geue to the Holy ghost diuine power, and sheweth that he is substantially resident in God.

Cor. 10. Cor. 2. 10. vo 4. Cor. 11.

15 And the Scripture it selfe, when it speaketh of him, forbeareth not the name of God. For Paule hereby gathereth that we are the temple of God, because his spirite dwelleth in vs: which thing is not lightly to be passed ouer. For wheras God so often promiseth that he wil chose vs for a temple to himselfe, that promise is no other way fulfilled, but by his spirite dwelling in vs, Surely, as Augustine very well saieth: if we were commaunded to make vnto the Holy ghost a tem-

Cor. 3 and 19. Cor. 16. ug ad Maximi Epi. 6.

a temple of timber and stone because such worship is due to God onely, it were a cleare argument that he is God: now therfore how much clearer is this, that we ought, not to make a temple, but our selues to be a temple for him? And the Apostle himselfe calleth vs sometime the temple of God, sometime the temple of the Holy ghost. both in one meaning. And Peter reprehending Ananias for that he had lied to the Holy ghost, said that he lied not vnto men but vnto God. And where Esay bringeth in the Lord of hostes speaking, Paule teacheth that it is the Holy ghost that speaketh. Yea where commonly the Prophetes say, that the wordes which they vtter are the wordes of the Lord of hostes, Christ and the Apostles do referre them to the Holy ghost. Wherby it followeth that he is the true Iehouah that is the chiefe author of prophecies. Againe where God complaineth that he was prouoked to wrath by the stubbornesse of his people, in steade of that Esay saith that his holy Spirite was greeued. Laste of all, if blasphemie against the Holy ghost be not forgeuen in this worlde nor in the worlde to come, whereas he may obteine pardon that hath blasphemed against the Sonne: his diuine maiestie is here plainly proued, the offense or diminishment wherof is an vnpardonable crime. I do wittingly and of purpose omitte many testimonies that the auncient writers haue vsed. They haue thought it a marvellous mete place to alleage out of Dauid: with the worde of the Lord the heauens were stablished, and all the power of them with the spirite of his mouth, to proue that the worlde was no lesse the worke of the Holy ghost than of the Sonne. But forasmuch as it is commonly vsed in the Psalmes to repete one thinge twise: and in Esay the spirite of his mouth is as much to say as his worde, that reason is very weake. Therefore I thought good to touche a fewe suche thinges as godly mindes might soundly rest vpon.

Act. 5. 3. Esa. 6. 9 Act. 28. 25. Esa. 43. 10. Mat. 12. 30. Mar. 3. 29. Luk 12. 10. Psa. 33. 6. Esa. 11. 4.

16 And as God hath more plainly disclosed himselfe by the comming of Christ, so is he also in the three Persons become more familiarly knowen. But of all the testimonies lette this one suffice vs for this present. Paule so knitteth these thre together, God, Faith, and Baptisme, that he reasoneth from the one to the other in this maner. Because there is but one Faith, he thereby sheweth that there is but one God. And because there is but one God, he therby proueth that there is but one Faith. Therefore if we be entred into the Faith and religion of one God by Baptisme: we must nedes thinke him the true God in whose name we are baptised. And it is not to be doubted, but that in this solemne protestacion, Christ meant to testifie that the perfect light of Faith was already deliuered, when he saied: Baptise

Ep. 4 5.

Mat. 28 them in the name of the Father and of the Sonne and of the Holy
9. ghost. For it is as much in effect as to be baptised in the name of the one God, which with perfect brightnesse hath appeared in the Father, the Sonne and the Holy ghost. Wherby is euident that in the essence of God abide three Persons in which the one God is knowen. And surely, forasmuch as our Faith ought not to looke hether & thether, nor diuersly to wāder about, but to haue regard to the one God, to be applied to him, & to sticke fast in him: it is hereby easily proued, that if there be diuerse kindes of faith, there must also be many gods. Now wheras baptisme is a Sacrament of faith: it proueth vnto vs the vnitie of God, because it is but one. And hereof also followeth, that it is not lawfull to be baptised but into one God, bycause we embrace the Faith of him, into whose name we are baptised. What meant Christ then, when he commaunded to be baptised, in the name of the Father, the Sonne, and the Holy ghost, but that we ought with one Faith to beleue in the Father, Sonne, and the Holy ghost? Therefore sithe this remaineth certain, that there is but one God, and not many, we determine that the Worde and the Spirite are nothing els but the very selfe essence of God. And very foolishly did the Arrians prate, which confessing the godhead of the Sonne did take from him the substance of God. And such a like rage vexed the Macedoniās, which would haue to be vnderstāded by the Spirite, only the giftes of grace that are poured forth into men. For as wisdom, vnderstanding, prudence, fortitude, feare of God do procede from him: so he onely is the spirite of wisdom, prudence, fortitude, and godlinesse. Yet is not he diuided according to the distribution of his graces: but how soeuer they be diuersely dealt abroade, yet he remaineth one and the same,
1.Cor. 12.11. as the Apostle saith.

17 Againe, there is shewed in the Scriptures a certaine distinction of the Father, from the Worde, and of the Worde from the Spirite. In discussing whereof, howe greate religiousnesse and sobrietie we oughte to vse, the greatnesse of the misterie it selfe doth admonish
In sermone, de sacro baptismo. vs. And I very well like that saying of Gregorie Nazianzene: I can not thinke vpon the one, but by and by I am compassed about with the brightnesse of the three: And I can not seuerally discerne the three, but I am sodeinly dryuen backe to one. Wherfore lette it not come in our mindes ones to imagine such a Trinitie of Persons as may hold our thought withdrawen into seueralties, and doth not forthewith bringe vs againe to that vnitie. The names of Father, Sonne, and Holy ghost, do proue a true distinction, that no man shoulde thinke them to be beare names of addition, wherby God according

to

to his workes is diuersly entitled: but yet it is a distinction, not a diuision. The places that we haue already cited, do shew that the sonne hath a property distinct from the Father, because the Word had not bin with God, if he had not bin an other thing than the Father: neither had he had his glory with the Father, but being distinct from him. Likewise he doth distinguish himselfe from the Father, when he sayth, that there is an other which beareth him witnesse. And for this purpose maketh that which in an other place is sayd, that the Father created all thinges by the Word, which he could not, but being after a certaine maner distinct from him. Moreouer the Father came not downe into the earth, but he that came out from the Father. The Father died not nor roase againe, but he that was sent by him. Neither yet did this distinction beginne at the taking of flesh: but it is manifest that he was also before, the onely begotten in the bosome of the Father. For who can abide to say, that then the Sonne entred into the bosome of the Father, when he descended from heauen to take manhode vpon him? He was therefore before in the bosome of the Father, and enioyed his glory with the Father. As for the distinction of the Holy ghost from the Father, Christ speaketh of it when he sayth, that it proceedeth from the Father. And how oft doth he shew it to be an other beside himselfe? as when he promiseth that he will send an other confortour, and often in other places.

Iohn. 5. 3. & 8. 16.

Iohn. 1. 18.

Ioh. 14. 6. 15. 26

Ioh. 14. 16.

18 But to borow similitudes from matters of men, to expresse the force of this distinction, I know not whether it be expedient. In dede the olde fathers are wont so to do somtime: but withall they do confesse, that whatsoeuer they bring foorth for like, doth much differ. For which cause I am much afraid to be any way bold, least if I bring foorth any thing vnfittely, it should giue occasion either to the malicious to cauill, or to the vnskilfull to be deceiued. Yet such distinction as we haue marked to be sette out in Scriptures, it is not good to haue left vnspoken. And that is this, that to the Father is giuen the beginning of working, the fountayne and spring of all thinges: to the Sonne wisdom, counsell, & the very dispositiō in the doing of things: to the holy Holy ghost is assigned power and effectuall working. And although eternity belong vnto the Father, and eternity to the Sonne and to the Holy ghost also, for as much as God could neuer haue bin without his wisdom & power, and in eternity is not to be sought, which was first or last: yet this obseruation of order is not vayne or superfluous, wherein the Father is reckened first, and then of him the Sonne, & after of them both the Holy ghost. For euery mans minde of it selfe enclineth to this, first to consider God, then the wisdom

rising

rising out of him, and last of all the power wherwith he putteth the decrees of his purpose in execution. In what sorte the Sonne is sayd to be of the Father onely, and the Holy ghost both of the Father and the Sonne, is shewed in many places, but nowhere more plainly than in the viii. chapter to the Romanes, where the same Spirite is without difference sometime called the Spirite of Christ, & sometime of him that raised vp Christ from the dead: and that not without cause. For Peter doth also testifie that it was the Spirite of Christ wherewith the Prophetes did prophecy, where as the Scripture so often teacheth, that it was the Spirite of God the Father.

19 Now this distinctiō doth so not stand against the single vnity of God, that thereby we may proue that the Sonne is one God with the father, because he hath one Spirit with him, & that the Holy Spirit is not a thing diuers from the Father and the Sonne. For in ech Hypostasis is vnderstanded the whole substance, with this that euery one hath his own proprety. The Father is whole in the Sonne, & the Son is whole in the Father, as himselfe affirmeth. I am in the Father & the Father is in me. And the Ecclesiasticall wryters do not graunt the one to be seuered frō the other by any differēce of essence. By these names that betoken distinction (sayth Augustine) that is ment wherby they haue relation one to an other, & not the very substance wherby they are all one. By which meaning are the sayinges of the old wryters to be made agree, which otherwise would seeme not a little to disagree. For sometime they say that the Father is the beginning of the Sonne, & somtime that the Sonne hath both godhead & essence of himselfe, and is all one beginning with the Father. The cause of this diuersity Augustine doth in an other place wel & plainly declare, whē he saith: Christ hauing respect to himselfe, is called God, & to his Father is called the Sonne. And againe, the Father as to himselfe is called God, as to his Sonne is called the Father, where hauing respect to the Sonne he is called the Father, he is not the Sonne: & where as to the Father he is called the Sonne, he is not the Father: & where he is called as to himselfe the Father, and as to himselfe the Sonne; it is all one God. Therefore when we simply speake of the Sonne: without hauing respect to the Father, we do well & proprely say, that he is of himselfe: & therfore we call him but one beginning: but when we make mentiō of the relation betwene him and his Father, then we rightly make the Father the beginning of the Sonne. All the whole fifth booke of Augustine concerning the Trinity doth nothing but set foorth this matter. And much safer it is to rest in that relation that he speaketh of, than in to suttelly pearsing vnto the hie mistery to wander abroad by many

Ioh. 14. 10.

August. hom. de tempo. 38.

De trinitate & coll. ad pascētiū epi. 174. Cyrillus de trini. li. 6. idē li. 3. dialog. August. in psal. 109. & tract. in Iohan. 39. & psal. 68.

many vayne ſpeculations.

20 Let them therefore that are pleaſed with ſoberneſſe, and contented with meaſure of Faith, ſhortly learne ſo much as is profitable to be knowen: that is, when we profeſſe that we beleue in one God, vnder the name of God, we vnderſtand the one onely & ſingle eſſence in which we comprehend three Perſons or Hypoſtaſes. And therfore ſo oft as we do indefinitely ſpeake of the name of God, we meane no leſſe the Sonne and the Holy ghoſt than the Father. But when the Sonne is ioyned to the Father, then commeth in a relation, and ſo we make diſtinctiõ betwene the Perſons. And becauſe the propreties in the Perſons bring an order with them, ſo as the beginning and originall is in the Father: ſo oft as mention is made of the Father and the Sonne, or the Holy ghoſt together, the name of God is peculiarly giuen to the Father. By this meane is retayned the vnity of ỹ eſſence, and regarde is hadde to the order, which yet doth miniſh nothing of the godhead of the Sonne and of the Holy ghoſt. And whereas we haue already ſeene that the Apoſtles do affirme, that the Sonne of God is he, whom Moſes and the Prophetes do teſtifie to be Iehouah the Lord, we muſt of neceſſity alway come to the vnity of the eſſence. Wherefore it is a deteſtable ſacrilege for vs to call the Sonne a ſeuerall God from the Father, becauſe the ſimple name of God, doth admitte no relation, and God in reſpect of himſelfe can not be ſayd to be this or that. Now, that the name of Iehouah the Lord indefinitely taken is applied to Chriſt, appeareth by the wordes of Paule, where he ſayeth: Therefore I haue thryſe prayed the Lord, becauſe that after he hadde receiued the aunſwere of Chriſt, My grace is ſufficient for the: he ſayeth byandby, that the power of Chriſt may dwell in me. It is certayne that the name Lord is there ſette for Iehouah, and therefore to reſtrayne it to the perſon of the Mediatour were very fond and childiſh, for ſo much as it is an abſolute ſentẽce that compareth not the Father with the Sonne. And we know that after the accuſtomed maner of the Greekes, the Apoſtles do commonly ſette the word Kyrios, Lord, in ſteede of Iehouah. And, not to fetch an example farre of, Paule didde in no other ſenſe pray to the Lord, than in the ſame ſenſe that Peter citeth the place of Ioell: whoſoeuer calleth vppon the name of the Lord ſhall be ſaued. But where this name is peculiarly giuen to the Sonne, we ſhall ſee that there is an other reaſon therof, whẽ we come to a place fitte for it. Now it is enough to haue in minde, when Paule had abſolutely prayed to God, he byandby bringeth in the name of Chriſt. Euen ſo is the whole God called by Chriſt himſelfe the Spirite.

1. Cor. 12. 9.

Act. 2. 16.

Ioel. 2. 28.

For there is no cause against it, but that the whole essence of God may be spirituall, wherin the Father, the Sonne & the Holy ghost be comprehended. Which is very playne by the Scripture. For euen as there we heare God to be made a Spirite : so we do heare the Holy ghost, for so much it is an Hypostasis of the whole essence, to be called both God, and proceeding from God.

21 But for as much as Sathan, to the end to roote out our Faith, hath alway moued great contentions, partly concerning the diuine essence of the Sonne, and of the holy Ghost, and partly concerning theyr distinction of Persones. And as in a maner in all ages he hath stirred vp wicked spirites to trouble the true teachers in this behalfe: so at this day he trauaileth out of the old embres to kindle a new fire: therefore here it is good to answere the peruerse foolish errours of some. Hitherto it hath bin our purpose, to leade as it were by the hand those that are willing to learne, and not to striue hand to hand with the obstinate and contentious. But now the trueth which we haue already peaseably shewed, must be reskued from the cauillations of the wicked. All be it my chiefe trauaile shall yet be applied to this end, that they which giue gentill and open eares to the word of God, may haue whereupon stedfastly to rest their foote. In this point, if any where at all in the secrete mysteries of Scripture, we ought to dispute soberly, and with great moderation, and to take great hede that neither our thought nor our tongue proceede any further than the boundes of Gods word do extende. For how may the minde of man by his capacity define the immeasurable essence of God, which neuer yet could certainly determine how great is ỹ body of the Sunne which yet he daily seeth with his eyes? yea how may she by her owne guiding attaine to discusse the substaunce of God, that can not reache to know her owne substaunce? Wherefore let vs willingly giue ouer vnto God the knowledge of himselfe. For he only, as Hilarie sayeth, is a conuenient witnesse to himselfe, which is not knowē but by himselfe. We shall giue it ouer vnto him, if we shall both conceiue him to be such as he hath opened himselfe vnto vs, and shall not else where search to know of him, than by his owne word. There are to this end wrytten fiue homelies of Chrysostome against the Anomei. Yet the boldnesse of Sophisters could not be restrayned by them from babling vnbridledly. For they haue behaued themselues in this behalfe no whit more modestly than they are wonted in all other. By the vnhappie successe of which vndiscretion, we ought to be warned to take care that we bend our selues to trauale in this question rather with tractable willingnesse to learne, than with sharpnesse of witte, and neuer

Hila. li. pri. de Trinitate.

uer haue in our minde either to ſearch for God any where elſe than in his holy Worde, or to thinke any thing of him, but hauing his Worde going before to guide vs, or to ſpeake any thinge but that which is taken out of the ſame Word: The diſtinction that is in the one Godheade of the Father, the Sonne, and the holy Ghoſt, as it is very hard to know, ſo doth it bring more buſineſſe and comberance to ſome wittes than is expedient. Lette them remember that the mindes of men do enter into a maſe when they ſollow their owne curioſity, and ſo lette them ſuffer themſelues to be ruled with the heauenly oracles, how ſoeuer they can not attaine the height of the myſtery.

22 To make a regiſter of the errours, wherewith the pureneſſe of Faith in this point of doctrine hath in times paſt bin aſſailed, were to long and full of vnprofitable tediouſneſſe: and the moſt parte of hereticks haue ſo attempted to ouerwhelme the glory of God with groſſe doting errours, that they haue thought it enough for them to ſhake and trouble the vnskilfull. And from a few men haue ſprong vp many ſectes, whereof ſome do teare in ſunder the eſſence of God, ſome do confound the diſtinction that is betwene the Perſons. But if we hold faſt that which is already ſufficiētly ſhewed by the Scripture, that the eſſence of the one God which belongeth to the Father, the Sonne, and the Holy ghoſt, is ſingle and vndiuided. Againe, that the Father by a certaine proprety differeth from the Sonne, & the Sonne from the Holy ghoſt: we ſhal ſtop vp the gate not only againſt Arrius and Sabellius, but alſo the other old authors of errours. But becauſe in our time there be riſen vp certaine phrenetike men, as Seruetto & other like, which haue encombred all things with new deceites: It is good in few wordes to diſcuſſe their falſehoodes. The name of the Trinity was ſo hateful, yea ſo deteſtable to Seruetto, that he ſayd, that all the Trinitaries, as he called them, were vtterly godleſſe. I omit the fooliſh words that he had deuiſed to raile withall. But of his opinions this was the ſumme. That God is made Tripartite, when it is ſayd, that there abide three Perſons in his eſſence, and that this Trinity is but a thing imagined, becauſe it diſagreeth with the vnity of God. In the meane time the Perſons he would haue to be certaine outward conceptions of Forme, which are not truely ſubſiſting in the eſſence of God, but do repreſent God vnto vs in this or that faſhion. And at the beginning that there was in God nothing diſtinct becauſe ones the Word and the Spirite were all one: but ſins that Chriſt aroſe God out of God, the holy Ghoſt ſprong alſo an other God out of him. And though ſomtime he colour his follies with allegories, as whē he

ſayth, that the eternall Word of God was the Spirite of Chriſt with God,& the bright ſhining of his forme. Againe, that the Holy ghoſt was the ſhadow of the godhead, yet afterward he bringeth the godhead of them both to nothing, affirming that after the rate of diſtribution there is both in the Sonne and in the Holy Spirite a parte of God,euē as the ſame Spirite in vs, and alſo in wood and ſtones is ſubſtantially a portion of God. What he babbleth of the Perſon of the Mediatour, we ſhall herafter ſee in place conuenient. But this monſtrous forged deuiſe, that a Perſon is nothing elſe but a viſible forme of the glory of God,needeth no long confutation. For where as Iohn pronoūceth, that the Word was God before the world was yet creat, he maketh it much differing from a conception of forme. But if then alſo, yea and from fartheſt Eternity of time, that Word which was God was with the Father,&had his owne proper glory with the Father,he could not be an outward or figuratiue ſhining: but it neceſſarily followeth that he was an Hypoſtaſis that did inwardly abide in God. And although there be no mention made of the Spirite, but in the Hiſtorie of the creation of the world:yet he is not there brought in as a ſhadow, but an eſſentiall power of God, when Moſes ſheweth that the very vnfaſhioned lumpe was ſuſteined in him. Therefore it then appeared, that the eternall Spirite was alwayes in God, when he preſerued and ſuſteined the confuſed matter of heauen and earth,vntill beauty and order were added vnto it.Surely he could not yet be an image or repreſentation of God as Seruetto dreameth. But in other pointes he is compelled more openly to diſcloſe his wickedneſſe, in ſaying that God by his eternall purpoſe appointing to himſelfe a viſible Sonne, did by this meane ſhew himſelfe viſible. For if that be true there is no other godhead left vnto Chriſt, but ſo far as he is by the eternall decree of God ordeined his Sonne.Moreouer he ſo transformeth thoſe imagined ſhapes that he ſticketh not to faine new accidents in God. But this of all other is moſt abhominable,that he cōfuſely mingleth as well the Sonne of God,as the Holy ghoſt, with all creatures.For he plainely affirmeth, that there be partes and partitions in the Eſſence of God,of which euery portiō is God.And namely he ſayth, that the Spirites of the faithfull are coeternall and conſubſtantiall with God: albeit in an other place he aſſigneth the ſubſtantiall Deity,not onely to the ſoule of man, but alſo to other creatures.

Ioh.1.1.

Ge.1.2.

23 Out of this ſinke came foorth an other like monſter. For certaine lewd mē meaning to eſcape the hatred & ſhame of the wickedneſſe of Seruetto,haue in deede confeſſed, that there are there Perſons,

ſons, but adding a manner how: that the Father which truely and proprely is the one onely God, in forming the Sonne & the Holy ghoſt, hath powred his godhead into them. Yea they forbeare not this horrible maner of ſpeech, that the Father is by this marke diſtinguiſhed from the Sonne and the Holy ghoſt, that he is the only eſſentiatour or maker of the eſſence. Firſt they pretende this colour, that Chriſt is echewhere called the Sonne of God : whereof they gather, that there is none other properly God but the Father. But they marke not, that though the name of God be alſo common to the Sonne, yet by reaſon of preeminence it is ſometime giuen to the Father onely, becauſe he is the fountaine and originall of the Deity, and that for this purpoſe, to make the ſingle vnity of the eſſence to be therby noted. They take exception and ſay: If he be truely the Sonne of God, it is inconuenient to haue him reckened the Sonne of a Perſon. I anſwere that both are true: that is, that he is the Sonne of God, becauſe he is the Word begotten of the Father before all worldes (for we come not yet to ſpeake of the Perſon of the Mediatour) and yet for explications ſake we ought to haue regard of the Perſon, that the name of God ſimply be not taken, but for the Father onely. For if we meane none to be God but the Father, we plainely throw downe the Sonne from the degree of God. Therefore ſo oft as mention is made of the godhead, we muſt not admit a compariſon betwene the Sonne and the Father, as though the name of God did belong onely to the Father. For truely the God that appeared to Eſay was the true and onely God, and yet Iohn affirmeth that the ſame was Chriſt. And he that by the mouth of Eſay teſtified, that he ſhould be a ſtumbling ſtone to the Iewes, was the onely God: and yet Paule pronounceth that the ſame was Chriſt. He that crieth out by Eſay, I liue, and to me all knees ſhall bowe, is the onely God: and yet Paul expoundeth that the ſame was Chriſt. For this purpoſe ſerue the teſtimonies that the Apoſtle reciteth: Thou O God haſt layd the foundations of heauen & earth. Againe, let all the angels of God worſhip him, which thinges belong to none, but to the onely God. And yet he ſayth, that they are the propre titles of Chriſt. And this cauillation is nothing worth, that that is giuen to Chriſt, which is proper to God becauſe Chriſt is the ſhining brightneſſe of his glory. For becauſe in eche of theſe places is ſette the name of Iehouah, it followeth, that it is ſo ſayd in reſpect that he is God of himſelfe. For if he be Iehouah, it can not be denied that he is the ſame God that in an other place crieth out by Eſay : I, I am, and beſide me there is no God. It is good alſo to conſider that ſaying of Hieremy : The gods that

Eſay 6.1
Ioh. 12. 41.
Eſa. 8.14
Rom. 9. 33.
Eſay 45. 23.
Ro. 14. 11.
He 1.10
Pſa. 102. 26.
Pſal. 97. 7.
Eſay 44. 6.
Iere. 10 11.

haue not made the heauen & earth, let them perish out of the earth that is vnder the heauen. Where as on the other side we must needes confesse, that the Sonne of God is he, whose godhead is oft proued in Esay by the creation of the world. And how can it be that the Creator, which giueth being to all thinges, shall not be of himselfe, but borow his being of an other. For whosoeuer sayth that the Sonne was essentiate or made to be of his Father, denieth that he is of himselfe. But the Holy ghost sayth the contrary, naming him Iehouah. Now if we graunt that the whole essence is in the Father onely, either it must be made partable, or be taken from the Sonne, and so shal the Sonne be spoyled of his essence, and be a God only in name and title. The essence of God, if we beleue these triflers: belongeth onely to the Father, for as much as he is onely God, and is the essencemaker of the Sonne. And so shall the godhead of the Sonne be an abstract from the essence of God, or a deriuation of a parte out of the whole. Now must they needes graunt by their owne principle, that the holy ghost is the Spirite of the Father only. For if he be a deriuation from the first essence, which is only proper to the Father, of right he can not be accompted the Spirite of the Sonne: which is confuted by the testimony of Paul, where he maketh the Spirite common to Christ and the Father. Moreouer if the Person of the Father be wiped out of the Trinity, wherin shall he differ from the Sonne and the Holy ghost, but in this, that he only is God? They cõfesse Christ to be God, and yet they say he differeth from the Father. Againe, there must be some marke of difference to make that the Father be not the Sonne. They which say that marke of difference to be in the essence, do manifestly bring the true godhead of Christ to nothing, which can not be without essence, yea and that the whole essence. The Father differeth not from the Sonne, vnlesse he haue something proper to himselfe that is not common to the Sonne. What now will they finde wherein to make him different? If the difference be in the essence, let them answere if he haue not communicated the same to the Sonne. But that could not be in parte, for to say that he made halfe a God were wicked. Beside that by this meane they do fowly teare in sunder the essence of God. It remayneth therefore that the essence is whole, and perfectly common to the Father and the Sonne. And if that be true, then as touching the essence there is no difference of the one of them from the other. If they say that the Father in giuing his essence, remayneth neuertheless the only God, with whom the essence abideth: then Christ shalbe a figuratiue God, and a God onely in shew and in name but not in deede: because nothing is more propre to God

God thã to be, according to this saying: He that is, hath sent me vnto you. Exod.5 13.

24 It is easie by many places to proue that it is false which they hold, that so oft as there is in Scripture mention made absolutely of God, none is ment thereby but the Father. And in those places that they themselues do allege, they fowly bewray their owne want of cõsideration, because there is also sette the name of the Sonne. Whereby appeareth, that the name of God is there relatiuely takẽ, and therfore restrained to the Person of the Father. And their obiectiõ where they say, If the Father were not only the true God, he should himself be his owne Father, is answered with one word. It is not inconuenient for degree and orders sake, that he be peculiarly called God which hath not onely of himselfe begotten his wisdom, but also is the God of the Mediatour, as in place fitte for it, I will more largely declare. For sith Christ was openly shewed in the flesh, he is called the Sonne of God, not onely in respect that he was the eternall Word before all worldes begotten of the Father: but also because he tooke vppon him the Person and office of the Mediatour to ioyne vs vnto God. And because they do so boldly exclude the Sonne from the honor of God, I would fayne know whether the Sonne when he pronounceth, that none is good but God, do take goodnesse from himselfe? Mat.19. 17. I do not speake of his humaine nature, least perhappes they should take exception, and say, that whatsoeuer goodnesse was in it, it came of free gift. I aske whether the eternall Word of God be good or no? If they say nay, then we hold their vngodlinesse sufficiently cõuinced: in saying yea, they confound themselues. But where as at the first sight, Christ seemeth to put from himselfe the name of Good, that doth the more confirme our meaning. For sith it is the singular title of God alone, forasmuch as he was after the common maner saluted by the name of Good, in refusing false honor, he did admonish them, that the goodnesse wherein he excelled, was the goodnesse that God hath. I aske also, where Paule affirmeth that onely Tim.11. God is immortall, wise, and true, whether by these wordes Christ 17. be brought into the number of men mortall, foolish, and false? Shall not he then be immortall, that from the beginning was life to giue immortality to angels? Shall not he be wise that is the eternall wisedom of God? Shall not the trueth it selfe be true? I aske furthermore, Phil.2. whether they thinke that Christ ought to be worshipped or no? For 10. he claimeth this vnto himselfe, to haue all knees bowe before him: it followeth that he is the God which did in the law forbid any other to be worshipped but himselfe. If they will haue that meant of the

Esa. 44. 6. Father only which is spoken in Esay: I am, and none but I: this testimonie I turne against themselues, for as much as we see, that whatsoeuer pertayneth to God is giuen to Christ. And their cauillation hath no place, that Christ was exalted in the flesh, wherein he had bin abased, and that in respect of the flesh, all authority is giuen him in heauen and in earth: because although the maiestie of king and Iudge extende to the whole Person of the Mediatour, yet if he hadde not bin God openly shewed in flesh, he could not haue bin auaunced to such heigth, but that God should haue disagreed with himselfe. But this controuersie Paule doth well take away, teaching that he was egall with God before that he didde abase himselfe vnder the shape of a seruaunt. Nowe howe coulde this equalitie haue stande together, vnlesse he hadde bin the same God whose name is Iah and Iehouah: that rydeth vppon the Cherubin, that is kinge of all the earth and Lord of the worldes? Nowe howesoeuer they babble against it, it canne not be taken from Christ which Esaie sayeth in an other place: He, he, is our God, for him we haue wayted, whereas in these wordes he describeth the comming of God the redeemer, not onely that shoulde bring home the people from the exile of Babylon, but also fully in all poyntes restore the Church. And with theyr other cauillation they nothinge preuayle, in saying, that Christ was God in his Father. For though we confesse that in respect of order and degree the beginning of the godheade is in the Father, yet we say that it is a detestable inuention to say that the essence is onely propre to the Father, as though he were the onely Godmaker of the Sonne. For by this meanes eyther he shoulde haue moe essence than one, or else they call Christ God onely in title and imagination. If they graunt that Christ is God, but next after the Father, then shall the essence be in him begotten and fashioned, which in the Father is vnbegotten and vnfashioned. I knowe that many quicke nosed men do laugh at this that we gather the distinction of Persons out of the wordes of Moses, where he bringeth in God speaking thus: Lette vs make manne after our image. But yet the godly readers do see how vaynely and fondely Moses should bring in this as a talke of diuerse together, if there were not in God moe Persons than one. Nowe certayne is it, that they whom the Father spake vnto, were vncreate: but nothing is vncreate but God himselfe yea the one onely God. Nowe therefore vnlesse they graunt that the power of creating was common, and the authoritie of commaunding common, to the Father, the Sonne, and the Holy ghost: it shall

Ph. 2. 7.

Esa. 25. 9.

Gen. 1. 26.

followe that God didde not inwardly thus ſpeake to himſelfe, but directed his ſpeeche to other foreyne worke menne. Finally one place ſhall eaſily aunſwere two of theyr obiections. For where as Chriſt himſelfe pronounceth that God is a Spirite, this were not conuenient to be reſtrayned to the Father onely, as if the Worde himſelfe were not of Spirituall nature. If then the name of Spirite doth as well agree with the Sonne as with the Father, I gather that the Sonne is alſo comprehended vnder the indefinyte name of God. But he addeth byandby after that, none are allowed for good worſhippers of the Father, but they that worſhippe him in Spirite and trueth, whereupon followeth an other thinge, becauſe Chriſt doth vnder a heade execute the office of a teacher, he doth giue the name of God to the Father, not to the entent to deſtroye his owne godheade, but by degrees to lift vs vppe vnto it. Io. 4. 24.

25 But in this they are deceiued, that they dreame of certayne vndiuided ſingular thinges whereof ech haue a parte of the eſſence. But by the Scriptures we teach, that there is but one eſſentially God, and therefore that the eſſence as well of the Sonne as of the Holy ghoſt is vnbegotten. But for ſo much as the Father is in order firſt, and hath of himſelfe begotten his wiſdom, therefore rightfully as is aboue ſayd, he is counted the originall and fountayne of all the godhead. So God indefinitely ſpoken, is vnbegotten, and the Father alſo in reſpect of Perſon is vnbegotten. And fooliſhly they thinke that they gather, that by our meaning is made a quaternity, becauſe falſely and cauillouſly they aſcribe vnto vs a deuiſe of their owne brayne, as though we did fayne that by deriuation there come three Perſons out of one eſſence: whereas it is euident by our wrytinges that we do not draw the Perſons out of the eſſence, but although they be abiding in the eſſence we make a diſtinctiō betwene them. If the Perſons were ſeuered from the eſſence, then paraduenture theyr reaſon were like to be true. But by that meane it ſhould be a Trinity of goddes and not of Perſons, which one God conteyneth in him. So is their fonde queſtion aunſwered, whether the eſſence do mete to make vp the Trinity as though we did imagine that there deſcende three gods out of it. And this exception groweth of like fooliſhneſſe where they ſay, that then the Trinity ſhould be withoutGod. For though it mete not to make vppe the diſtinction as a parte or a member, yet neither are the Perſons without it nor out of it. Becauſe the Father if he were not God could not be the Father, and the Sonne is none otherwiſe the Sonne but becauſe he is God. We ſay therefore,

that the godhead is absolutely of it selfe. Whereby we graunt that the Sonne in so much as he is God, is of himselfe without respecte of his Person, but in somuch as he is the Sonne, we say that he is of the Father. So his essence is without beginning, but the beginning of his Person is God himselfe. And the true teaching wryters that in old time haue spoken of the Trinity, haue onely applied this name to the Persons, for somuch as it were not onley an absurde errour but also a grosse vngodlinesse to comprehend the essence in the distinction. For they that will haue these three to mete, the essence, the Sonne and the Holy ghost, it is playne that they do destroy the essence of the Sonne and the Holy ghost, for else the partes ioyned together would fall in sunder, which is a fault in euery distinction. Finally if the Father and the Sonne were Synonimes or seuerall names signifying one thing, so the Father should be the Godmaker and nothing should remayne in the Sonne but a shadowe, and the Trinity should be nothing else, but the ioyning of one God with two creatures.

26 Whereas they obiect, that if Christ be properly God, he is not rightfully called the Sonne, to that we haue already answered, that because in such places there is a comparison made of the one Person to the other, the name of God is not there indefinitely taken, but restrayned to the Father onely, in so much as he is the beginning of the Godheade, not in making of essence as the madde men do fondly imagine, but in respect of order. In this meaning is construed that saying of Christ to the Father: this is the eternall life, that men beleue in thee ỹ one true God, & Iesus Christ whom thou hast sent. For speaking in the Person of the Mediatour, he keepeth the degree that is meane betwene God and men: and yet is not his maiesty thereby diminished. For though he abaced himselfe, yet he left not with the Father his glory that was hidden before the world. So the Apostle in the second Chapter to the Hebrues, though he confesseth that Christ for a shorte time was abaced beneth the Angels, yet he sticketh not to affirme withall, that he is the same eternal God that founded the earth. We must therefore hold, that so oft as Christ in the Person of the Mediatour speaketh to the Father, vnder this name of God is comprehended the godhead which is his also. So whē he sayed to the Apostles: it is profitable that I go vp to the Father, because the Father is greater. He giueth not vnto himselfe onely the second degree of godhead to be as touching his eternall essence inferiour to the Father, but because hauing obtayned the heauēly glory, he gatherth together the faithfull to the partaking of it. He setteth

Ioh. 17. 3.

Iohn. 16 7.

teth his Father in the hier degree, insomuch as the glorious perfection of brightnesse that appeareth in heauen, differeth frō that measure of glory that was seene in him being clothed with flesh. After like maner in an other place, Paul sayth: that Christ shall yeld vp the kingdom to God and his Father, that God may be all in all. There is nothing more absurd than to take away eternall continuance from the godhead of Christ. If he shall neuer ceasse to be the Sonne of God, but shall alway remayne the same that he was from the beginning, it followeth that vnder the name of the Father is comprehēded the one essence that is common to them both. And surely therefore did Christ descende vnto vs, that lifting vs vppe vnto his Father, he might also lift vs vp vnto himselfe, inasmuch as he is all one with his Father. It is therefore neither lawfull nor right so exclusiuely to restraine the name of God to the Father, as to take it from the Sonne. For, Iohn doth for this cause affirme that he is true God, that no man should thinke that he resteth in a second degree of godhead beneth his Father. And I maruell what these framers of new Gods do meane, that while they confesse Christ to be true God, yet they forth with exclude him from the godhead of his Father. As though there could any be a true God but he that is the one God, or as though the godhead powred from one to an other, be not a certaine new forged imagination.

1.Cor. 15.24.

Ioh.1.1

27 Whereas they heape vp many places out of Ireneus, where he affirmeth that the Father of Christ is the onely and eternall God of Israel: that is either done of a shamefull ignoraunce, or of an extreme wickednesse. For they ought to haue considered, that then the holy man hadde to do in disputation with those frentike men that denyed that the Father of Christ was the same God that in old time spake by Moses and the Prophetes, but that he was I wote not what imagined thing brought out of the corruption of the world. Therefore he altogether trauaileth in this point, to make it playne that there is no other God preached of in the Scripture but the Father of Christ, and that it is amisse to deuise any other, and therefore it is no maruell if he so oft conclude that there was no other God of Israel, but he that was spoken of by Christ and the Apostles. And in like manner now, whereas we are to stand against an other sorte of errour, we may truely say that the God which in old time appeared to the Fathers, was none other but Christ. But if any manne obiect that it was the Father, our aunswere is in redinesse, that when we striue to defende the Godhead of the Sonne, we exclude not the Father. If the readers take heede to this purpose of Ire-

neus,all that contention ſhall ceaſſe. And alſo by the ſixt Chapter of the third booke,this whole ſtrife is ended,where the good man ſtandeth all vpon this point, to proue that he which is in Scripture abſolutely and indefinitely called God: is verely the one onely God, and that Chriſt is abſolutely called God. Let vs remember that this was the principall point whereupon ſtode all his diſputation, as by the whole proceſſe thereof doth appeare:and ſpecially the 46.Chapter of the ſecond booke, that he is not called the Father by darke ſimilitude or parable, which is not very God in deede. Moreouer in an other place he ſayth, that as well the Sonne as the Father were ioyntly called God by the Prophetes and Apoſtles. Afterward he defineth how Chriſt which is Lord of all, and king, and God, and Iudge, receiued power from him which is the God of all, that is to ſay in reſpect of his ſubiection,becauſe he was humbled euen to ỹ death of the croſſe. And a little after he affirmeth, that the Sonne is the maker of heauen and earth, which gaue the law by the hande of Moſes and appeared to the Fathers. Now if any man do prate that with Ireneus onely the Father is the God of Iſrael, I will turne againe vppon him that which the ſame wryter playnely teacheth, that Chriſt is all one and the ſame:as alſo he applieth vnto him the Prophecie of Habacuc. God ſhall come out of the South. To the ſame purpoſe ſerueth that which is read in the ninth Chapter of the fourth booke. Chriſt himſelfe therefore with the Father is the God of the liuing. And in the twelfe Chapter of the ſame booke he expoundeth that Abraham beleued God,becauſe Chriſt is the maker of heauen and earth and the onely God.

Lib.3. cap.9.

Cap 12. eiuſd.li.

Cap 16. eiuſd.li.

Ibi. ca. 18.&23

28 And with no more trueth do they bring in Tertulliane for theyr defender. For though he be rough ſometime and crabbed in his manner of ſpeech, yet doth he plainely teach the ſumme of that doctrine that we defende. That is to ſay, where as he is the one God, yet by diſpoſition and order he is his Worde: that there is but one God in vnity of ſubſtance, and yet that the ſame vnity by miſtery of orderly diſtribution is diſpoſed into Trinity, that there are three, not in ſtate, but in degree, not in ſubſtance, but in forme: not in power, but in order. He ſayeth that he defendeth the Sonne to be a ſeconde next to the Father, but he meaneth him to be none other than the Father, but by way of diſtinction. In ſome places he ſayeth that the Sonne is viſible. But when he hath reaſoned on both partes he defineth that he is inuiſible in ſo much as he is the Worde. Finally where he affirmeth that the Father is determined in his owne perſon,he proueth himſelfe farre from that errour

which

which we confute. And though he doth acknowledge none other God but the Father, yet in the next peece of his wryting expounding himselfe, he sayth, that he speaketh not exclusiuely in respect of the Sonne, because he denieth that ỹ Sonne is any other God beside the Father, and that therefore their sole gouernement is not broken by distinction of Person. And by the perpetuall course of his purpose it is easie to gather the meaning of his words. For he disputeth against Praxeas, that though God be distinguished into three persons, yet are there not made many gods nor the vnity torne in sunder. And because by the imagination of Praxeas Christ could not be God, but he must also be the Father, therefore he somuch laboureth about the distinction. Wheras he calleth ỹ Word & the Spirite a portiõ of the whole although it be a hard kinde of speech, yet is it excusable, because it is not referred to the substaunce, but only sheweth the disposition & order that belongeth only to the Persons, as Tertulliane himselfe witnesseth. And herof hangeth that. How many Persons thinkest thou there are, O most frowarde Praxeas, but euen so many as there be names? And so a little after that, they may beleue the Father and the Sonne ech in their names and persons. Hereby I thinke may be sufficiently cõfuted their impudency that seeke to begyle the simple with colour of Tertullians authority.

29 And surely whosoeuer shall diligẽtly compare together ỹ wrytinges of the old authors, shall finde no other thing in Ireneus, than that which hath bin taught by other that came after. Iustine is one of the auncientest, and he in all things doth agree with vs. Yet lette them obiect that he as the rest do, calleth the Father of Christ the only God. The same thing doth Hilary teach, yea and speaketh more hardly, that the eternity is in the Father. But doth he that to take away the essence of God from the Sonne? And yet is he altogether in defense of the same Faith that we followe. Yet are they not ashamed to picke out certaine mangled sentences whereby they would perswade that Hilary is a Patrone of their errour. Wher they bring in Ignatius: if they will haue that to be of any authority, let them proue that the Apostles made a law for lent & such like corruptions of religion. Nothing is more vnsauery than those fonde trifles that are published vnder the name of Ignatius. Wherfore their impudence is so much lesse tolerable that disguise themselues with such visers to deceiue. Moreouer the consent of the auncient Fathers is plainely perceiued by this, that at the councell of Nice, Arrius neuer durst allege for himselfe the authority of any one allowed writer. And none of the Greks or Latins doth excuse himselfe and say, that he dissenteth from them

that were before. It needeth not to be ſpoken how Auguſtine, whom theſe loſells do moſt hate, hath diligently ſearched the wrytinges of them all, and how reuerently he did embrace them. Truely euen in matters of leaſt weight he vſeth to ſhew what compelleth him to diſſent from them. And in this matter, if he haue read any thing doutfull or darke in other, he hydeth it not. But the doctrine that theſe mē ſtriue againſt, he taketh it as confeſſed, that from the fartheſt time of antiquity it hath bin without cōtrouerſie receiued. And by one word it appeareth that he was not ignorant what other had taught before him, where he ſayeth that in the Father is vnity, in the firſt booke of Chriſtian doctrine, will they ſay that he then forgate himſelfe? But in an other place he purgeth himſelfe from ſuch reproch, where he calleth the Father the beginning of the whole godhead, becauſe he is of none: conſidering in dede wiſely that the name of God is ſpecially aſcribed to the Father, becauſe if the beginning ſhould not be reckened at him, the ſingle vnity of God can not be conceiued. By this I truſt the godly reader will perceiue that all the cauillations are confuted wherwith Satan hath hitherto attēpted to peruert or darken the pure trueth of doctrine. Finally I truſt that the whole ſumme of doctrine in this point is fully declared, if the readers will temper them of curioſity, and not more gredely than mete is ſeke for combersome & entangled diſputations. For I take not in hand to pleaſe them, that do delite in an vntemperate deſire of ſpeculation. Truely I haue omitted nothing of ſuttle purpoſe that I thought to make againſt me. But while I ſtudy to edifie the church, I thought it beſt, to leaue many thinges vntouched which both ſmally profited, and would greue the readers with ſuperfluous tedioufneſſe. For to what purpoſe were it to diſpute, whether the father do alway beget? Foraſmuch as it is folly to fayne a continuall act of begetting, ſith it is euident that from eternity there haue bin three Perſons in God.

The xiiij. Chapter.

That the Scripture euen in the creation of the vworld and of all things: doth by certayne markes put difference betvvene the true God, and fayned Gods.

ſa. 40. 1. ALthough Eſay doth worthily reproche the worſhippers of falſe Goddes with ſlouthfullneſſe, for that they haue not learned by the very foundations of the earth, and rounde compaſſe of the heauens, which is the true God: yet ſuch is the dullneſſe and groſſeneſſe of our witte, that leaſt the faythfull ſhoulde fall away to the inuentions of the Gentiles, it was

neceſſary

necessary to haue God more expresly painted out vnto them. For whereas the saying that God is the minde of the worlde, which is compted the most tolerable description that is founde among the Philosophers, is but vaine, it behoueth vs more familiarly to know him, least we alway wauer in doutefulnesse. Therfore it was his pleasure to haue an history of the creacion remaining, wherupon the Faith of the Church might reste, and seke for no other God but him, whom Moses hath declared to be the maker and bilder of the world. There is first set forth the time, that by continuall proceding of yeres the faithfull might come to the first original of mankinde, and of all thinges. Which knowledge is very necessary, not onely to confute those monstruous fables that sometime were spred in Egypte & other partes of the worlde, but also, that the beginning of the worlde ones being knowen, the eternitie of God may more clerely shine forth and rauish vs in admiraciō of it. Neither ought we to be any thing moued with that vngodly mocke, that it is maruell why it came no soner in the minde of God to make the heauē and the earth, & why he sitting idle did suffer so immeasurable a space to passe away, sith he mought haue made it many thousande ages before: wheras the whole continuaunce of the worlde that now draweth to an end, is not yet come to sixe thousande yeres. For why God so long differred it, is nether lawful nor expedient for vs to enquire. Because if mans minde will trauaile to atteine thereunto, it shall faile a hundred times by the way, neither were it profitable for vs to know that thing which God himselfe to proue the modestie of our Faith, hath of purpose willed to be hidden. And well did that godly olde man speake, which when a wanton fellow did in scorne demaunde of him, what God had done before the creatiō of the world, answered that he builded hel for curious fooles. Let this graue & seuere warning represse the wantonnesse that tickleth many yea and driueth them to euill and hurtefull speculatiōs. Finally let vs remember that the same inuisible God whoes wisdom power and iustice is incomprehensible, doth set before vs the historie of Moses as a loking glasse, wherin his liuely imagine appeareth. For as the eyes that either are growen dimme with age, or dulled with any disease, do not discerne any thing plainly vnlesse they be holpen with spectacles: so, such is our weakenesse, that vnlesse the Scripture direct vs in seking of God, we do forthwith runne out into vanitie. And they that follow their owne wantonnesse, because they be now warned in vaine, shall all to late fele with horrible destruction, how much it had bin better for them reuerētly to receiue the secrete counsels of God, than to vomite out blasphemies, to obscure the heauen with all. And

Lib. de gen. cō- tra Ma. De ciui. dei lib. 40.

rightly doth Auguſtine complaine that wrong is done to God when further cauſe of thinges is ſought for, than his onely will. The ſame man in an other place doth wiſely warne vs, that it is no leſſe euell to moue queſtion of immeaſurable ſpaces of times than of places. For how brode ſoeuer the circuit of the heauen is, yet is there ſome meaſure of it. Now if one ſhould quarel with God for that the emptineſſe wherin nothing is conteined, is a hundred times more, ſhall not all the godly abhore ſuch wātonneſſe? Into like madneſſe runne they that buſie them ſelues about Gods ſitting ſtill, becauſe at their appointmēt he made not the worlde innumerable ages ſoner. To ſatisfie their owne gredineſſe of minde, they couet to paſſe without the compaſſe of the worlde, as though in ſo large a circuite of heauen & earth, they coulde not finde thinges enough that with their ineſtimable brightneſſe may ouerwhelme all our ſenſes: as though in ſix thouſand yeres God hath not ſhewed examples in continuall conſideracion, wherof our mindes may be exerciſed. Let vs therfore willingly abide encloſed within thoſe boundes wherwith it pleaſed God to enuiron vs, and as it were to penne vp our mindes that they ſhould not ſtray abrode with liberty of wandring.

2 For like reaſon is it that Moſes declareth, that the worke of God was not ended in a moment but in ſix dayes. For by this circumſtance we are withdrawen from forged inuēcions to the one onely God that diuided his worke into ſix dayes, that it ſhould not greue vs to be occupied all the time of our life in conſidering of it. For though our eyes, what way ſoeuer we turne them, are compelled to looke vpon the workes of God, yet ſee we how fickle our hede is, and if any godly thoughtes do touch vs, how ſone they paſſe away. Here againe mās reaſon murmureth as though ſuch procedinges were diſagreing from the power of God, vntill ſuch time as being made ſubiect to the obedience of Faith, ſhe learne to kepe that reſte wherunto the hallowing of the ſeuen day calleth vs. But in the very order of thinges, is diligently to be conſidered the Fatherly loue of God towarde mankinde, in this: that he did not create Adam vntill he had ſtored the world with all plenty of good thinges. For if he had placed him in the earth while it was yet barren and emptie, if he had geuen him life before that there was any light, he ſhoulde haue ſemed not ſo well to prouide for his commoditie. But now where he firſt diſpoſed the motions of the Sunne and the Planets for the vſe of man, and furniſhed the earth, the waters and the aire with liuing creatures, and brought forth aboundance of fruites to ſuffice for foode, taking vpon him the care of a diligent & prouident houſeholder, he ſhewed his maruellous

bountie

bountie towarde vs. If a man do more hedefully weye with himselfe those thinges that I do but shortly touch, it shall appeare that Moses was the sure witnesse & publisher of the one God the creator. I omitt here that which I haue already declared, that he speaketh not there onely of the bare essence of God, but also setteth forth vnto vs his eternall Wisdom and Spirite, to the ende we should not dreame that God is any other, than such as he will be knowen by the image that he hath there expressed.

3 But before that I begin to speake more at large of the nature of man, I must say somewhat of Angels. Because though Moses applying himselfe to the rudenesse of the common people reciteth in his history of the creaciõ no other workes of God but such as are seen with our eyes, yet wheras afterwarde he bringeth in Angels for ministers of God, we may easily gather that he was the creator of them in whoes seruice they employ their trauaile and offices. Though therefore Moses speakeing after the capacity of the people doth not at the very beginning rehearse the Angels among the creatures of God: yet that is no cause to the contrary, but that we may plainly and expresly speake those thinges of them, which in other places the Scripture cõmonly teacheth. Because if we desire to know God by his workes, so noble and excellente an example is not to be omitted. Beside that this pointe of doctrine is very necessary for the confuting of many errors. The excellence of the nature of Angels hath so daselled the mindes of many, that they thought the Angels had wrong offred them, if they should be made subiect to the authoritie of one God, & brought as it were in obedience. And herevpon were they fained to be Gods. There rose vp also one Manicheus with his secte, which made themselues two originall beginninges of thinges, God, and the Deuell, and to God he assigned the beginning of good thinges, and of thinges of euill nature he determined the Deuill to be the author. If our mindes should be entangled with this error, God should not kepe whole his glory in the creacion of the world. For where as nothing is more proper to God than eternitie and a being of himselfe as I may so terme it, they which geue that vnto the Deuill, do they not in a maner geue him the title of Godhead? Now where is the almightinesse of God become, if such authoritie be graunted to the deuill, that he may put in execucion what he will though God say nay and withstande it? As for the onely fundation that the Manichees haue, that it is vnlawfull to ascribe vnto God that is good, the creation of any thing that is euil: that nothing hurteth the true Faith, which admitteth not that there is any thing naturally euill in the whole vniuersalitie of the worlde,

because neither the frowardnesse and malice both of man and the deuell, nor the sinnes that procede therof, are of nature, but of the corruption of nature. Neither was there any thing from the beginning, wherin God hath not shewed an example both of his wisdom and iustice. Therfore to aunswere these peruerse deuises: it behoueth vs to lift vp our mindes hier than our eyes can atteine to see. For which cause it is likely, that where in the Nicene crede God is called the creator of all thinges, thinges inuisible are expressed. Yet will we be carefull to kepe the measure that the rule of godlinesse appointeth, least the readers with searching to vnderstande further than is expedient, should wander abroade, being ledde awaie from the simplicitie of Faith. And surely for as much as the Holy ghost teacheth vs alwaie for our profite, and such thinges as are smally auaylable to edifie, he doth either leaue wholly vnspoken, or but lightly, and as it were ouerrunningly touch them: it shall be also our duetie to be content not to know those thinges that do not profite vs.

4 That the Angels, for as much as they are the ministers of God ordeined to execute his commaundementes, are also his creatures, it ought to be certainly out of all question. To moue doute of the time and order that they were created in, shoulde it not rather be a busy waywardnesse than diligence? Moses declareth that the earth was made, and the heauens were made, with all their armies, to what purpose thā is it, curiously to search, what day the other more secrete armies of heauen beside the starres and planettes first began to be? But, because I will not be long: let vs, as in the whole doctrine of religion, so here also remembre that we ought to kepe one rule of modestie & sobrietie, that of obscure thinges we neither speake, nor thinke, nor yet desire to know any other thinges than that hath bin taught vs by the worde of God: and an other point, that in reading of Scripture we continually rest vpon the searching and studying of such thinges as pertaine to edification, and not geue our selues to curiositie or study of thinges vnprofitable. And because it was Gods pleasure to instruct vs, not in triflyng questions, but in sounde godlinesse, feare of his name, true confidence, and duties of holinesse: let vs rest vpon such knowledge. Wherfore, if we will be rightly wise, we must leaue those vanities that ydle men haue taught without warrāt of the worde of God, concerning the nature, degrees, and multitude of Angels. I know that such matters as this, are by many more gredily taken holde of, and are more pleasant vnto them thā such thinges as lie in dayly vse. But if it greue vs not to be the scholers of Christ, let it not greue vs to follow that order of learning that he hath appointed. So shall it so come to

Gen.1.2

passe,

passe, that being contented with his scholing, we shall not onely forbeare but also abhorre superfluous speculations, from which he calleth vs away. No man can deny, that the same Denyse, what soeuer man he was, hath disputed many thinges both subtilly and wittyly in his Hierarchie of heauen: but if a man examine it more neerely, he shal finde that for the most parte it is but mere babbling. But the dutifull purpose of a diuine is, not to delite eares with prating, but to stablish consciences with teaching thinges true, certaine, and profitable. If one should reade that booke, he would thinke that the man were slipped downe from heauen, and did tell of thinges not that he had learned by heresay, but that he had seen with his eies. But Paule which was rauished aboue the thirde heauen, hath vttered no such thing, but also protesteth, that it is not lawful for man to speake the secretes that he had seen. Therfore bidding farewell to that triflyng wisdom, let vs consider by the simple doctrine of the Scripture, what the Lord would haue vs know concerning his Angels.

1.Cor. 12.2.

5 It is cõmonly read in the Scripture, that the Angels are heauenly Spirites, whose ministration & seruice God vseth for putting in execution of those thinges that he hath decreed. For which reason that name is geuen them, because God vseth them as messangers, to shewe him selfe vnto men. And vpõ like reason are deriued the other names that they are called by. They are named armies, because they do like a garde enuirõ their prince, and do adorne and set forth the honourable shew of his maiestie, and like souldiours they are alway attending vpon the ensigne of their capitaine, and are euer so prepared and in readynesse to do his commaundementes, that so sone as he doth but becken to them, they prepare thẽ selues to worke, or rather be at their worke alredy. Such an image of the throne of God to set out his roialtie, the other prophetes do describe, but principally Daniel where he saith, that when God sate him down in his throne of iudgement, there stode by a thousande thousande, and ten thousande companies of ten thousandes of Angels. And because God doth by them maruailously shew forth and declare the might and strength of his hand, therfore they are named strengths, bicause he exerciseth & vseth his authorite in the worlde by them, therfore they are sometime called Principalities, sometime powers, sometime Dominions. Finally because in them as it were sitteth the glory of God, for this cause also they are called Thrones: though of this last name I will not certainly say, because an other exposition doth either as well or better agree with it. But (speaking nothing of that name) the Holy ghost often vseth those other former names to auaunce the dignitie of the ministerie of Angels. For

Dan. 7. 10.

Colos. 1.16. Ephe.1. 21.

it were not reason that those instrumentes should be let passe without honor, by whom God doth specially shew the presence of his maiesty. Yea for that reason they are many times called Gods, because in their ministery as in a looking glasse, they partly represent vnto vs the godhead. Although in deede I mislike not this that the olde writers do expound, that Christ was the Angel, wher the Scripture saith, that the angel of God appered to Abraham, Iacob, Moses, & other, yet oftentimes where mention is made of all the Angels in deede this name is geuen vnto them. And that ought to seme no meruaile. For if this honour be geuen to princes and gouernors, that in their office they stand in the stede of God that is soueraigne king and iudge, much greater cause there is why it should be geuen to the Angels, in whom the brightnes of the glory of God much more abundantly shineth.

Gen 18. 1.32. Ios. 5. 14. Iudi. 6. 14. and 13.22. Psa. 82. 6.

6 But the Scripture standeth most vpon teaching vs that, which might most make to our comforte and confirmacion of Faith: that is to wete, that the Angels are the distributers and administratours of Godds bountie towarde vs. And therefore the Scripture reciteth, that they watch for our safetie: they take vpon them the defence of vs, they directe our wayes, they take care that no hurtfull thing betide vnto vs. The sentences are vniuersall, which principally pertaine to Christ the head of the Church, and then to all the faithfull. He hath geuen his Angels charge of thee, to kepe thee in all thy wayes. They shall beare thee vp in their handes, least thou chaunce to hitte thy feete against a stone. Againe, The Angell of the Lord standeth rounde about them that feare him, and he doth deliuer them. Wherby God sheweth that he apointeth to his Angels the defence of them, whom he hath taken in hand to kepe. After this order the Angel of the Lord doth comfort Agar when she fled away, and commandeth her to be reconciled to her maistresse. God promiseth to Abraham his seruant an Angell to be the guide of his iourney. Iacob in blessing of Ephraim and Manasses praieth, that the Angell of the Lorde by whom he himselfe had bin deliuered from all euell, may make them prosper. So the Angell was set to defende the tentes of the people of Israell. And so oft as it pleased God to reskue Israell out of the handes of their enemies, he raised vp reuēgers by the ministerie of Angels. So finally (to the ende I nede not to reherse many mo) the Angels ministred to Christ, and were ready assistent to him in all necessities. They brought tidinges to the women of his resurrection, and to the disciples of his glorious comming. And so to fulfill their office of defending vs, they fight against the deuill and all enemies, and do execute the vengeaunce of God vpon them, that are bent against vs. As we reade

Psa. 91. 11. Psa. 34. 8. Ge. 16. 9. Ge. 24. 7. Ge 48. 16. Exo.14. 19. and 23.20. Iud.2.1. &.6.11. & 13.10 Mat.4. 11. Luk 22. 43. Mat.28. 5. Luc.24. 5. Act. 1. 10. 2.King. 19.35.

reade that the Angell of God to deliuer Hierusalem from siege, slewe in one night a hundred fowerscore and fiue thousande in the campe of the king of Assyria. Esa.37. 36.

7 But whether to euery of the faithfull be a seuerall Angell assigned for their defence, I dare not certainely affirme. Surely when Daniell bringeth in the Angel of the Persians, and the Angel of the Grecians, he sheweth that he mente, that there are to kingdomes and prouinces certaine Angels appointed as gouernours. And when Christ saith that the Angels of children do alway beholde the face of the Father, he seemeth to meane, that there are certaine Angels to whom the preseruation of them is geuen in charge. But I can not tell whether we ought thereby to gather, that euery one hath his Angell set ouer him. But this is to be holden for certaintie, that not one Angell only hath care of euery one of vs, but that they all by one consent do watche for our safetie. For it is spoken of all the Angels togither, that they more reioyce of one sinner cõuerted to repẽtance, than of nyntie and nine iust that haue stande still in their righteousnesse. And it is said of mo Angels than one, that they conueyed the soule of Lazarus into the bosome of Abrahã. And not without cause did Elizeus shewe to his seruant so many fiery chariots that were peculiarly appointed for him. But one place there is that seemeth more plaine than the rest to proue this point. For whẽ Peter being brought out of prison knocked at the doores of the house, where the brethren were assembled, when they coulde not imagine that it was he, they said it was his Angel. It should seeme that this came in their minde by the commõ opinion, that to euery of the faithfull are assigned their Angels for gouernours. Albeit yet here it may be answered that it may wel be, notwithstanding any thing that there appeareth, that we may thinke it was any one Angell, to whom God had geuen charge of Peter for that time, and yet not to be his cõtinuall keeper: as the common people do imagine that there are appointed to euery one two Angels, as it were diuers ghostes, a good Angell and a badde. But it is not worth trauaile, curiously to search for that which doth not much importe vs to know. For if this do not content a man, that all degrees of the armie of heauen do watch for his safetie, I do not see what he can be the better, if he vnderstand that there is one Angell peculiarly appointed to kepe him. And they which restraine vnto one Angell the care that God hath to euery one of vs, do great wrõg to them selues, and to all the membres of the Church: as if that power to succour vs had bin vainely promised vs, wherwith being enuironed and defended, we should fight the more boldly.

Da 10. 13. and 12.1. Mat.18. 10. Luc.15 7. Luc.16. 23. 2.Kings 16 17. Act.12. 15.

8 They that dare take vpon them to define of the multitude and degrees of Angels, let them looke well what fundation they haue. I graunt Michael is called in Daniel, the Great prince, and with Iude, the Archangell. And Paule saith, it shall be an Archangell that shall with sounde of trumpet call men to the Iudgemēt. But who can therby appoint the degrees of honours between Angels, or discerne one from an other by speciall markes, and appoint euery one his place and standing? For the two names that are in Scripture, Michaell, and Gabriel: & if you list to adde the thirde out of the historie of Thobie, may by their signification seme to be geuen to the Angels, according to the capacitie of our weakenesse, although I had rather, leaue that exposition at large. As for the numbre of them, wee heare by Christes mouth of many Legions, by Daniell many companies of ten thousandes, the seruant of Elizeus saw many chariottes full: and this declareth that they are a great multitude, that it is said, they do campe rounde about them that feare God. As for shape, it is certaine, that Spirites haue none, and yet the Scripture for the capacitie of our wit doth not in vaine vnder Cherubin and Seraphin paint vs out Angels with winges, to the intent we should not dout that they will be euer with incredible swiftnesse, ready to succour vs, so sone as neede shall require, as if the lightning sent from heauen should flie vnto vs with such swiftnesse as it is wonted. What soeuer more than this may be sought of both these pointes, let vs beleue it to be of that sort of misteries, wherof the full reuelation is differred to the last day. Wherfore let vs remembre to take hede both of to much curiositie in searching and to much boldnesse in speaking.

Da.12.1 Iud.1. 9. 1.Thess. 4.16. Mat.26 55. Dan. 7. 10. Psa.34. 8.

9 But this one thing which many troublesome do call in doubt, is to be holdē for certaintie, that Angels are ministring spirites, whose seruice God vseth for the defence of his, and by whom he both distributeth his benefites among men, and also putteth his other workes in execution. It was in the olde time the opinion of the Sadduces, that by Angels is meant nothing els, but either the motiōs that God doth inspire in men, or the tokens that he sheweth of his power. But against this error crie out so many testimonies of Scripture, that it is meruaile that so grosse ignorance could be suffred in that people. For to omit those places that I haue before alleged, where are recited thousandes and Legions of Angels: where ioy is geuen vnto them: where it is said that they vpholde the Faithfull with their handes, & cary their soules into reste: that they see the face of the Father, and sūch like: there are other places wherby is clerely proued, that they are in deede Spirites of a nature that hath substance. For where as Stephen and Paule do say,

Act. 8. 53.

ſay, that the law was geuen by the hande of Angels, and Chriſt ſaith, that the elect after the reſurrection ſhall be like vnto Angels: that the day of iudgement is not knowen to the very Angels: that he ſhall thē come with his holy Angels: how ſoeuer they be writhed, yet muſt they ſo be vnderſtanded. Likewiſe when Paule chargeth Timothe before Chriſt and his choſen Angels, to keepe his commaundementes, he meaneth not qualities or inſpirations without ſubſtance but very ſpirites. And otherwiſe it ſtandeth not togither that is written in the Epiſtle to the Hebrues, that Chriſt is become more excellent than Angels, that the world is not made ſubiect to them: that Chriſt toke vpon him not their nature, but the nature of man. If we meane not the bleſſed ſpirites, to whom may theſe compariſons agree? And the author of that Epiſtle expoundeth him ſelfe where he placeth in the kingdome of heauen the ſoules of the faithfull and the holy Angels together. Alſo the ſame that we haue already alleged, that the Angels of children do alway behold the face of God, that they do reioyce at our ſafetie, that they maruell at the manifolde grace of God in the Church, that they are ſubiect to Chriſt, the hedde. To the ſame purpoſe ſerueth this, that they ſo oft appered to the holy Fathers in the forme of mē, that they talked with them, that they were lodged with them. And Chriſt him ſelfe for the principall preminence that he hath in the perſon of the Mediator is called an Angel. This I thought good to touch by the way, to furniſh the ſimple with defence againſt thoſe fooliſh and reaſonleſſe opinions, that many ages ago raiſed by Sathan do now and then ſpring vp againe.

Gal. 3. 19. Mat. 22. 30. and 24. 37. 31. and 25. Luc. 9. 26. 1. Tim. 5 21. Heb. 1. 4. & 2. 16. Heb. 12. 22. Mal. 3. 1.

10 Nowe it reſteth, that we ſeeke to mete with that ſuperſtition which is commonly wont to crepe in, where it is ſaid: that Angels are the miniſters and deliuerers of all good thinges vnto vs. For byandby mans reaſon falleth to this point, to thinke that therfore all honour ought to be geuen them. So cometh it to paſſe that thoſe thinges which belong only to God and Chriſt, are conueied away to Angels. By this meane we ſee that in certaine ages paſte, the glory of Chriſt hath bin many waies obſcured, whē Angels without warrant of Gods worde were loden with immeaſurable titles of honor. And of all the vices that we ſpeake againſt, there is almoſt none more auncient than this. For it appereth, that Paule himſelfe had much to do with ſome which ſo auaunced Angels, that they in maner would haue brought Chriſt vnder ſubiection. And therfore he doth ſo carefully preſſe this point in his Epiſtle to the Coloſſians, that Chriſt is not only to be preferred before all Angels, but that he is alſo the author of all the good thinges that they haue: to the ende we ſhould not forſake him

Coloſſ. 1. 16.

and turne vnto them, which can not sufficiently helpe them selues, but are faine to draw out of the same fountaine that we do. Surely forasmuch as there shineth in them a certaine brightnesse of the maiesty of God, there is nothing wherunto we are more easily enclined, than with a certaine admiration to fall downe in worshipping of them, and to geue vnto them all thinges that are due only to God. Which thing Iohn in the Reuelation confesseth to haue chaunced to himselfe, but he addeth withall, that he receiued this aunswere. See thou do it not. For I am thy fellow seruant, Worship God.

11 But this daunger we shall well beware of, if we do consider why God vseth rather by them than by himselfe without their seruice to declare his power, to prouide for the safetie of the faithfull, and to cõmunicate the giftes of his liberalitie amõg them. Surely he doth not this of necessitie, as though he coulde not be without them: for so oft as pleaseth him, he letteth them alone, & bringeth his worke to passe with an onely becke: so farre is it of, that they be any aide to him, to ease him of the hardnesse therof. This therfore maketh for the comforte of our weakenesse, so that we want nothing that may auaile our mindes, either in raising them vp in good hope, or confirming them in assurance. This one thing ought to be enough and enough againe for vs, that the Lord affirmeth that he is our protectour. But while we se our selues besieged with so many daungers, so many hurtefull thinges, so many kindes of enemies: it may be (such is our weakenesse & frailtie) that we be sometime filled with trembling feare, or fall for despaire, vnlesse the Lord after the proporcion of our capacitie do make vs to conceiue his presence. By this meane he not only promiseth that he will haue care of vs, but also that he hath an innumerable garde to whom he hath giuen in charge to trauaile for our safetie, and that so long as we be compassed with the garrison & supporte of them, whatsoeuer daunger betideth, we be without all reach of hurte. I graunt we do amisse that after this simple promise of the protection of God alone, we stil looke about from whẽce other helpe may come vnto vs. But for as much as it pleaseth the Lord of his infinite clemencie and gentilnesse to helpe this our fault, there is no reason why we should neglect his so great benefite. An example therof we haue in the seruant of Elizeus, which when he saw the hill besieged with the army of the Syrians, and that there was no way open to escape, was striken downe with feare, as if his maister and he were then vtterly destroied. Then Elizeus praied God to open his seruantes eies, and byandby he sawe the hill furnished with horses and fiery chariots, that is with a multitude of Angels to kepe him and the prophet safe. Encouraged

2. Kings 6. 17.

with

with this vision he gathered vp his harte againe, and was able with a dredelesse minde to looke down vpō his enemies, with sight of whom he was before in a maner driuen out of his witte.

12 Wherfore whatsoeuer is said of the ministerie of Angels, let vs applie it to this ende, that ouercomming all distrust, our hope may be the more strongely stablished in God. For these succours are herfore prouided vs of God, that we should not be made afrayde with multitude of enemies, as though they coulde preuaile against his helpe, but should flie vnto that saying of Elizeus, that there be mo on our side than be against vs. How much then is it against order of reason, that we shoulde be led away from God by Angels which are ordeined for this purpose, to testifie that his helpe is more present among vs? But they do leade vs away in dede, if they do not streight leade vs as it were by the hande to him, that we may haue eye vnto, call vpon, & publish him for our onely helper: if we consider not them to be as his handes that moue themselues to no worke but by his direction: if they do not holde vs fast in the one Mediatour Christ, so that we may hang wholly of him, leane all vpon him, be caried to him, and reste in him. For that which is described in the vision of Iacob ought to sticke and be fastened in our mindes, how Angels descende down to the earth vnto men, and from men do go vp to heauen by a ladder, whervpon stādeth the Lord of hostes. Wherby is meant, that by the only intercession of Christ it cometh to passe, that the ministeries of the Angels do come vnto vs, as he him selfe affirmeth, saying: Hereafter ye shall see the heauens open and the Angelles descending to the Sonne of man Ioh. 1.li. Therfore the seruant of Abraham being cōmitted to the custody of the Angell, doth not therfore call vpon the Angell to helpe him, but holpen with that commendation, he praieth to the Lord, and besecheth him to shew his mercy to Abraham. For as God doth not therfore make them ministers of his power and goodnesse, to the intēt to parte his glory with them: so doth he not therfore promise vs his helpe in their ministration, that we shoulde diuide our confidence betwene him and them. Let vs therfore forsake that Platonicall philosophie, to seeke the way to God by Angels, and to honour them for this purpose that they may make God more gentill vnto vs: which superstitious and curious men haue from the beginning gone about, and to this day do continue to bring into our religion.

Gen.28. 12.

Gen.24 7.

Platoin epynomide & Crahlo.

13 As for such thinges as the Scripture teacheth concerning deuilles, they tend in a maner all to this ende, that we may be carefull to beware aforehande of their awaites and preparations, and furnish our selues with such weapons as are stronge and sure enough to driue

away euen the ſtrongeſt enemies. For where as Sathan is called the God and prince of the worlde, where as he is named the ſtrong armed man, the Spirite that hath power of the ayre, and a roaring lyon: theſe deſcriptions ſerue to no other purpoſe: but to make vs more ware and watcheful, and readier to entre in battaile with him. Which is alſo ſometime ſet out in expreſſe wordes. For Peter after he had ſaid, that the diuell goeth about like a roaring lyon, ſeking whom he may deuoure, byandby addeth this exhortation, that we ſtrongly reſiſte him by Faith. And Paule after he had geuen warning that we wraſtle not with fleſh and bloud, but with the princes of the ayre, the powers of darkeneſſe, and ſpirituall wickedneſſes, byandby biddeth vs put on ſuch armour as may ſerue for ſo great & daungerous a battaile. Wherfore lette vs alſo applie all to this ende, that being warned how there doth continually approche vpon vs an enemie, yea an ennemy that is in courage moſt hardy, in ſtrength moſt mighty, in policies moſt ſuttle, in diligence and celeritie vnweriable, with all ſortes of engins plenteouſly furniſhed, in ſkill of warre moſt ready, we ſuffer not our ſelues by ſlouth and cowardiſe to be ſurpriſed, but on the other ſide with bolde and hardy mindes ſet our foote to reſiſt him: & (becauſe this warre is onely ended by Death) encourage our ſelues to continue. But ſpecially knowing our owne weakneſſe and vnſkilfulneſſe let vs call vpon the helpe of God and enterpriſe nothing but vpon truſt of him, for as much as it is in him onely to geue vs policie, ſtrength, courage and armour.

14 And that we ſhould be the more ſtirred vp and enforced ſo to do, the Scripture warneth vs, that there are not one or two or a fewe enemies, but great armies that make warre with vs. For it is ſaid, that Mary Magdalene was deliuered from ſeuen deuils, wherwith ſhe was poſſeſſed. And Chriſt ſaith, that it is the ordinary cuſtome, that if after a deuill be ones caſt out, a man make the place open againe, he bringeth ſeuen ſpirites worſe than him ſelfe, and returneth into his poſſeſſion, finding it empty. Yea it is ſaid that a whole legion beſieged one man. Hereby therefore we are taught, that we muſt fight with an infinite multitude of enemies, leaſt deſpiſing the fewneſſe of them we ſhould be more ſlacke to enter in battaile, or thinking that we haue ſome reſpite in the meane time graũted, we ſhould geue our ſelues to idelneſſe. Where as many times Sathan or the diuell is named in the ſingular numbre, thereby is meant that power of wickedneſſe which ſtandeth againſt the kingdome of Iuſtice. For as the Church and the fellowſhip of ſaintes haue Chriſt to their head, ſo the faction of the wicked is painted out vnto vs with their prince, that hath the chiefe autho-

Mar.16. 9.

Mat.12. 42. Luc.8. 30.

authoritie among them. After which maner this is ſpoken. Go ye curſed into eternall fire that is prepared for the deuill and his angels. Mat.25. 41.

15 Here alſo this ought to ſtirre vs vp to a perpetuall warre with the deuill, for that he is euery where called the enemy of God and of vs. For if we haue regarde of Goddes glory, as it is mete we ſhould, then ought we with all our force to bende our ſelues againſt him, that goeth about to extinguiſh it. If we be affectioned to maintaine the kingdome of Chriſt as we ought, then muſt we nedes haue an vnappeaſable warre with him that conſpireth the ruine therof. Againe, if any care of our owne ſafetie do touch vs, then ought we to haue neither peace nor truce with him that continually lieth in waite for the deſtruction of it. Such a one is he deſcribed in the 3. chap. of Geneſis where he leadeth man away from the obedience that he did owe to God, that he both robbeth God of his due honor, and throweth mā him ſelfe headlong into deſtruction. Such a one alſo is he ſet forth in the Euangeliſtes, where he is called an enemy, and is ſaid to ſcatter tares, to corrupt the ſede of eternall life. In a ſumme, that which Chriſt teſtifieth of him, that from the beginning he was a murtherer, and a lier, we finde by experience in all his doinges. For he aſſaileth the trueth of God with lies, obſcureth the light with darkeneſſe, entangleth the mindes of men with errors, raiſeth vp hatrēdes, kindleth contentions and ſtrifes, doth all thinges to this ende to ouerthrow the kingdome of God, and drowne men with himſelfe in eternall deſtruction. Wherby appereth, that he is of nature froward, ſpitefull and malicious. For nedes muſt there be great frowardneſſe in that witte, that is made to aſſaile the glory of God and ſaluation of men. And that doth Iohn ſpeake of in his epiſtle, when he writeth, that he ſinneth from the beginning. For he meaneth that he is the author, captaine and principall workeman of all malice and wickedneſſe. Mat.13. 28. Iohn 8. 44.

16 But foraſmuch as the deuill was created by God, let vs remembre that this malice which we aſſigne in his nature, is not by creation but by deprauatiō. For what ſo euer damnable thing he hath, he hath gotten to himſelfe by his owne reuolting and fall. Which the Scripture therefore geueth vs warning of, leaſt thinking that he came out ſuch a one from God, we ſhould aſcribe that to God himſelfe which is fartheſt frō him: For this reaſon doth Chriſt ſay that Sathā ſpeaketh of his owne when he ſpeaketh lies, and addeth a cauſe why, for that he ſtode not ſtill in the trueth. Now when he ſaith that he ſtode not ſtill in the trueth, he ſheweth that ones he had bin in the trueth. And when he maketh him the Father of lying, he taketh this from him, that he can not lay that fault to God wherof he himſelfe is cauſe to Iohn 8. 44.

himselfe. Although these thinges be but shortly and not very plainly spoken, yet this is enough for this purpose to deliuer the maiestie of God from all sclaunder. And what maketh it matter to vs, to know more or to any other purpose concerning deuils? Many perhaps do grudge, that the Scripture doth not orderly and distinctly in many places set forth that fall and the cause, manner, time, and fashion thereof. But because these thinges do nothing perteine to vs, it was better, if not to be suppressed wholly, yet to be but lightly touched, and that partly, because it was not beseming for the Holy ghost to fede curiositie with vaine histories without any frute: and we se that it was the Lordes purpose to put nothing in his holy oracles but that which we should learne to edification. Therfore, lest we our selues should tary long vpon thinges superfluous, let vs be content shortly to know thus much cōcerning the nature of deuils, that at the first creatiō they were the Angels of God: but by swaruing out of kinde they both destroyed themselues and are become instrumentes of destructiō to other. Thus much, because it was profitable to be knowen, is plainly taught in Peter and Iude. God spared not (say they) his Angels which had sinned, and not kept their beginning, but had forsaken their dwelling place. And Paule naming the elect Angels doth without dout secretly by implication set the reprobate Angels in comparison against them.

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

17 As for the discorde and strife that we say is betwene God and Satan, we must so take it that still we holde this for certaine, that he can do nothing but by the will and sufferaunce of God. For we reade in the historie of Iob, that he presented himselfe before God to receiue his commaundemētes, and durst not go forwarde to do any enterprise till he had obtained licence. So when Achab was to be deceiued, he toke vpon him that he woulde be the Spirite of lying in the mouth of all the Prophetes, and so being sente of God he performed it. For this reason is he called the euill Spirite of the Lord that tormēted Saul, because by him as with a scourge the sinnes of the wicked king were punished. And in an other place it is written, that the plages were laied vpon the Egyptians by the euil angels. According to these particular examples Paule doeth generally testifie, that the blinding of the wicked is the worke of God, wheras before he had called it the working of Satan It is euident therfore that Satan is vnder the power of God, and so gouerned by his authoritie that he is compelled to do him seruice. Now whē we say that Satā resisteth God, that the workes of Satan disagree with the workes of God, we do therewithall affirme that this disagrement and strife hangeth vpon the sufferaunce of God. I speake not now of his will, nor of his endeuour, but of the effect onely.

Iob. 1. 6 and 2. 1. 1. Kings 22. 20. 1. Sa. 16 14. and 18. 10. Psa. 34. 2. The. 2 9.

onely. For ſith the deuill is wicked of nature, he is not enclined to obey the will of God, but is wholly carryed to ſtubbornneſſe and rebellion. This therfore he hath of himſelfe and of his owne wickedneſſe, that of deſire and purpoſe he withſtandeth God. And by this wickednes he is ſtirred vp to the enterpriſing of thoſe things that he knoweth to be moſt againſt God. But becauſe God holdeth him faſt tied and reſtrained with the bridle of his power, he executeth onely thoſe thinges that are graunted him from God. And ſo doth he obey his creator whether he will or no, becauſe he is conſtrained to applie his ſeruice whether ſoeuer God compelleth him.

18 Now becauſe God boweth the vncleane Spirites hether and thether as pleaſeth him, he ſo tempereth this gouernement, that they exerciſe the faithfull with batrail, they ſet vpon them out of ambuſhes, they aſſaile them with inuaſions, they preſſe them with fighting, and oftétimes werry them, trouble them, make them afraied, & ſometime wounde them, but neuer ouercome nor oppreſſe them. But the wicked they ſubdue and drawe awaye, they reigne vpon their ſoules and bodies, and abuſe them as bondſlaues to all miſcheuous doinges. As for the faithfull, becauſe they are vnquieted of ſuch enemies, therfore they heare theſe exhortations. Do not geue place to the deuill. The deuill your enemie goeth about as a roring lion ſeking whom he may deuoure, whom reſiſt ye being ſtrong in faith and ſuch like. Paule confeſſeth that he himſelfe was not free from this kinde of ſtrife whé he ſaieth, that for a remedy to tame pride, the Angel of Satan was geuen to him, by whom he might be humbled. This exerciſe therfore is common to all the children of God. But becauſe that ſame promiſe of the breaking of Satans head perteineth generally to Chriſt and to all his members, therfore I ſay that the faithfull can neuer be ouercome nor oppreſſed by him. They are many times ſtriken down, but they are neuer ſo aſtonnied withall but that they recouer themſelues. They fall downe many times with violence of ſtrokes, but they are after raiſed vp againe: they are woũded but not deadly. Finally they ſo labor in all the courſe of their life that in the ende they obteine the victorie: but I ſpeake not this of euery doing of theirs. For we knowe that by the iuſte vẽgeaunce of God Dauid was for a time geuen ouer to Satan, by his motion to number the people: and not without cauſe Paule ſaith there is hope of pardon leſt if any haue bin entangled with the ſnares of the deuill. Therefore in an other place the ſame Paule ſaieth, that the promiſe aboue alleged is begonne in this life, wherin we muſt wraſtle, and is performed after our wraſtling ended: when he ſaieth the God of peace ſhall ſhortly beate downe Satan vn-

Ephe. 4. 27. 1. Pet. 5. 8. 2. Cor 12. 7. Gen. 3. 15. 2. Sam. 24. 1. Rom. 16 20.

der your feete. This victorie hath alway fully bin in our head Christ, because the Prince of the worlde had nothing in him, but in vs that are his members it doth now partly appeare and shalbe perfited, whē being vnclothed of our flesh by which we are yet subiect to weakenesse, we shalbe full of the power of the Holy ghost. In this manner when the kingdome of Christ is rayſed vp and aduaunced, Satan with his power falleth downe as the Lord himselfe saith. I saw Satan fall as a lightening downe from heauen. For by this aunswere he confirmeth that which the Apostles had reported of the power of his preaching. Luc.10. 18. Luc. 11. 21. Againe, When the Prince possesseth his owne palace, all thinges that he possesseth are in peace, but when there commeth a stronger, he is throwen out. &c. And to this ende Christ in dying ouercame Satan which had the power of death, and triumphed vpon all his armies that they should not hurt the Church, for otherwise they would euery moment a hundred times destroy it. For (considering what is our weakenesse, and what is his furious strength) how coulde we stande, yea neuer so little time against his manifolde and continuall assaultes, but being supported by the victory of our captaine? Therfore God suffereth not the deuill to reigne ouer the soules of the faithfull, but onely deliuereth him the wicked and vnbeleuing to gouerne, whom God doth not vouchesaue to haue reckened in his flocke. For it is said that he possesseth this worlde without controuersie till he be thrust out by Christ. 2.Cor. 4.4. Eph.2. 2. Againe, that he doth blinde all them that beleue not the Gospel, againe, that he performeth his worke in the stubborne children, and worthily, for all the wicked are the vesselles of wrath. Therfore to whom should they be rather subiect than to the minister of Goddes vengeaunce? Finally they are saied to be of their Father the deuill, Iohn.8. 44. because as the faithfull are hereby knowen to be the children of God because they beare his image: so 1.Iohn 3.8. they by the image of Satan into which they are gone out of kinde, are properly discerned to be his children.

19 As we haue before confuted that trifling philosophie concerning the holy Angels, which teacheth that they are nothing els but good inspirations or motions, which God stirreth vp in the mindes of men: so in this place must we confute them that fondly say that deuils are nothing els but euill affections or perturbations of minde, that are thrust into vs by our flesh. That may we shortly do, because there be many testimonies of Scripture, & those plaine enough vpō this point. First wher the vncleane Spirites are called, Angels Apostataes, which haue swarued out of kinde from their beginning, the very names do sufficiently expresse that they are not motions or affections of mindes,

but

but rather in dede as they be called mindes or Spirites endued with
ſenſe and vnderſtanding. Likewiſe whereas both Chriſt and Iohn do 1.Ioh.3
compare the children of God with the children of the deuill: were it 8.
not an vnfit compariſon, if the name of the deuill ſignified nothing
elſe but euill inſpirations? And Iohn addeth ſomewhat more plaine-
ly, that the deuill ſinneth from the beginning. Likewiſe when Iude
bringeth in Michael the archangell fighting with the deuill, doutleſſe
he ſetteth againſt the good Angell an euill and rebellious Angell.
Wherewith agreeth that which is read in the hiſtory of Iob, that Sa- Iob.1.
tan appeared with the holy Angels before God. But moſt playne of
all are thoſe places that make mẽtion of the puniſhment which they
begin to fele by the iudgement of God, and ſpecially ſhall fele at the
reſurrection. Sonne of Dauid why art thou come before the time to
torment vs? Againe, Go ye curſed into the eternall fire that is prepa- Matt.8
red for the deuill and his Angels. Againe, If he ſpared not his owne 29.
Angels that had ſinned, but caſt them downe into hell and deliuered Mat.25
them into cheines of darkeneſſe to be kept vnto damnation. &c. 41.
How fond ſhould theſe ſpeeches be, that the deuills are ordayned to Iud.1.9
eternall iudgement, that fier is prepared for them, that they are now
already tormented and vexed by the glory of Chriſt: if there were no
deuils at all? But becauſe this matter needeth no diſputation among
them that beleue the word of the Lord, and little good is done with
teſtimonies of Scripture among thoſe vayne ſtudentes of ſpecula-
tion, whom nothing pleaſeth but that which is new: I ſuppoſe I haue
performed that which I purpoſed, that is that the godly mindes
ſhould be furniſhed againſt ſuch fond errours, wherewith vnquiet mẽ
do trouble both themſelues and other that be more ſimple. But it was
good to touch this, leaſt any entangled with that errour, while they
thinke they haue none to ſtand againſt them, ſhould waxe more ſlow
and vnprouided to reſiſt.

20 In the meane time lette it not be weryſome vnto vs, in this ſo
beautifull a ſtage to take a godly delight of the manifeſt and ordina-
ry workes of God. For, as I haue elſewhere already ſayd, though this
be not the chiefe, yet is it in order the firſt doctrine of Faith, to re-
member that what way ſoeuer we turne our eyes, all that we ſee are
the workes of God, and with godly conſideration to wey for what
end God did make them. Therefore that we may conceiue by Faith
ſo much as behoueth vs to know of God, it is good firſt of all to
learne the hiſtory of the creation of the world, how it is ſhortly re-
hearſed by Moſes, and afterward more largely ſette out by holy men,
ſpecially by Baſile and Ambroſe. Out of it we ſhall learne that God by

the power of his word and Spirite created heauen and earth of nothing, and thereof brought foorth all liuing creatures and thinges without life, with maruellous order dispoſed the innumerable variety of thinges, to euery thing he gaue the propre nature, aſſigned their offices, appointed their places and abidinges, and where all thinges are ſubiect to corruption, yet hath he ſo prouided that of all ſortes ſome ſhalbe preſerued ſafe to the laſt day, and therefore ſome he cheriſheth by ſecrete meanes, and powreth now and then as it were a new liuelineſſe into them, and to ſome he hath giuen the power to encreaſe by generation, that in their dying that whole kinde ſhould not dye together. So hath he maruellouſly garniſhed the heauen and the earth, with ſo abſolutely perfect plenty, variety and beauty of all thinges as poſſibly might be, as it were a large and gorgeous houſe furniſhed and ſtored with aboundance of moſt finely choſen ſtuffe, laſt of all how in framing man and adorning him with ſo godly beauty, and with ſo many and ſo great giftes, he hath ſhewed in him the moſt excellent example of all his workes. But becauſe it is not my purpoſe at this preſent to ſet forth at large the creation of the world, let it ſuffice to haue ones agayne touched theſe few thinges by the way. For it is better, as I haue already warned the readers, to fetch a fuller vnderſtanding of this matter out of Moſes and other, that haue faithfully and diligently conueyed the hiſtory of the world by writing to perpetuall memory.

21 It is to no purpoſe, to make much a do in diſputing, to what end this conſideration of the workes of God ought to tende, or to what marke it ought to be applied: foraſmuch as in other places already a great parte of this queſtion is declared, and ſo much as belongeth to our preſent purpoſe may in few wordes be ended. Truely if we were minded to ſet out as it is worthy, how ineſtimable wiſdom, power, iuſtice and goodneſſe of God appeareth in the framing of the world, no eloquence, no garniſhmēt of ſpeech, could ſuffice the largeneſſe of ſo great a matter. And no dout it is Gods pleaſure that we ſhould be continually occupied in ſo holy a meditatiō, that while we behold in his creatures as in looking glaſſes the infinite richeſſe of his wiſdom, iuſtice bountie and power, we ſhould not runne ouer thē as it were with a flying eye, or with a vayne wandring looke as I may ſo call it, but that we ſhould with conſideration reſt long vpon them, caſt them vp and downe earneſtly and faithfully in our mindes, and oft repeate them with remembrance. But becauſe we are now buſied in that kinde that pertayneth to order of teaching, it is mete that we omit thoſe thinges that require long declamations. Therefore, to be

ſhort,

ſhort, let the readers know, that then they haue conceiued by Faith, what this meaneth,that God is the creator of heauen & earth,if they firſt follow this vniuerſall rule, that they paſſe not ouer with not conſidering or forgetfulneſſe of thoſe vertues, that God preſenteth to be ſeene in his creatures, then, that they ſo learne to apply themſelues that they may therwith be throughly moued in their hartes. The firſt of thoſe we do when we conſider how excellent a workmans worke it was,to place and aptly ſet in ſo well diſpoſed order the multitude of the ſtarres that is in heauen, that nothing can be deuiſed more beautifull to behold: to ſette and faſten ſome of them in their ſtandings ſo that they can not moue,and to otherſome to graunt a free courſe,but ſo that in mouing they wander not beyond their appointed ſpace, ſo to temper the motion of them all that it may diuide in meaſure the dayes and nightes, monethes,yeares and ſeaſons of the yeare,and to bring this inequality of dayes which we dayly ſee to ſuch a tempered order that it hath no confuſion. Likewiſe, when we marke his power in ſuſteyning ſo great a body,in gouerning the ſo ſwift whirling about of the engine of heauen, and ſuch like. For theſe few examples do ſufficiently declare what it is to record the power of God in the creation of the world. For elſe if I ſhould trauaile as I ſayed to expreſſe it all in wordes, I ſhould neuer make an end, foraſmuch as there are ſo many miracles of the power of God,ſo many tokens of his goodneſſe,ſo many examples of his wiſdom,as there be formes of thinges in the world,yea as there be things either great or ſmale.

22 Now remaineth the other part which commeth nerer to Faith, that while we conſider that God hath ordayned all thinges for our garde and ſafety, and therewithall do fele his power and grace in our ſelues, and in ſo great good things that he hath beſtowed vpon vs:we may thereby ſtirre vp our ſelues to the truſt, inuocation, prayſe and loue of him. Now as I haue before ſayd, God himſelfe hath ſhewed in the very order of creation,that for mans ſake he created all thinges. For it is not without cauſe that he diuided the making of the world into ſix dayes, whereas it had bin as eaſie for him in one moment to haue in all pointes accompliſhed his whole worke, as it was by ſuch proceeding from peece to peece to come to the end of it. But then it pleaſed him to ſhew his prouidēce & fatherly carefulneſſe toward vs, that before he made man he prepared all that he foreſaw ſhould be profitable for him,and fitte for his preſeruatiō. How great vnthankefulneſſe now ſhould it be to dout whether this good Father do care for vs,whom we ſee to haue bin carefull for vs ere that we were born? How wicked were it to tremble for diſtruſt leaſt his goodneſſe would

at any time leaue vs destitute in necessity, which we see was displaied for vs being not yet borne, with great aboundance of al good things. Ge.1.26 Beside that we heare by Moses that by his liberality all that euer is in .&9.2. the world is made subiect to vs. Sure it is that he did it not to mocke vs with an empty name of gift. Therefore we shall neuer lacke any thing, so farre as it shall be auaylable for our preseruation. Finally to make an end, so oft as we name God the creator of heauen & earth, lette this come in our mindes withall, that the dispositiō of all things which he hath create, is in his hand and power, and that we are his children whom he hath taken into his owne charge and keping to foster and bring vp: that we may looke for al good things at his hand, and assuredly trust that he will neuer suffer vs to lacke things needefull for our safety, to the end our hope should hang vpon none other: ỳ whatsoeuer we desire our prayers may be directed to him: of what thing soeuer we receiue profit we may acknowledge it to be his benefit, and confesse it with thankes giuing: that being allured with so great sweteneſſe of his goodneſſe and liberality, we may study to loue and honor him with all our hart.

The xv. Chapter.

VVhat a one man vvas created: vvherein there is entreated of the povvers of the soule, of the image of God, of free vvill & of the first integrity of nature.

NOw must we speake of the creation of man, not onely because he is among all the workes of God the most noble and most excellent example of his iustice, wisdom and goodnes: but also because as we haue sayd in the beginning, we cannot plainly and perfectly know God, vnlesse we haue withal a mutuall knowledge of our selues. Although ỳ same knowledge be of two sorts, the one to know what we were created at the first beginning, the other to know what our estate began to be after the fall of Adam (for it were but to small profit for vs to know our creation, vnlesse we did also in this lamentable fall know what is the corruption and deformity of our nature:) yet at this time we will be content with description of our nature when it was pure. And before we descend to this miserable estate whereunto man is now in thraldome, it is good to learne what a one he was created at the beginning. For we must take hede that in precisely declaring onely the naturall euils of man, we seme not to impute thē to the author of nature. For vngodlines thinketh he selfe to haue sufficient defense in this colour, if it may lay for her selfe that whatsoeuer fault she hath, the same did after a certaine manner

manner proceede from God, and ſticketh not if ſhe be accuſed, to quarell with God, and to lay the fault vpon him whereof ſhe is worthely accuſed. And they that would ſeeme to ſpeake ſomwhat more reuerētly of the maieſtyof God,yet do willingly ſeeke to excuſe their owne wickedneſſe,by nature, not conſidering that therin though not opēly they blame God alſo, to whoſe reproch it ſhould fall if it were proued that there is any fault in nature.Sith then we ſee that our fleſh gapeth for all the wayes to eſcape,wherby ſhe thinketh the blame of her owne euils may any way be put of from her, we muſt diligently trauaill to mete with this miſchiefe.Therefore we muſt ſo handle the calamity of mankinde that we cut of all excuſe,and deliuer the iuſtice of God from all accuſation. Afterward in place conuenient we ſhall ſee how far men be now from that pureneſſe that was giuē to Adam. And firſt we muſt remember, that in this that man was taken out of earth and clay,a bridle was put vpon his pride,for there is no greater abſurdity, than for them to glory in their excellency that do not only dwell in a cotage of clay,but alſo are themſelues in parte but earth and aſhes. But foraſmuch as God did not onely vouchſaue to giue life vnto an earthen veſſell, but alſo it was his pleaſure that it ſhould be the dwelling houſe of an immortall Spirite,Adam might iuſtly glory in ſo great liberality of his maker.

2 Now it is not to be douted that man conſiſteth of ſoule and body, and by the name of ſoule I meane an immortall eſſence, and yet created, which is the nobler parte of him. Sometime it is called the Spirite. Albeit when theſe two names Soule and Spirite are ioyned together,they differ one from the other in ſignificatiō, yet when Spirite is ſette by it ſelfe it meaneth as much as Soule. As, when Salomon ſpeaking of death, ſayth that then the Spirite returneth to him that gaue it. And Chriſt commending his Spirite to his Father, and Stephen his Spirite to Chriſt do both meane none other thing but that when the Soule is deliuered from the priſon of the fleſh, God is the perpetuall keper of it. As for them that imagine that the Soule is therfore called a Spirite becauſe it is a breath or a power by God inſpired or poured into bodies which yet hath no eſſence: both ỳ thing it ſelfe & all the Scripture ſheweth that they do to much groſly erre. True it is that while men are faſtened to the earth more than they ought to be,they waxe dull, yea becauſe they are eſtranged from the Father of lightes they are blinded with darkeneſſe,ſo that they do not thinke vpon this,that they ſhall remaine aliue after death. And yet is not that light ſo quenched in darkeneſſe, but that they be touched with ſome feling of immortality.Surely the conſcience which diſcer-

Eccl.12 7.
Luc.23. 46.
Act.7. 59.

ning betwene good and euill anſwereth the iudgement of God, is an vndouted ſigne of an immortall Spirite. For how could a motiō without eſſence attaine to come to the iudgement ſeate of God, & throw it ſelfe into feare by finding her owne giltineſſe? For the body is not moued with feare of a Spirituall peine, but that falleth onely vppon the ſoule. Wherby it followeth that the ſoule hath an eſſence. Moreouer the very knowledge of God doth proue that the ſoules which aſcende vp aboue the world are immortall: for a vaniſhing liuelineſſe were not able to attayne to the fountayne of life. Finally foraſmuch as ſo many excellent gifts wherewith mans minde is endued, do cry out that there is ſome diuine thing engrauen it, there are euen ſo many teſtimonies of an immortall eſſence. For that ſenſe which is in brute beaſtes, goeth not out of the body, or at leaſt extendeth no further than to things preſently ſet before it. But the nimbleneſſe of the minde of man which veweth the heauen and earth and ſecretes of nature, & comprehending all ages in vnderſtanding and memory, digeſteth euery thing in order and gathereth thinges to come by thinges paſt, doth plainly ſhew that there lyeth hidden in man a certaine thing ſeuerall from the body. We conceiue by vnderſtanding the inuiſible God and Angells, which the body can not do. We know thinges that be right, iuſt, & honeſt, which are hidden frō the bodily ſenſes. Therfore it muſt needes be that the Spirite is the ſeate of this vnderſtanding. Yea and our ſleepe it ſelfe, which aſtonieth a man and ſeemeth to take life away from him, is a plaine witneſſe of immortality, foraſmuch as it doth not only miniſter vnto vs, thoughtes of thoſe thinges that neuer were done, but alſo foreknowinges of thinges for time to come. I touch theſe things ſhortly which euen prophane wryters do excellently ſette out with more gorgeous garniſhment of wordes: but with the godly readers a ſimple putting in minde of them ſhall be ſufficient. Now if the ſoule were not a certaine thing by it ſelfe ſeuerall from the body, the Scripture would not teach that we dwell in houſes of clay, that by death we remoue out of the Tabernacle of the fleſh, that we do put of that which is corruptible, that finally at the laſt day we may receiue reward euery man as he hath behaued himſelfe in his body. For theſe places and other that we do ech where cōmonly light vpon, do not only manifeſtly diſtinguiſh the ſoule from the body, but alſo in giuing to the ſoule the name of man do ſhew that it is the principall parte. Now whereas Paule doth exhort the faithfull to cleanſe
.Cor 7 themſelues from all defiling of the fleſh and the Spirite, he maketh two partes of man wherein abideth the filthineſſe of ſinne. And Pe-
.Pet. 2 5. ter where he calleth Chriſt the ſhepeherde & biſhop of ſoules, ſhould haue

haue ſpoken fondly if there were no ſoules about whom he might execute that office. Neither would that conueniently ſtand together which he ſayth of the eternal ſaluation of ſoules, and where he biddeth to clenſe our ſoules, and where he ſayth that euil deſires do fight againſt the ſoule, and where the author of the Epiſtle to the Hebrues ſayeth, that the Paſtors do watch that they may yeld accompt for our ſoules, vnleſſe it were true that ſoules had a proper eſſence. To the ſame purpoſe ſerueth it that Paul calleth God for witneſſe to his own ſoule, becauſe it could not be called in iudgement before God vnleſſe it were ſubiect to puniſhment. And this is alſo more plainely expreſſed in the wordes of Chriſt, when he biddeth vs to feare him which after that he hath killed the body, can throw the ſoule into hell fier. Now where the author of the Epiſtle to the Hebrues doth diſtinguiſh the Fathers of our fleſh frō God, which is the only Father of Spirits, he would not otherwiſe more plainely affirme the eſſence of ſoulles. Moreouer, if the ſoules remayned not aliue being deliuered from the priſōs of their bodies, Chriſt ſhould very fondly haue brought in the ſoule of Lazarus ioying in the boſome of Abraham, and agayne the ſoule of the richman ſubiect to horrible tormentes. The ſame thing doth Paul confirme when he teacheth that we wander abroade from God, ſo long as we dwell in the fleſh, and that we enioy his preſence being out of the fleſh. But, becauſe I will not be long in a matter that is not obſcure, I will adde only this out of Luke, that it is reckened amōg the errours of the Sadduces that they did not beleue that there were any Spirites and Angels.

1.Pet.1. 9. 1 Pe.13. Heb.1.3 16. Mat.10. 28. Lu.12.5 He.12.9 Luc.16. 22. 2.Cor.5 Act.23. 8.

3 Alſo a ſtrong proufe hereof may be gathered of this where it is ſayd, that man is create like to the image of God. For although the glory of God do appeare in the outwarde ſhape of man, yet is it no dout that the propre ſeate of the image of God is in the ſoule. I do not deny that as concerning our outward ſhape, in aſmuch as the ſame doth diſtinguiſh and ſeuere vs from brute beaſtes, we do alſo therein more nerely approch to God than they: neither will I much ſtād againſt thē which thinke that this is to be accōpted of the image of God, that where al other liuing creatures do grouellingwiſe behold the ground, to man is giuen an vpright face, and he is commaunded to looke vppon the heauen, and to aduaunce his countenance towarde the ſtarres: ſo that this remayne certaine, that ȳ image of God which is ſeene appeareth in theſe outward ſignes, is ſpirituall. For Oſiander (whom his writings declare to haue bin in fickle imaginations fondly witty) referring the image of God without difference as well to the body as to the ſoule, mingleth heauen & earth together. For he ſayth,

Ge.1.27

that the Father, the Sonne, and the Holy goſt did ſettle their image in man, becauſe though Adam hadde ſtand without falling, yet ſhould Chriſt haue become man. And ſo by their opinion the body that was appoynted for Chriſt, was but an example or figure of that bodily ſhape which then was formed. But where ſhall he finde that Chriſt is the image of the Spirite? I graunt in deede that in the Perſon of the Mediatour ſhineth the glory of the whole Godheade. But how ſhall the eternall worde be called the image of the Spirite whom he goeth before in order? Finally it ouerthroweth the diſtinction betwene the Sonne and the Holy ghoſt, if he do here call him his image. Moreouer I would fayne learne of him how Chriſt doth reſemble the Holy ghoſt in the fleſh that he tooke vppon him, and by what markes and features he doth expreſſe the likeneſſe of him. And where as this ſaying: Let vs make man after our image, doth alſo belong to the Perſon of the Sonne, it followeth, that he muſt be the image of himſelfe: which is againſt all reaſon. Beſide that, if Oſianders inuention be beleued, man was faſhioned onely after the figure and paterne of Chriſt in that he was man, and ſo that forme out of which Adam was taken, was Chriſt, in that that he was to be clothed with fleſh, where as the Scripture in a farre other meaning teacheth, that he was create in the image of God. But their ſuttle inuention is more colourable which do thus expound it, that Adam was create in the image of God, becauſe he was faſhioned like vnto Chriſt, which is the onely image of God. But that expoſition alſo is not ſound. Alſo ſome interpreters make a great diſputation about Image and Likeneſſe, while they ſeeke a difference betwene thoſe two wordes, where is no difference at all, ſaying that this word Likeneſſe is added to expound the other. Firſt we know that among the Hebrues ſuch repetitions are common, wherein they expreſſe one thing twiſe: and in the thing it ſelfe there is no dout, but that man is therefore called the image of God, becauſe he is like to God. Wherby appeareth that they are to be laughed at, which do ſo ſuttelly argue about the wordes, whether they appoint Zelem, that is to ſay, Image in the ſubſtaunce of the ſoule, or Demuth, that is to ſay, Likeneſſe in the qualities, or what other thing ſoeuer it be that they teach. For where as God determined to create man after his own image, this being ſomewhat darkely ſpoken he doth as by way of explicatiō repete it in this ſaying, After his likeneſſe, as if he would haue ſayd, that he would make man, in whom he would repreſent himſelfe, as in an image, becauſe of the markes of likeneſſe grauen in him. And therfore Moſes a little after reciting the ſame thing, doth repeate the Image of God twiſe, leauing out the name of Likeneſſe. And it is a

Gene. 1 16.

trifling

trifling obiection that Oseander maketh, that not a parte of man, or the soule only with the giftes therof, is called the Image of God, but the whole Adam which had his name giuen him of the earth, from whence he was taken. Trifling, I say, will all readers that haue theyr sound wit iudge this obiection. For where whole man is called mortall, yet is not ỳ soule therby made subiect to mortality. Againe where he is called a liuing creature endued with reasō, it is not therby meant that the body hath reason and vnderstanding. Although therfore the soule is not the whole man, yet is it not inconuenient, that man in respect of the soule be called the image of God, albeit I hold still that principle which I haue before stablished, that the Image of God extendeth to the whole excellēce, wherby the nature of man hath preeminence among all kindes of liuing creatures. Therefore in that word is noted the integrity that man had when he was endued with right vnderstanding, when he had his affection framed according to reason, and all his senses gouerned in right order, and when in excellent gifts he did truely resemble the excellence of his Creator. And though the principall seate of the image of God were in the minde & hart, or in the soule and the powers therof, yet was there no parte of man, not so much as the body, wherin did not some sparkes thereof appeare. Certaine it is, that also in all the partes of the world, there do shine some resemblances of the glory of God: wherby we may gather that where it is sayd, that his Image is in man, there is in so saying a certain secret comparison, that auaunceth man aboue all other creatures, & doth as it were seuere him from the commō sorte. Neither is it to be denied, that the Angels were create after the likenesse of God, sith (as Christ himselfe testifieth) our chiefe perfection shall be to become like vnto thē. But not without cause doth Moses by that peculiar title set forth the grace of God toward vs, specially where he compareth only visible creatures with man. Mat. 22 30.

4 But yet it seemeth that there is not giuen a full definition of the image of God, vnlesse it plainlier appeare in what qualities mā excelleth: & wherby he ought to be compted a glasse, resembling the glory of God. But that can be by no other thing better knowen, than by the repayring of mans corrupted nature. First it is doutlesse, that when Adam fell from his estate, he was by that departure estrāged from God. Wherefore although we graunt that the Image of God was not altogether defaced and blotted out in him, yet was it so corrupted, that all that remayneth, is but vggly deformity. Therefore the beginning of recouery of safety for vs, is in that restoring which we obtayne by Christ, who is also for the same cause called the seconde Adam, be-

1.Cor. 15.45. cause he restored vs vnto true and perfect integrity. For although where Paule doth in comparison sette the quickening Spirite that Christ giueth to the faythfull, against the liuing soule wherein Adam was created, he setteth foorth the more aboundant measure of grace in the regeneration: yet doth he not take away this other principall point, that this is the end of our regeneration, that Christ should new Col.3. 10. Eph.4. 24. fashion vs to the image of God. Therefore in an other place he teacheth, that the newe man is renued according to the image of him that created him. Wherewith agreeth this saying: put on the new man which is create according to God. Now it is to be seene what Paule doth principally comprehend vnder this renuing. First he speaketh of knowledge and after of pure righteousnesse and holynesse. Whereby we gather that the image of God was first of all to be seene in the light of the minde, in the vprightnesse of hart, and soundnesse of all the partes. For although I graunt that this is a figuratiue phrase of speech to set the parte for the whole: yet can not this principle be ouerthrowen, that that thing which is the chiefe in the renuing of the image of God, was also the principall in the creation of him. And for 2.Cor.3 18. the same purpose maketh it that in an other place he teacheth, that we beholding the glory of God with open face, are transformed into the same image. Now do we se how Christ is the most perfect image of God, according to the which we being fashioned are so restored, that in true godlinesse, righteousnesse, purenesse and vnderstanding, we beare the image of God. Which principle being established, Osianders imagination of the shape of our body doth easily vanish away 1.Cor. 11.7. of it selfe. Where as the man alone is in Paule called the Image and glory of God, and the woman is excluded from that degree of honor, it appeareth by the rest of the text, that the same is to be applied only to ciuile order of policy. But that vnder the name of image, whereof we speake, is comprehended all that belongeth to the spirituall and eternall life, I thinke it be already sufficiently proued. And the same Ioh.1.4 thing doth Iohn cõfirme in other wordes: saying that the light which was frõ the beginning in the eternal word of God was ỹ light of mẽ. For where his purpose was to praise ỹ singular grace of God, whereby man excelleth all other liuing creatures to seuere him frõ the common sorte, because he hath attayned no commõ life, but ioyned with the light of vnderstanding, he therewithall sheweth how he was made after the image of God. Therefore sith the image of God is the vncorrupted excellence of the nature of man, which shined in Adam before his fall, and afterwarde was so corrupted and almost defaced, that nothing remayneth sins that ruine, but disordered, mangled, and

filthily

filthily spotted: yet the same doth in some parte appeare in the elect, insomuch as they are regenerate, and shall obtayne her full brightnes in heauen. But that we may know on what partes it consisteth, it shall be good to entreate of the powers of the soule. For that speculatiue deuise of Augustine is not sounde, where he sayeth that the soule is a glasse of the Trinity, because that there are in it vnderstanding, will, & memory. Neither is their opinion to be approued, which sette the Image of God in the power of dominion giuen vnto him, as if he resembled God onely in this marke, that he is appointed lorde and possessor of all thinges, where as in deede the Image of God is properly to be sought within him, and not without him, and is an inward good gift of the soule.

Lib. de tri. 10. De ciui. dei. 11.

5 But before I go any further, it is needefull that I meete with the doting errour of the Manichees, which Seruetto hath attempted to bring in agayne in this age. Where it is sayd, that God breathed the breath of life into the face of man, they thought that the soule didde conuey into man the substance of God, as if some portion of the immeasurable God were come into man. But it is easie euen shortely to shew how many grosse and foule absurdities this deuillish errour draweth with it. For if the soule be by deriuation parte of the essence of God, it shall follow that ỹ nature of God is subiect, not only to chaũge and passions, but also to ignorance, euill lustes, weakenesse, and all kindes of vices. Nothing is more inconstant than man, because contrary motions do tosse and diuersely draw his soule, oftentimes he is blinde by ignorance, oft he yeldeth as vanquished euen to smale tentations, and we know that the soule it selfe is the sinke and receiuer of all filthinesse, al which things we must ascribe to the nature of God, if we graunt that the soule is of the essence of God, or a secrete inflowing of Godheade. Who would not abhorre this monstrous deuise? Truely in deede doth Paule allege out of Aratus, that we are the offspring of God, but in quality and not in substance, inasmuch as he hath garnished vs with godly giftes. But in the meane time to teare in sunder the essence of the Creator, as to say, that euery mã doth possesse a part of it, is to much madnes. Therfore we must certainly hold, that the soules, although the image of God be grauen in them, were no lesse created than the angels were. And creation is not a pouring out of one substance into an other, but a beginning of essence made of nothing. And although the spirite of man came from God, and in departing out of the flesh returneth to God, yet is not forthwith to be sayd, that it was taken out of his substance. And in this poynt also Osiander, while he glorieth in his illusions, hath entangled

Ge. 2. 7.

Act. 17. 28.

himselfe with an vngodly errour, not acknowledging the image of God to be in mã without his essentiall iustice, as though God by the inestimable power of his holy spirite could not make vs like vnto him selfe, vnlesse Christ should substantially poure himselfe into vs. With whatsoeuer colour many do go about to disguise these deceites, yet shal they neuer so begile the eyes of the readers, that are in their right wittes, but that they will easily see that these things sauour of the Manichees errour. And where saint Paule entreateth of the restoring of
2.Cor.3 18. this image, it may be readily gathered out of his wordes, that man was made of like forme to God, not by inflowing of his substance, but by grace and power of his Spirite. For he sayeth, that in beholding the glory of Christ we are transformed into the same Image, as by the Spirite of God, which surely so worketh in vs, that it maketh vs of one substance with God.

6 It were but folly to borow of the Philosophers a definitiõ of the soule, of whom almost none, except Plato, hath perfectly affirmed it to be an immortall substance. In dede some other also, that is the Socratians do touch it, but so as none doth playnly teach that to other, which himselfe was not perswaded. But therefore is Plato of the better iudgement, because he doth in the soule consider ỹ image of God. Some other do so binde the powers and vertues of the soule to this present life, that being out of the body they leaue to it nothing. Now we haue already taught by the Scripture, that it is a bodilesse substãce: now must we adde that although properly it is not comprehended in place, yet it is set in the body, and doth there dwell as in a house, not onely to minister life to all the partes of the body, and to make the instrumentes thereof mete and fittely seruing for the actions that they are appoynted for, but also to beare the chiefe office in gouerning the life of man, & that not onely about the dueties in this earthly life, but also to stirre vs vp to the seruice of God. Although this later point in this corruption is not playnely perceiued, yet euen in the vices themselues there remayne emprinted some leauings therof. For whense commeth it but of shame, that menne haue so great care what be reported of them? And whense commeth shame, but of regarde of honesty? Whereof the beginning and cause is, that they vnderstãd that they are naturally borne to obserue Iustice, in which persuasion is enclosed the sede of religion. For as without all controuersy man was made to meditation of the heauẽly life: so is it certayne that the knowledge thereof was engrauen in his soule. And surely manne should want the principall vse of his vnderstanding, if he should be ignorant of his owne felicity, wherof the perfection is that he be ioyned

ned with God, and therfore it is the chiefe action of the soul to aspire therunto. And so the more that euery man studieth to approch vnto God, the more he therby proueth himselfe to be endued with reasō. As for thē that would haue diuers soules in man, that is, a feling soul, & a reasonable soule, although they seeme to say somwhat by reason proueable, yet because there is no stedfast certainety in their reasons, we must reiect thē, vnlesse we listed to accombre our selues in thinges trifling & vnprofitable. A great disagrement say they, there is betwen the instrumental motions and the parte of the soule endued with reason. As though reason it selfe did not also dissent from it selfe, & some deuises of it do striue with other some, as they were armies of enemies. But forasmuch as that troublesomnesse proceedeth of the corruption of nature, it were amisse to gather therby, that there are two soules, because the powers of the soule do not agree together, in such well framed order as they ought. But as for more suttle disputation of the Powers themselues, I leaue that to the Philosophers. A simple definition shall suffise vs for edification of godlinesse. I graunt that the things that they teach are true, and not only pleasaunt but also profitable to be knowen, & well gathered of them, and I forbid not such as are desirous to learne to study them. First therefore I admitte that there are fiue Senses, which Plato better liked to call Instrumentes, whereby all obiectes, are powred into Common sense, as into a place of receite: then followeth Phantasie, which iudgeth those thinges one from other that Common sense hath conceiued, next is Reason, to which belongeth the vniuersall iudgement of thinges: last, is the Vnderstanding minde, which with earnestly bent and quiete vewing beholdeth all those thinges, that Reason is wont to discourse vpon, and consider. And to the Vnderstanding minde, Reason, and Phansie, which are the three powers of the soule, that rest in knowledge, there do answere three other that do rest in Appetite, that is to say, Will, the partes whereof are to couete those thinges that the Vnderstanding minde and Reason do lay before it: the Power of Anger, which catcheth those thinges that Reason and Phansie do minister vnto it. The power of Desiring, which taketh holde of those thinges that Phantasie & Sense, presenteth it. Although these things be true, or at least likely to be true, yet because I feare that they shall more entangle vs with obscurenesse than further vs, I thinke it best to ouerpasse them. If any man list otherwise to diuide the powers of the soule, and to call the one the power of Appetite, which although it be without reason it selfe, yet doth obey reason, if it be by other meane directed, and to call the other the power of vnderstanding,

in Theæteto.

Arist. Ethicorum li. 1. ca vlt. Item. li 6. cap.

which is by it selfe partaker of reason, I am not much agaynst it, neither will I confute this opinion, that there are three beginnings of doing: that is to say, Sense, Vnderstanding, and Appetite. But lette vs rather choose a diuision, that is within the capacity of all men, which can not be hadde of the Philosophers. For they when they meane to speake most playnely, do diuide the soule into Appetite and Vnderstanding, but either of these they make of two sortes. Vnderstanding, they say, is sometime Comtemplatiue, which being contented with onely knowledge, hath no mouing of action, which thing Cicero thinketh to be expressed by this word ingenium, witte. Somtime they say it is practicall, which by cōceiuing of good or euill doth diuersly moue the Will. And appetite they do diuide into Will, and Lust. Will they call that when Appetite which they call Horme, obeyeth to reasōn, and Lust they call that when the appetite shaking of the yoke of reason, runneth out to intemperance. So alwayes they imagine reason to be that in man, whereby man may rightly gouerne himselfe.

Themistocles de animali. 3. ca. 49. De duplici intell. de finibus lib. 3.

7 But we are constrayned somwhat to swarue from this maner of teaching, because the Philosophers which knew not the corruption of mans nature, which came for punishment of his fall, do wrongfully confound the two very diuerse states of man. Lette vs therefore thus thinke of it, that there are in the soule of man two partes, which shall serue at this time for our present purpose, that is to say, Vnderstāding & Will. And let it be the office of Vnderstanding, to discerne betwene obiectes, or things set before it, as ech of them shall seeme worthy to be liked or misliked: and the office of Will to choose and follow that which Vnderstanding sayeth to be good, and to refuse and flee that which Vnderstanding shall disalowe, Lette vs not here be stayed at all with the nice surtelties of Aristotle, that the minde hath of it selfe no mouing, but that it is choise which moueth it, which choise he calleth the desiringe vnderstandinge. But to the ende we be not entangled with superfluous questions, lette this suffise vs, that the Vnderstanding is as it were the guide and gouernour of the soule, and that Wil hath alwayes regarde to the appoyntment of Vnderstanding, and abideth the iudgement thereof in her desires. According wherunto, Aristotle himselfe hath truely sayd, that fleeing or following is in Appetite such a like thing, as in the vnderstanding minde is affirming and denying. Now howe certayne the gouernement of Vnderstanding is to direct the Will: that we will consider in an other place. Here we meane onely to shew that there can be found no power in the soule but that may well be sayd to belong to the one of these two members. And in this

Eth. lib. 6. cap. 2

this ſorte vnder Vnderſtanding we comprehende Senſe, which other do ſo diſtinguiſh,that they ſay Senſe is enclined to pleaſure,for which Vnderſtanding followeth that which is good:and that ſo it commeth to paſſe, that the Appetite of ſenſe is Concupiſcence and Luſt, the affection of vnderſtanding is Will. Againe in ſteede of the name of Appetite,which they better like,I ſet the name of Wil,which is more commonly vſed.

8 God therefore hath furniſhed the ſoule of man with an vnderſtanding minde,wherby he might diſcerne good from euill,and right from wrong, and hauing the light of reaſon going before him,might ſee what is to be followed or forſaken. For which cauſe the Philoſophers haue called this directing parte the Guider.To this he hath adioyned Will, to which belongeth choiſe.With theſe noble giſtes the firſt ſtate of man excelled, ſo that he not onely had enough of reaſon, vnderſtanding, wiſdom, and iudgement,for the gouernement of this earthly life, but alſo to clime vp euen to God and to eternall felicity.Thē to haue Choiſe added vnto it,which migh direct the appetites,and order all the inſtrumental motions,& that ſo the Wil might be altogether agreeable to the gouernement of reaſon. In this Integrity, man had freewill,whereby if he would he might haue attained eternall life.For here it is out of place to moue queſtiō of the ſecrete predeſtinatiō of God: becauſe we are not now about to diſcuſſe what might haue chaunced or not, but what at that time was the nature of man.Adam therefore might haue ſtand if he would,becauſe he fell not but by his owne will. But becauſe his will was pliable to either ſide, and there was not giuen him conſtancy to continue,therfore he ſo eaſely fell.Yet his Choiſe of good & euil was free.And not ȳ only, but alſo in his vnderſtanding minde, and in his will was moſt great vprightneſſe, and all his inſtrumentall partes orderly framed to obediēce,vntill by deſtroying himſelfe he corrupted the good things that were in him. From henſe commeth it that all the Philoſophers were ſo blinded, for that in a ruyne they ſought for an vpright building, and for ſtrong ioyntes in an vnioynted ouerthrowe. This principle they helde, that man could not be a liuing creature, endued with reaſon,vnleſſe there were in him a free choiſe of good and euil:and they conſidered,that otherwiſe all the difference ſhould be taken away betwene vertues and vices, vnleſſe man did order his owne life by his owne aduiſe. Thus farre hadde they ſayd well if there hadde bin no chaunge in man, which chaunge becauſe they knewe not of, it is no meruaile though they confounde heauen and earth together. But as for them which profeſſing themſelues to be the diſciples of Chriſt,

do yet seeke for free will in man, that hath bin lost and drowned in spirituall destruction, they in goinge meane betwene the Philosophers opinions and heuenly doctrine are playnely deceyued, so that they touch neither heauen nor earth. But of these thinges we shall better speake in place fitte for them: now onely this we haue to hold in minde, that man at his first creation was farre other than his posterity euer sins, which taking their beginning from him being corrupted, hath from him receiued an infection deriued to them as it were by inheritaunce. For then all the partes of his soule were framed to right order, then stoode safe the soundnesse of his vnderstandinge minde, and his will free to choose the good. If any do obiect that it stoode but in slippery state, because his power was but weake, I answere that that state was yet such as sufficed to take from him all excuse, neither was it reasonable to restraine God to this point, to make man such a one as either could not or would not sinne at all, I graunt such a nature hadde bin better, but therefore precisely to quarel with God, as though it hadde bin his duety to haue giuen that vnto man, is to much vniustice, forasmuch as it was in his owne choise to giue howe much pleased him. But why he did not vphold him with the strength of stedfast continuance, that resteth hidden in his owne secrete councell: it is our parte onely to be so farre wise as with sobriety we may. Man receaued in deede to be able if he would, but he hadde not to will ỳ he might be able. For of this will should haue followed stedfast cōtinuance. Yet is he not excuseable, which receiued so much that of his owne will he hath wrought his owne destruction. And there was no necessity to compell God to giue him any other than a meane will and a frayle will, that of mans fall he might gather matter for his owne glory.

August. Gene. li. 11 ca. 7. 8. 9.

De correp. & grati. ad valentini. ca. 11.

The xvj. Chapter.

That God by his power doth nourish and maintaine the vworld, vvhich himselfe hath created, and by his prouidence doth gouerne all the partes thereof.

BVt it were very fonde and bare to make God a creator for a moment, which doth nothing sins he hath once made an ende of his worke. And in this point principally ought we to differ frō the prophane men, that the presence of the power of God may shine vnto vs no lesse in the continuall state of the world, than in the first beginning of it. For though the mindes of the very wicked in onely beholding of the heauen and earth are compelled to rise vp vnto the creator, yet hath fayth a certayne peculiar maner by it selfe

whereby

whereby it geueth to God the whole praise of creation. And therfore serueth that saying of the Apostle, which we before alleged, that we do not vnderstand but by faith, that the world was made by the word of God. For vnlesse we passe forward euen vnto his prouidence, we do not yet rightly conceiue what this meaneth that God is the creator, how soeuer we do seeme to comprehende it in minde, and confesse it with tongue. When the sense of the flesh hath ones set before it the power of God in the very creation, it resteth there, and when it procedeth furthest of all, it doth nothing but wey and consider the wisdom, power, and goodnesse of the workemã in making such a piece of worke (which thinges do of them selues offer and thrust them selues in sight of men whether they will or no) and a certaine generall doing in preseruing and gouerning the same, vpon which dependeth the power of mouing. Finally it thinketh that the liuely force at the beginning put into all thinges by God, doth suffise to susteine them. But faith ought to perce deper, that is to say, whom it hath learned to bé the creator of all thinges, byandby to gather that the same is the perpetuall gouernor and preseruer of them: and that, not by stirring with an vniuersall motion as well the whole frame of the worlde, as all the partes therof, but by susteyning, cherishing and caring for, with singular prouidence euery one of those thinges that he hath created euẽ to the least sparow. So Dauid after he had first said that the world was created by God, byandby descendeth to the continuall course of his prouidence. By the worde of the Lord (saith he) the heauens were stablished, and all the power therof by the spirite of his mouth. By and by he addeth, The Lord looked downe vpon the sonnes of men, and so the rest that he saith further to the same effect. For although they do not all reason so orderly, yet because it were not likely to be beleued that God had care of mens matters, vnlesse he were the maker of the worlde, nor any man doeth earnestly beleue that God made the worlde, vndesse he be perswaded that God hath also care of his workes: therfore not without cause Dauid doth by good order conueye vs from the one to the other. Generally in dede both the Philosophers do teach, and mens mindes do conceiue that all partes of the worlde are quickened with the secrete inspiratiõ of God. But yet they atteine not so farre as Dauid both himselfe procedeth and carrieth all the godly with him, saying: all thinges wayte vpon thee, that thou mayest geue them foode in due season. Thou geuest it to them and they gather it. Thou openest thy hand and they are filled with good thinges. But if thou hide thy face they are troubled. If thou take away their breath, they die and returne to their dust. Againe if thou sende

Psa. 33. 6.

Psa. 104. 27.

forth thy Spirite, they are created and thou reneweſt the face of the earth. Yea although they agree to the ſaying of Paule, that we haue our being and are moued, and do liue in God, yet are they farre from that earneſt feling of grace, which he commendeth vnto vs: becauſe they taſte not of Gods ſpeciall care whereby alone his fatherly fauor is knowen.

Act. 17. 28.

2 That this difference may the better appeare, it is to be knowen, that the Prouidence of God, ſuch as it is taught in the Scripture, is in compariſon ſet as contrary to fortune and chaunces that happen by aduenture. Now foraſmuch as it hath bin commonly beleued in all ages, and the ſame opinion is at this day alſo in a manner in all men, that all thinges happen by fortune, it is certaine, that that which ought to haue bin beleued concerning Prouidence, is by that wrong opinion not onely darkened but alſo in manner buried. If a man light among theues, or wilde beaſtes, if by winde ſodenly riſen he ſuffer ſhipwracke on the ſea, if he be kylled with the fall of a houſe or of a tree if an other wandring in deſerte places finde remedy for his pouertie, if hauing bin toſſed with the waues, he atteine to the hauen, if miraculouſly he eſcape but a finger bredth from death: all theſe chaunces as well of proſperitie as of aduerſitie the reaſon of the fleſh doth aſcribe to fortune. But whoſoeuer is taught by the mouth of Chriſt, that all the heares of his hed are numbred, will ſeke for a cauſe further of, and wil firmely beleue that all chaũces are gouerned by the ſecrete coũſell of God. And as cõcerning thinges without life, this is to be thought, that although euery one of them haue his owne propertie naturally put into it, yet do they not put forth their power but only ſo farre, as they be directed by the preſent hande of God. They are therfore nothing els but inſtrumentes, whereby God continually poureth in ſo much effect as pleaſeth him, and at his will boweth and turneth them to this or that doing. Of no creature is the power more maruellous or more glorious than of the ſunne. For beſide that it geueth light to the whole worlde with his brightneſſe, how great a thing is this that he cheriſheth and quickeneth all lyuing creatures with his heate? that he breatheth frutefulneſſe into the earth with his beames? that out of ſedes warmed in the boſome of the grounde, he draweth a budding greneneſſe, and ſuſteyning the ſame with new nouriſhmẽtes doth encreaſe and ſtrengthen it, till it riſe vp in ſtalkes? That he fedeth it with continual vapour till it growe to a floure, and from a floure to fruite? That then alſo with baking it he bringeth it to ripeneſſe? That trees likewiſe & vines being warmed by him, do firſt budde & ſhoote forth braunches, and after ſende out a flower, and of a flower do engender

Mat. 10. 30.

frute?

frute? But the Lord becauſe he would claime the whole glory of all theſes thinges to himſelfe, made the light firſt to be, and the earth to be furniſhed with all kindes of herbes and fruites before that he created the ſunne. A godly man therefore will not make the ſunne to be either a principall or a neceſſary cauſe of thoſe thinges which were before the creation of the ſunne, but onely an inſtrument which God vſeth becauſe it ſo pleaſeth him, wheras he might leaue it and do all thinges as eaſily by himſelfe. Then whē we reade that the ſunne ſtode ſtill two daies in one degree at the praier of Ioſua, & that the ſhadow therof went backe ten degrees for Ezechias his ſake, by thoſe few miracles God hath declared that the ſunne doth not daily ſo riſe and go down by blinde inſtinct of nature, but that he to renew the remembraunce of his fatherly fauour towarde vs, doth gouerne the courſe therof. Nothing is more naturall than ſpring tide to come immediatly after winter, ſommer after ſpring, & harueſt in courſe after ſommer. But in this orderly courſe is plainly ſeen ſo great and ſo vnegall diuerſitie, that it may eaſily appere that euery yere, moneth and day, is gouerned by a new and ſpeciall Prouidence of God.

Gen.1.3

Ioſ.10. 13.

2.Kings 20.11.

3 And truely God doth claime and will haue vs geue vnto him an almightineſſe, not ſuch as the Sophiſters do imagine, vaine, idle, and as it were ſleping, but waking, effectuall, working and buſied in continuall doing. Nor ſuch a one as is only a generall beginning of a confuſed motion, as if he woulde commaunde a riuer to flow by his appointed chanels, but ſuch a one as is bent and redy at all his particular mouinges. For he is therfore called almightie, not becauſe he can do and yet ſitteth ſtill and doth nothing, or by generall inſtinct only continueth the order of nature that he hath before appointed: but becauſe he gouerning both heauen and earth, by his Prouidence ſo ordreth all thinges that nothing chaunceth but by his aduiſed purpoſe. For wheras it is ſaied in the Pſalme that he doth whatſoeuer he will, therin is meant his certaine and determined wil. For it were very fonde to expounde the Prophets words after the Philoſophers manner, that God is the firſt Agent or doer, becauſe he is the beginning and cauſe of all mouing: wheras the faithfull ought rather in aduerſitie to eaſe themſelues with this comfort, that they ſuffer nothing but by the ordinaunce and commaundement of God, becauſe they are vnder his hand. If then the gouernemēt of God do ſo extende to all his workes, it is a very childiſh cauillatiō to encloſe it within the influence of nature. And yet they do no more defraude God of his glory than themſelues of a moſt profitable doctrine, whoſoeuer do reſtraine the Prouidence of God within ſo narrow boundes, as if he ſuffred all thinges

Pſ.115. 3.

to be carried with an vngouerned course according to a perpetuall law of nature. For nothing were more miserable than man if he should be left subiect to euery motion of the heauen, the aire, the earth and the waters. Beside that by that meane the singular goodnesse of God towarde euery man is to much vnhonorably diminished. Dauid crieth
Psa. 8. 3. out that babes yet hanging on their mothers brestes are eloquent enough to magnifie the glory of God, because euen so sone as they be come out of the wombe, they finde food prepared for thē by his heauenly care. This is in deede generally true, so that yet our eyes and senses ouerpasse not that vnmarked which experiēce plainly sheweth, that some mothers haue full and plentifull brestes, some other almost dry, as it pleaseth God to fede one more liberally, and an other more scarcely. But they which geue the due praise to the almightinesse of God, do receiue double profit therby, the one that he hath sufficiently large abilitie to do them good, in whoes possession are both heauen and earth, and to whoes becke all creatures do attend vpon, to yeld themselues to his obedience: the other, that they may safely reste in his protection, to whoes will are subiect all these hurtfull thinges that may any way be feared, by whoes authorite as with a bridle Satan is restrained with all his furies and all his preparation, vpon whoes becke doth hang all that euer is against our safetie. And no other way but this can the immesurable and superstitious feares be corrected or appeased, which we oftentimes conceiue by daungers happening vnto vs. Superstitiously fearful I say we be, if where creatures do threaten vs or geue vs any cause of feare, we be so afrayed therof, as if they had of themselues any force or power to do vs harme, or did vnforeseen or by chaunce hurt vs, or as if against the hurtes that they do, there
Ier. 10. 2. were not sufficient helpe in God. As for example. The Prophet forbiddeth the children of God that they should not feare the starres and signes of the heauen, as the vnbeleuers are wont to do. He condemneth not euery kinde of feare. But when the vnbeleuers to geue away the gouernement of the worlde from God vnto Planets, do faine that their felicitie or miserie doth hang on the decrees and foreshewinges of the starres, and not on the will of God, so commeth it to passe that their feare is withdrawen away from that onely one, whom they ought to haue regarded, vnto the starres and comets. Whoso therfore will beware of this vnfaithfulnesse, let him kepe alwayes in remembraunce that there is not in the creatures a wandring power, working or motion, but that they are gouerned by the secrete counsell of God, so that nothing can chaunce but that which is decreed by him both witting and willing it so to be.

4 Firſt therfore let the readers learne, that Prouidence is called that, not wherwith God idlely beholdeth from heauen what is done in the worlde, but wherwith as guiding the ſterne he ſitteth and ordreth all thinges that come to paſſe. So doth it no leſſe belong to his handes than to his eyes. For When Abraham ſaied vnto his ſonne. God ſhall prouide, he meant not onely that God did forknow the ſucceſſe then to come, but that he did caſt the care of a thing to him vnknowen vpon the will of God, which is wont to bring thinges doutefull and confuſed to a certaine end. Wherby foloweth that Prouidence conſiſteth in doing: for to much fondely do many trifle in talking of bare forknowledge. Their error is not altogither ſo groſſe which geue vnto God a gouernement but diſordered, and without aduiſed choiſe, (as I haue before ſaid,) that is to ſay ſuch as whirleth and driueth about with a generall motiō the frame of the world with all the partes therof, but doth not peculiarly direct the doing of euery creature. Yet is this error not tolerable. For as they teach, it may be (notwithſtanding this Prouidence which they call vniuerſall) that all creatures may be moued by chaunce, or man may turne himſelfe hether or thether by free choiſe of his will. And ſo do they parte the gouernement betwene God and man, that God by his power inſpireth into mā a motion wherby he may worke according to the nature planted in him, and man ordereth his owne doinges by his owne voluntarie aduiſe: Briefely they meane that the worlde, mens matters, and men themſelues are gouerned by the power, but not by the appointement of God. I ſpeake not of the Epicureans (which peſtilēce the worlde hath alway bin filled with) which dreame of an idle and ſlouthfull God: and other as mad as they, which in olde time imagined that God did ſo rule aboue the middle region of the ayre, that he left thinges beneth to Fortune: for againſt ſo euidēt madneſſe the dumme creatures themſelues do ſufficiently crie out. For now my purpoſe is to confute that opinion that is in a manner commonly beleued, which giuing to God a certaine blinde, and I wote not what vncertaine motion, taketh from him the principall thing, that is by his incomprehenſible wiſdom to direct and diſpoſe all thinges to their ende: and ſo in name onely and not in deede it maketh God a ruler of the worlde, becauſe it taketh from him the gouernement of it. For what (I beſech you) is it els to gouerne, but ſo to be ouer them that are vnder thee, that thou mayeſt rule thē by appointed order? Yet do I not altogether reiect that which is ſpoken of the vniuerſall Prouidence: ſo that they will againe graunt me this, that the world is ruled by God, not onely becauſe he maintaineth the order of nature which himſelfe hath ſet, but alſo becauſe he

Ge. 22. 8.

hath a peculiar care of euery one of his workes. Trew it is that all sortes of thinges are moued by a secret instinct of nature, as if they did obey the eternall commaundement of God, and that that which God hath ones determined doth of it selfe procede forwarde. And hereunto may that be applied which Christ saieth, that he and his father were euen from the beginning alway working. And that which Paule teacheth that in him we liue, are moued and haue our beyng, and that which the author of the Epistle to the Hebrues, meaning to proue the Godhead of Christ saieth, that by his mightie cõmaundement all thinges are susteyned. But they do wrong which by this colour do hide and darken the special Prouidence, which is cõfirmed by so certaine and plaine testimonies of Scripture, that it is maruell that any man coulde doute of it. And surely they themselues that drawe the same veile which I speake of to hide it, are compelled by way of correction to adde, that many thinges are done by the peculiar care of God, but then they do wrongfully restraine the same onely to peculiar doinges. Wherfore we must proue that God doth so geue hede to the gouernement of the successes of all thinges, and that they all do so procede from his determined counsell that nothing happeneth by chaunce.

Act. 17. 28.
Heb. 1. 3

5 If we graunt that the beginning of motion belongeth to God, but that all thinges are either of themselues or by chaũce caried whether the inclination of nature driueth them, the mutuall succeding by turnes of daies and nightes, of winter and sommer, shalbe the worke of God, insomuch as he appointing to euery one their duties hath set them a certaine law, that is if they shoulde alway kepe one measure in egall proportion, as well the dayes that come after the nightes, the monethes after monethes, and yeres after yeres. But when sometime immoderate heates with drinesse do burne vp all the graine, somtime vnseasonable raines do marre the corne, whẽ sodeine harme cõmeth by haile and tempestes: that shall not be the worke of God, vnlesse parhap it be because the cloudes or faire whether or coulde or heate haue their beginning of the meting of the planetes or other naturall causes. But by this meane is there no roume left, neither for the fatherly fauour nor for the iudgementes of God. If they say that God is beneficiall enough to mankinde because he poureth into the heauẽ and earth an ordinarie power, wherby they do finde him nourishmẽt: that is to vaine & prophane an inuention, as though the frutefulnesse of one yeare were not the singular blessing of God, and dearth and famine were not his curse and vengeaunce? But because it were to lõg to gather together all the reasons that serue for this purpose, let the

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authoritie of God himselfe suffice vs. In the law and in the Prophetes he doth oftentimes pronounce, that so ofte as he watereth the earth with deaw and raine, he declareth his fauor, and that when by his cōmaundement the heauen is hardened like yron, when corne is consumed with blasting and other harmes, when the fieldes are striken with haile & tempestes, it is a token of his certaine & speciall vengeaunce. If we graunt these thinges, then is it assured that there falleth not a drop of raine but by the certaine commaundement of God. Dauid prayseth the general Prouidence of God, that he geueth meate to the rauens birdes that call vpon him: but when God himselfe threatneth famine to lyuing creatures, doth he not sufficiently declare that he fedeth all liuing thinges sometime with scarce & sometime with more plentifull portion as he thinketh good? It is a childish thing as I said before, to restraine this to particular doinges, wheras Christ speaketh without exception, that not a sparrow of neuer so small a price doth fall to the grounde without the will of his father. Surely if the flying of birdes be ruled by the purpose of God, then must we nedes confesse with ỹ Prophet, that he so dwelleth on hie, that yet he humbleth himselfe to loke vpon all thinges that chaunce in heauen and earth.

Psl. 146. 9.

Mat. 10. 29.

Psa. 12. 5.

6 But because we know that the worlde was made principally for mankindes sake, we must therfore cōsider this ende in the gouernance of man. The prophet Hieremie crieth out. I know, Lorde, that the way of man is not his owne, neither belongeth it to man to direct his owne steppes. And Salomon saieth, the steppes of man are ruled by the Lord, and how shall a man dispose his owne way? Now let them say that man is moued by God according to the inclination of his owne nature, but that man himselfe doth turne that mouing whether it pleaseth him. But if that were truely said, then shoulde man haue the free choise of his owne wayes. Paraduenture they will deny that, because he can do nothing without the power of God. But seing it is certaine that the Prophet and Salomon do geue vnto God, not onely power but also choise and appointment, they can not so escape away. But Salomon in an other place doth finely rebuke this rasheneſſe of men, that appoint vnto themselues an other ende without respect of God, as though they were not led by his hande. The preparations (saith he) of the harte are in man, but the aunswere of the tongue is of the Lord. It is a fonde madnesse that men will take vpon them to do thinges without God, which can not so much as speake but what he will. And the Scripture to expresse more plainely that nothing at all is done in the worlde but by his appointment, sheweth that those thinges whiche seme moste happening by chaunce are

Hier. 10 23.

Pro. 20. 24.

Pro. 16. 1.

Exo.21. 13. subiect to him. For what can you more ascribe to chaunce, than when a broken bowe falling from a tree killeth a wayfaring man passing by it? But the Lord saith farre otherwise, which confesseth that he hath deliuered him into the hand of the slaier. Likewise who doth not leaue the happening of lettes to the blindnesse of fortune? But the Lord suffereth it not which claimeth the iudgement of them to himselfe: for he saieth that it cõmeth not to passe by a mans owne power that stones are cast into the lap and drawen out againe, but that thing which onely might de saied to come of chaunce he testifieth to come from him selfe. For the same purpose maketh that saying of Salomon. The poore man and the vsurer mete together, God lighteneth both their eyes. For although poore men & riche be mingled together in the worlde, while euery one hath his state assigned him from God, he admonisheth that God which geueth light to all men is not blinde, & so he exhorteth the poore to pacience, because whosoeuer are not contented with their owne state, they seke to shake of the burden that God hath laied vpon them. So an other Prophet rebuketh the vngodly men, which ascribe to the diligẽce of men or to Fortune, that some lie in miserie and some arise vp to honor. To come to preferment is neither from the east nor from the west nor from the south, for God is the iudge, he maketh low and he maketh hie. Because God can not put of the office of a iudge, therupon the Prophet proueth that by his secret purpose some are in honor, & other some remaine in cõtempt.

Pro. 16. 33.

Psa. 75. 7.

7 And also I say that the very particular successes are generally witnesses of gods singular prouidẽce. God raised in the desert a south winde to bring the people plenty of foules: when his pleasure was to haue Ionas throwen into the sea, he sent out a winde to raise vp a tempeste. But they that thinke that God gouerneth not the worlde, will say that this chaunced beside commõ vse. But therby I do gather that neuer any winde doth rise or encrese but by the special commaundement of God. For otherwise it shoulde not be true, that he maketh the windes his messangers, and fiery flame his ministers, that he maketh the cloudes his chariots and rideth vpõ the winges of the winde, vnlesse he did by his will driue aboute the cloudes and windes, and shew in them the singular presence of his power. So in an other place we are taught that so ofte the sea swelleth with blast of windes, those violences do testifie a singular presence of God. He commaũdeth and raiseth vp the stormy windes and it lifteth vp the waues therof, and thẽ he turneth the storme to calme, so that the waues therof are still. As in an other place he saieth, that he scourged the people with burning windes. So wheras the power of engendring is naturally geuen to men,

Exo.19. 13.

Ion. 1. 4.

Psa.104 4.

Psa.107 25.

yet

yet God willeth it to be imputed to his ſpeciall grace,that he leaueth ſome in barrenneſſe, and vouchſaueth to graunt iſſue to other ſome, the frute of the wombe is his gift. Therfore ſaid Iacob to his wife,am I as God that I can geue thee children ? But to make an ende : there is nothing more ordinary in nature than that we be fed with bread. But the Holy ghoſt pronounceth that not onely the growing of the fruites of the earth is the ſpeciall gift of God, but alſo that men liue not by onely bread, becauſe it is not the very full feding that nouriſheth,but the ſecret bleſſing of God : as on the other ſide he threteneth that he wil breake the ſtay of bread.Neither coulde we earneſtly pray for our dayly bread, vnleſſe God did geue vs foode with his fatherly hande. Therfore the Prophet, to perſwade the faithfull, that God in feding them doth fulfil the office of a good father of houſeholde,doth put them in minde that he geueth meate to all fleſh.Finally when we haue on the one ſide : The eyes of the Lord are vpon the righteous, and his eares bent to their prayers : on the other ſide : The eye of the Lord is vpon the vngodly to deſtroy the memory of them out of the earth:let vs know that all creatures both aboue and beneth are ready to obedience that he may apply them to what vſe ſoeuer he will, wherupon is gathered that not onely his generall prouidence remaineth in his creatures to continue the order of nature, but alſo by his maruellous counſell is applied to a certaine and proper ende.

Ge 30. 2.

Eſa.3.1.

Pſa.136

Pſa. 34. 16.17.

8 They which would bring this doctrine in hatred,do cauill that this is the learning that the Stoikes teach of fatum or Deſtenie,which alſo was ones laied for reproch to Auguſtine. As for vs, although we be loth to ſtriue about wordes,yet we allow not this word fatum,both becauſe it is one of thoſe whoes prophane noueltie S. Paul teacheth vs to flie,and becauſe ſome men go about with the odiouſneſſe therof to bring Gods truth in hatred.As for the very opinion of the Stoikes, it is wrongfully laid to our charge. For we do not, as the Stoikes do, imagine a neceſſitie by a certaine perpetuall knot and entangled order of cauſes which is conteined in nature : but we make God the iudge and gouernour of all thinges, which according to his wiſdom hath euen from furtheſt ende of eternitie decreed what he woulde do, and now by his power putteth in execution that which he hath decreed. Wherupon we affirme that not only the heauen and earth and other creatures without life, but alſo the purpoſes and willes of men are ſo gouerned by his Prouidēce, that they be directly caried to the ende that it appointeth. What then ? will one ſay, doth nothing happen by fortune or by chaunce ? I aunſwere that Baſilius magnus hath truely ſaid that fortune and chaunce are heathen mens wordes, with

Lib. 2. ad boni.ca.6.

the signification wherof the mindes of the godly ought not to be occupied. For if euery good successe be the blessing of God, and euery calamitie and aduersitie be his curse, now is there in mens matters no place left for fortune or chaunce. We ought also to be moued with this saying of Augustine. In his boks against the Academikes he saith. It doth displease me that I haue so oft named fortune, albeit my meaning was not to haue any goddesse meant therby, but only a chaũceable happening in outward thinges ether good or euil. Of which word Fortune are deriued those wordes which no religion forbiddeth vs to vse, forte, forsan, forsitan, fortasse, fortuito, that is parhap, paraduenture, by fortune and by chaunce, which yet must all be applied to the Prouidence of God. And that did I not leaue vnspoken when I said, for parchaunce euẽ the same that is commonly called Fortune is also ruled by secret order. And wee call chaunce in thinges nothing els but that wherof the reason and cause is vnknowen. I said this in dede, but it repenteth me that I did there so name Fortune. Forasmuch as I se that men haue a very euill custome, that where they ought to say, thus it pleased God, they say, thus it pleased fortune. Finally he doth commonly in his bookes teach, that the world should be vnorderly whirled about if any thing were lefte vnto Fortune. And although in an other place he determineth that all things are done partly by the free will of man, and partly by the Prouidence of God, yet doth he a little after sufficiently shew that men are subiect vnto and ruled by Prouidence, taking this for a principle, that nothing is more against conuenience of reason, than to say that any thing chaunceth but by the ordinance of God, for els it shoulde happen without cause or order by which reason he also excludeth that happening that hangeth vpõ the will of men: and byandby after he plainlier saieth that we ought not to seke a cause of the will of God. And so ofte as he maketh mention of sufferaunce, how that is to be vnderstanded shall very well appeare by one place where he proueth that the will of God is the soueraigne and first cause of all thinges, because nothing happeneth but by his commaundement or sufferaunce. Surely he faineth not God to sit still idle in a watch tour, when it is his pleasure to suffer any thing, wheras he vseth an actuall will (as I may so call it) which otherwise coulde not be called a cause.

Retr. li 1. cap. 1.

Quæst. lib. 83.

De Tri. lib. 3. cap. 4.

9 But forasmuch as the dullnesse of our vnderstanding can not by a great way atteine to the height of Gods prouidẽce, we must vse a distinctiõ to helpe to lift it vp. I say therfore, how soeuer all thinges are ordeined by the purpose and certaine disposition of God, yet to vs they are chaunsable, not that we thinke that fortune ruleth the world

and

and men, and vnaduiſedly toſſeth all thinges vp and downe (for ſuch beaſtlyneſſe ought to be farre from a Chriſtian harte)but becauſe the order, meane, ende and neceſſitie of thoſe thinges that happen, doth for the moſt parte lie ſecrete in the purpoſe of God, and is not comprehended with opinion of man, therfore thoſe thinges are as it were chaũſable,which yet it is certaine to come to paſſe by the will of God. For they ſeme no otherwiſe, whether we conſider them in their owne nature, or whether we eſteeme them according to our knowledge and iudgement. As for an example, let vs put the caſe, that a marchaunt being entred into a wood in cõpanie of true men, doth vnwiſely ſtray away from his felowes, and in his wandring chaunceth vpon a denne of robbers, lighteth among theues and is kiiled,his death was not only foreſeen with goddes eye, but alſo determined by his decree. For it is not ſaied that he did foreſee how farre ech mans life ſhould extende, but that he hath ſette and appointed markes which can not be paſſed. And yet ſo farre as the capacitie of our minde conceiueth, all thinges herein ſeme happening by chaunce. What ſhall a Chriſtian here thinke? euen this,whatſoeuer happened in ſuch a death, he will thinke it in nature chauncing by fortune as it is in dede,but yet he wil not doubt that the prouidence of God did gouerne to direct fortune to her ende. In like manner are the happeninges of thinges to come. For as all thinges that be to come are vncertaine vnto vs, ſo we hang them in ſuſpenſe, as if they might fall on either parte, yet this remaineth ſettled in our hartes,that nothing ſhal happẽ but that which God hath already foreſeen. In this meaning is the name of chaunce oft repeted in Eccleſiaſtes, becauſe at the firſt ſight mẽ do not atteine to ſee the firſt cauſe which is farre hidden from them. And yet that which is declared in the Scriptures concerning the ſecret prouidence of God, was neuer ſo blotted out of the hartes of men, but that euen in the darkeneſſe there alway ſhined ſome ſparkes therof. So the ſothſayers of the Philiſtiãs,although they wauer in doutfulneſſe,yet they aſcribe aduerſitie partly to God partly to fortune. If (ſay they) the arke go that way,we ſhall know that it is God that hath ſtriken vs: but if it go the other way,then a chaũce hath light vpon vs. In dede they did fooliſhly, when their conning of ſothſaying deceiued them,to flee to fortune,but in the meane while we ſe them conſtrained, ſo that they dare not thinke that the euil happe which chaũced vnto them did come of fortune. But how God with the bridle of his prouidence turneth all ſucceſſes whether pleaſeth him,may appeare by one notable example. Beholde euen at one moment of time,when Dauid was founde out & nere taken in the deſert of Mahon, euen then the Philiſtines inuaded

Io 14 5

1.Sam. 6.9.

1.Sam. 23.26.

the lande, and Saul was compelled to depart. If God meaning to prouide for the safetie of his seruaunt did cast this let in Saules way, surely although the Philistines going to armes were sodein and beside the expectation of men, yet may we not say that it came by chaunce. But those things that seme to vs to happen by chaunce, faith wil acknowledge to haue bin a secret mouing of God. I graunt there doth not alwaie appeare the like reason, but vndoutedly we ought to beleue that whatsoeuer changes of thinges are seen in the worlde, they come by the secret sturring of the hand of God. But that which God purposeth is so of necessitie to come to passe, that yet it is not of necessitie precisely nor by the nature of it selfe. As therof is a familiar example in the bones of Christ. Forasmuch as he had put on a bodie like vnto ours, no wise man will deny that his bones were naturally able to be broken, yet was it impossible that they should be broken: wherby we see againe that not without cause were in scholes inuented the distinctions of necessitie in respect, and necessitie absolute, of consequent and consequence, where as God had subiect to brickleneſſe the bones of his sonne, which he had exempted from being able to be broken, and so brought to necessitie by reason of his owne purpose, that that thing coulde not be, which naturally might haue bin.

The xvij. Chapter.

VVherto and to vvhat ende this doctrine is to be applied, that vve may be certaine of the profite therof.

NOw forasmuch as mēs wits are bent to vaine curious suttleties, it is scarcely possible but that they shall encombre thēselues with entangled doubtes, whosoeuer do not know the true and right vse of this Doctrine. Therfore it shall be expedient here to touch shortly to what ende the Scripture teacheth, that all thinges are ordred by God. And first of all is to be noted, that the Prouidence of God ought to be considered as well for the time to come as for the time past: secondarily that the same is in such sorte the gouernour of all thinges, that sometime it woorketh by meanes, sometime without meanes, and sometime against all meanes. Last of all, that it tendeth to this ende, that God may shew that he hath care of all mankinde, but specially that he doth watche in ruling of his Church, which he vouchesaueth more nerely to looke vnto. And this is also to be added, that although either the fatherly fauour & bountyfulneſſe of God, or oftētimes the seueritie of his iudgemēt do brightly appere in the whole course of his Prouidence: yet sometime the causes of those thinges that happen are secrete, so that this thought crepeth

crepeth into our mindes, that mens matters are turned and whirled about with the blinde ſway of fortune, or ſo that the fleſh ſtirreth vs to murmure, as if God did to make him ſelfe paſtime toſſe men like tenniſe balles. True it is that if we were with quiet and ſtill mindes ready to learne, the very ſucceſſe it ſelfe woulde at length plainely ſhew, that God hath an aſſured good reaſon of his purpoſe, either to traine them that be his to pacience, or to correct their euill affections and tame their wantonneſſe, or to bring them downe to the renouncing of them ſelues, or to awake their drowſineſſe: on the other ſide to ouerthrow the prowde, to diſappoint the ſuttletie of the wicked, to confounde their deuiſes. But howſoeuer the cauſes be ſecrete and vnknowen to vs: we muſt aſſuredly holde that they are laid vp in hidden ſtore with him, and therefore we ought to crie out with Dauid, God, Pſa. 40.
thou haſt made thy wonderfull workes ſo many, that none can count in order to thee thy thoughts towarde vs. I woulde declare and ſpeake of them, but they are more than I am able to expreſſe. For although alwaies in our miſeries we ought to thinke vpō our ſinnes, that ȳ very puniſhement may moue vs to repentance, yet do we ſee how Chriſt geueth more power to the ſecret purpoſe of his father, than to puniſh euery one according to his deſeruing. For of him that was borne Iohn. 9.
blinde he ſaith: neither hath this man ſinned nor his parentes, but that the glorie of God may be ſhewed in him. For here naturall ſenſe murmureth when calamitie commeth euen before birth, as if God did vnmercifully ſo to puniſh the ſely innocente, that had not deſerued it. But Chriſt doth teſtifie that in this looking glaſſe the glory of his father doth ſhine to our ſight, if we haue cleere eyes to beholde it. But we muſt kepe modeſtie, that we draw not God to yelde cauſe of his doinges, but let vs ſo reuerence his ſecret iudgementes, that his will be vnto vs, a moſt iuſte cauſe of all thinges. When thicke cloudes do couer the heauen, and a violent tempeſt ariſeth, then bycauſe both a heauyſome miſtyneſſe is caſt before our eyes, & the thunder troubleth our eares, and all our ſenſes are amaſed with terrour, we thinke that all thinges are confoūded and tombled together: and yet all the while there remaineth in the heauen the ſame quieteneſſe and calmeneſſe, that was before. So muſt we thinke that while the troubleſome ſtate of thinges in the worlde taketh from vs abilitie to iudge, God by the pure light of his righteouſneſſe and wiſdom, doth in well framed order gouerne and diſpoſe euen thoſe very troubleſome motions themſelues to a right ende. And ſurely very monſtrous is the rage of many in this behalfe, which dare more boldly call the workes of God to accompt and examine his ſecret meaninges, and to geue vnaduiſed ſen-

tence of thinges vnknowen, than they will do of the deedes of mortall men. For what is more vnorderly than to vse such modestie towarde our egals, that we had rather suspende our iudgement than to incurre the blame of rashenesse, and on the other side proudely to triumph vpon the darke iudgementes of God, which it became vs to regarde with reuerence.

2 Therfore no man shall well and profitably wey the Prouidence of God but he that considering that he hath to do with his creator and the maker of the world, doth with such humility as he ought submit himselfe to feare and reuerence. Hereby it cometh to passe, that so many dogs at this day do with venimed bitinges, or at least barking assaile this doctrine, because they will haue no more to be lawfull for God, than their owne reason informeth them. And also they raile at vs with all the spitefulnesse that they are able, for that not contented with the cōmaundementes of the law, wherin the will of God is comprehended, we do further say, that the worlde is ruled by his secret counsels. As though the thing that we teach were an inuention of our owne brayne, and as though it were not true that the holy Ghost doth euery where expressely say the same, and repeteth it with innumerable formes of speech. But because some shame restraineth them, that they dare not vomite out their blaspemies against the heauen: they faine that they contende with vs, to the ende they may the more freely play
Psa. 36. 7. the madmen. But if they do not graunt that what soeuer happeneth in the worlde, is gouerned by the incomprehensible purpose of God, let them aunswere to what ende the Scripture saith, that his iudgementes are a depe bottomlesse deapth. For where as Moses crieth out that the will of God is not to be sought afarre of in the cloudes, or in the deapthes, because it is familiarly set forth in the law: it foloweth, that his other hidden will is compared to a bottomlesse deapth. Of the
Rom.11 33. which Paule also saith: O deapth of the richesse and of the wisdom and of the knowledge of God: how vnsearchable are his iudgementes, and his waies past finding out? for who hath knowen the minde of the Lord, or who hath bin his counsellour? And it is in deede true, that in the Gospell and in the law are conteined misteries which are farre aboue the capacitie of our sense: but forasmuch as God for the comprehēding of these misteries which he hath vouchesaued to open by his woorde, doth lighten the mindes of them that be his, with the Spirite of Vnderstanding: nowe is therin no bottomlesse deapth, but a way wherin we must safe walke, and a candell to guide our feete, and the light of life, and the schoole of certaine and plainly discernable trueth. But his meruailous order of gouerning the worlde is worthily

called

called a bottomlesse deapth: because while it is hidden from vs, we ought reuerently to worshippe it. Right well hath Moses expressed them both in fewe woordes. The secret thinges (saieth he) belong to the Lorde our God: but the thinges reueled belong to vs and to our children for euer. We see how he biddeth vs not onely to studie in meditation of the law, but also reuerently to looke vp vnto the secret Prouidence of God. And in the booke of Iob is reherſed one title of this deapth, that it humbleth our mindes. For after that the author of that booke in surueying vp and downe the frame of the worlde, had honourably entreated of the woorkes of God, at length he addeth: Lo, these be part of his waies, but howe littel a portion heare we of him? According to which reason in an other place he maketh difference betwene the wisedom that remaineth with God, and the measure of wisdom that he hath appointed for men. For after he hath preached of the secretes of nature, he saieth that wisdom is knowen to God onely, and is hidden from the eyes of all liuyng creatures. But byandby after he saieth further, that it is published to the ende it should be serched out, because it is said vnto mã, beholde the feare of God is wisdom. For this purpose maketh the saying of Augustine: By cause we know not all thinges which God doth concerning vs in most good order, that therfore in only good will we do according to the law, because his Prouidence is an vnchaungeable law. Therefore sith God doth claime vnto him selfe the power to rule the world, which is to vs vnknowen, let this be to vs a law of sobrenesse and modestie, quietly to obey his souereigne authoritie, that his will may be to vs the only rule of iustice, and the most iust cause of all thinges. I meane not that absolute will, of which the Sophisters do babble, separating by wicked and prophane disagrement his iustice from his power, but I meane that Prouidence, which is the gouernesse of all thinges, from which procedeth nothing but right: although the causes therof be hidden from vs.

Deu. 29 29.

Iob 26. 14.

Iob 28. 12.

Lib. 83. quæst. cap. 23.

3 Whosoeuer shalbe framed to this modestie, they neither for the time paste will murmure against God for their aduersities, nor lay vpon him the blame of wicked doinges, as Agamemnon in Homer did, saying, I am not the cause, but Iupiter and Destenie: nor yet againe as caried awaie with Destenies, they will by desperation throw them selues into destruction, as that yong man in Plautus which said: Vnstable is the chaunce of thinges: the Destenies driue men at their pleasure, I will get me to some rocke there to make an ende of my goodes and life together. Neither yet (as an other did) they will pretende the name of God to couer their owne mischeuous doinges: for

ſo ſaith Lyconides in an other comedie: God was the mouer. I beleue it was the will of the gods: for if it had not bin their will, I know it ſhoulde not ſo come to paſſe. But rather they will ſearch and learne out of the Scripture what pleaſeth God, that by the guiding of the Holy ghoſt they may trauaile to atteine therunto. And alſo being ready to folowe God, whether ſoeuer he calleth, they ſhewe in dede that nothing is more profitable then the knowledge of his doctrine. Very fooliſhly do prophane men turmoile with their fondneſſes, ſo that they in maner confound heauen & earth together as the ſaying is: If God haue marked the point of our death, we can not eſcape it: then it is labour vainely loſt in taking hede to our ſelues. Therefore where as one man dareth not venture to go the way that he heareth to be daungerous, leaſt he be murthered of theues: an other ſendeth for Phiſitians, and werieth himſelfe with medicines to ſuccour his life: an other forbeareth groſſe meates for feare of appeiring his feble health: an other dreadeth to dwell in a ruinous houſe: Finally where as men deuiſe all waies & endeuour with all diligence of minde wherby they may atteine that which they deſire: either all theſe remedies are vaine, which are ſought, as to reforme the will of God, or els life and death, health and ſickneſſe, peace and warre, and other thinges, which men as they couet or hate them, do by their trauaile endeuour to obteine or eſcape, are not determined by his certaine decree. And further they gather, that the praiers of the faithfull are diſordered, or at the leaſt ſuperfluous, wherin petition is made that it will pleaſe the Lord to prouide for thoſe thinges which he hath already decreed frõ eternitie. To be ſhort, they deſtroy all counſels that men do take for time to come as thinges againſt the Prouidence of God, which hath determined what he would haue done, without calling them to counſell. And thẽ what ſoeuer is already happened, they ſo impute it to the Prouidence of God, that they winke at the man whom they know to haue done it. As hath a ruffian ſlaine an honeſt citezen? he hath executed (ſay they) the purpoſe of God. Hath one ſtolen, or committed fornication? becauſe he hath doen the thing that was forſeene and ordeined by the Lord, he is a miniſter of his Prouidence. Hath the ſonne careleſſely, neglecting al remedies, waited for the death of his father? he coulde not reſiſt God that had ſo before appointed from eternitie. So all miſcheuous doinges they call vertues becauſe they obey the ordinance of God.

4 But as touching thinges to come, Salomon doth well bring in agrement together the purpoſes of men with the Prouidẽce of God. For as he laugheth to ſcorne their folly, which boldely do enterpriſe

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any thing without the Lorde, as though they were not ruled by his hand:so in an other place he ſpeaketh in this maner. The hart of man purpoſeth his way,but the Lord doth direct his ſteppes,meaning that we are not hindered by the eternall Decrees of God, but that vnder his will we may both prouide for our ſelues,and diſpoſe all things belonging to vs. And that is not without a manifeſt reaſon. For he that hath limitted our life within appointed boundes,hath therwithall left with vs the care thereof, hath furniſhed vs with meanes and helpes to preſerue it,hath made vs to haue knowledge before hand of daungers, and that they ſhould not oppreſſe vs vnware, he hath giuen vs prouiſions and remedies. Now it is playne to ſee what is our duety: that is to ſay: If God hath committed to vs our owne life to defende, our duety is to defende it. If he offer vs helpes, our duety is to vſe them. If he ſhew vs daungers before,our duety is not to runne raſhly into them. If he miniſter vs remedies, our duety is not to neglect them. But no daunger ſhall hurt, vnleſſe it be fatall, which by all remedies can not be ouercome. But what if daungers be therefore not fatal,becauſe God hath aſſigned thee remedies to repulſe & ouercome them? See howe thy manner of reaſoning agreeth with the order of Gods diſpoſition. Thou gatherest that daunger is not to be taken heede of,becauſe foraſmuch as it is not fatall,we ſhall eſcape it without taking heede at all: but the Lord doth therefore enioyne thee to take heede of it, becauſe he will not haue it fatall vnto thee. Theſe madde men do not conſider that which is playne before their eyes, that the skil of taking counſell & heede is enſpired into men by God, whereby they may ſerue his Prouidence in preſeruing of their owne life:as on the other ſide by negligence & ſlouth they procure to them ſelues thoſe euils that he hath appointed for them. For how commeth it to paſſe, that a circumſpect man while he prouideth for himſelfe, doth winde himſelfe out of euils that hang ouer him, and the foole periſheth by vnaduiſed raſhneſſe, but for that both folly and wiſdom are the inſtrumentes of Gods diſpoſition on both partes? Therefore it pleaſed God to hide from vs all thinges to come, to this ende that we ſhould meete with them as thinges doutefull, and not ceaſſe to ſette prepared remedies agaynſt them, till either they be ouercome or be paſt all helpe of care. And for this cauſe I haue before admoniſhed that the Prouidence of God doth not alway ſhewe it ſelfe naked,but as God by vſing of meanes doth in a certayne maner cloth it. Pro.6.9

5 The ſame men do vnorderly & vnaduiſedly draw the chaunces of time paſt to the naked prouidence of God. For becauſe vpon

it do hang all thinges whatsoeuer happen, therfore (say they) neither robberies, nor adulteries, nor manslaughters are committed without the will of God. Why then (say they) shall a thiefe be punished, for that he spoyled him whom the Lordes will was to punish with pouerty? Why shall the murtherer be punished which hath slayne him whose life the Lorde had ended? If all such men do serue the will of God, why shall they be punished? But I deny that they serue the will of God. For we may not say that he which is caried with an euill minde doth seruice to God as commaunder of it, where in deede he doth but obey his owne wicked lust. He obeyeth God, which being enformed of his will doth labour to that end, whereunto Gods will calleth him. But wherby are we enformed of his will, but by his word? Therefore in doinge of thinges we must see that same will of God, which he declareth in his word. God requireth of vs only that which he commaundeth. If we do any thing agaynst his commaundement, it is not obedience but obstinacy & transgressiō. But vnlesse he would, we should not do it. I graunt. But do we euill thinges to this end to obey him? But he doth not commaund vs to do them, but rather we runne on headlong, not minding what he willeth, but so raging with the intemperance of our owne lust, that offet purpose we bende our trauaile against him. And by these meanes in euill doing we serue his iust ordinance, because according to the infinite greatnesse of his wisdom, he hath good skill to vse euill instrumentes to do good. And see how foolish is their maner of arguing. They would haue ỹ doers vnpunished for mischeuous actes, because they are not cōmitted but by the disposition of God. I graunt more: that theeues and murtherers & other euill doers are the instruments of Gods Prouidence, whom the Lord doth vse to execute those iudgementes which he hath with him selfe determined. But I deny that their euill doings ought to haue any excuse therby. For why? shal they either entāgle God in the same wickednesse with them, or shall they couer their naughtines with his righteousnesse? They can do neither of both. Because they should not be able to excuse themselues, they are accused by theyr owne conscience. And because they should not be able to blame God, they finde all the euill in themselues, & in him nothing but a lawfull vse of their euilnesse. But he worketh by them. And whence I pray you, commeth the stinke in a dead carrion, which hath bin both rotted & disclosed by heate of the sunne? All men do see that it is raised by the beames of the sunne. Yet no man doth therefore say, that the sunbeames do stinke. So when there resteth in an euill man, the matter and giltinesse of euill, what cause is there why it should be thought that God is any thing

thing defiled with it, if he vse their seruice at his pleasure. Away therfore with this doggish frowardnesse, which may in dede a far of barke at the iustice of God, but can not touch it.

6 But these cauillations or rather doting errours of phrenetike men, shall easily be shaken away, by godly and holy meditation of the Prouidence, which the rule of godlinesse teacheth vs, so that thereof may grow vnto vs a good and most pleasant fruite. Therefore a Christian hart when it is most assuredly persuaded, that all things come to passe by the disposition of God, and that nothinge happeneth by chaunce, will alway bend his eyes to him as to the principall cause of things, and yet will consider the inferiour causes in their place. Then he will not dout that the singular prouidence of God doth watch for his preseruation, which Prouidence will suffer nothing to happen, but that which shall turne to his good and saluation. And because he hath to do first of all with men, and then with the other creatures, he will assure himselfe that Gods Prouidence doth reigne in both. As touching men, whether they be good or euill, he will acknowledge that all their counselles, willes, enterprises and powers are vnder the hand of God, so that it is in Gods will to bow them whether he list, and to restrayne them so oft as pleaseth him. That the singular Prouidence of God doth kepe watch for the safety of the faithfull, there are many and most euident promises to witnesse. Cast thy burdē vpon the Lord, and he shall nourish thee, and shall not suffer the righteous to fall for euer, because he careth for vs. He that dwelleth in the helpe of the hiest, shall abide in the protection of the God of heauen. He that toucheth you, toucheth ỹ apple of mine eie. I will be thy shield, a brasen wall: I will be enemy to thy enemies. Although the mother forget her childrē, yet will I not forget thee. And also this is the principall entent in the histories of the Bible, to teach that the Lord doth with such diligence keepe the wayes of the Saintes, that they do not so much as stumble against a stone. Therfore asa litle before we haue rightfully reiected their opinion which do imagine an vniuersall Prouidence of God, that stoupeth not specially to the care of euery creature: yet principally it shal be good to reknowledge the same speciall care toward our selues. Whereupon Christ after he had affirmed that not the sparow of least value, doth fall to the ground without the will of the Father, doth byandby apply it to this ende, that we should consider that howe much we be more worth than sparrowes, with so much nyer care doth God prouide for vs, and he extendeth that care so farre that we may be bold to trust that the heares of our head are numbred. What can we wish our selues more, if not so much, as a

Psal 55. 23.
1.Pet.5. 9.
Psa. 91. 1.
Zac.2.8
Esa. 26. 2.
Mat.10. 29.

heare can fall from our head but by his will? I speake not only of all mankinde, but because God hath chosen his church for a dwellinge house for himselfe, it is no doute but that he doth by singular exãples shew his care in gouerning of it.

7 The seruaunt of God being strengthened with these both, promises & examples, will ioyne with them the testimonies which teach that all men are vnder Gods power, whether it be to winne their mindes to good will, or to restrayne their malice that it may do no hurt. For it is the Lord that giueth vs fauour not onely with them that will vs well, but also in the Ægyptians, and as for the maliciousnesse of our ennemies, he knoweth how by diuerse wayes to subdue it. For sometime he taketh away their wit from them, so that they can conceiue no sound or sober aduise, like as he sent foorth Sathan to fill the mouthes of all the Prophetes with lying to deceiue Achab. He made Rechabeam madde by the yong mens counsell, that he might be spoyled of his kingdome by his owne folly. Many times when he graunteth them wit, yet he maketh them so afraid & astonished, that they can not will or go about that which they haue conceiued. Somtime also when he hath suffered them to go about that which lust & rage did counsell them, he doth in conuenient time breake of their violences, & suffereth them not to proceede to the end that they purposed. So did he before the time bring to nought the counsell of Achitophell that should haue bin to Dauids destruction. So also he taketh care to gouerne all his creatures for the benefite and safety of them that be his, yea and to gouerne the deuill himselfe, which as we see durst enterprise nothing against Iob without his sufferaunce and cõmaundement. Of this knowledge necessarily ensueth both a thankfulnesse of minde in prosperous successe of thinges, and also patience in aduersity, and an incredible assuredness against the time to come. Whatsoeuer therefore shall betide vnto him prosperously and according to his hartes desire, all that he will ascribe vnto God, whether he feele the bounty of God by the ministery of men, or be holpen by liuelesse creatures. For thus he will thinke in his minde: Surely it is the Lord which hath enclined their mindes to me, which hath ioyned them vnto me to be instrumentes of his goodnesse toward me. In plenty of the frutes of the earth, thus he wil thinke, that it is the Lord which heareth the heauen, that the heauen may heare the earth, that the earth also may heare her fruites. In other thinges he will not dout that it is the onely blessing of the Lord, whereby all things prosper, and being put in minde by so many causes he will not abide to be vnthankefull.

xo. 3. 1.

Kings 2. 22.

Kings 2. 10.

Sam. 7. 7.

ob. 1. 2.

8 If

8 If any aduersity happen, he will byandby therein also lift vp his minde to God, whose hand auayleth much to emprint in vs a paciẽce and quiete moderation of hart. If Ioseph had still continued in recording the falsehode of his brethren, he could neuer haue taken a brotherly minde toward them. But because he bowed his minde to the Lord, he forgate the iniurie, and inclined to mekenesse and clemency, so farrefoorth that of his owne accord he comforted his brethren & sayd: It is not you that sould me into Ægypt, but by the will of God I was sent before you to saue your liues. You in deede thought euill of me, but the Lord turned it to good. If Iob had had respect to the Chaldees, by whom he was troubled, he woulde forwith hane bin kindled to reuenge. But because he did therewithall acknowledge it to be the worke of God, he comforted himselfe with this most excellent saying: The Lord hath giuen, the Lord hath taken away, the Lordes name be blessed. So Dauid: when Semei had railed and cast stones at him, if he had looked vpon man, he would haue incouraged his souldiers to reacquite the iniury. But because he vnderstoode that Semei did it not without the mouing of the Lord, he rather appeased them. Let him alone (said he) for the Lord hath commaunded him to curse. With the same bridle in an other place doth he restraine the intemperance of sorow. I held my peace (sayth he) and became as domme, because thou O Lord, diddest it. If there be more effectuall remedy against wrath & impatience: surely he hath not a little profited which hath learned in this behalfe to thinke vpon the Prouidence of God, that he may alway call backe his minde to this poynt. It is the Lords will, therefore it must be suffered, not onely because it is not lawfull to striue against it, but also because he willeth nothing but that which is both iust & expedient. In summe this is the end, that being wrongfully hurt by men, we leauing their malice (which would do nothing but enforce our sorow, and whet our mindes to reuenge) shoulde remember to climbe vp vnto God, and learne to beleue assuredly, that whatsoeuer our enemy hath mischieuously done against vs, was both suffered and sent by Gods disposition. Paule, to refraine vs from recõpensing of iniuries doth wisely putte vs in minde, that we are not to wrastle with flesh and bloud, but with the spirituall enemy the deuill, that we may prepare our selues to striue with him. But this is the most profitable lesson for the appeasing of all rages of wrath, that God doth arme as well the deuil as all wicked men to striue with vs, & that he sitteth as iudge to exercise our patience. But if the misfortunes & miseries that oppresse vs, do chaunce without the worke of men, let vs remẽber the doctrine of the law: whatsoeuer is prosperous floweth

Gen. 45 8.

Iob. 21.

2. Sa. 16. 10.

Psal. 38. 10.

Eph. 6. 12.

De. 28.

from the fountayne of Gods blessing, and that all aduersities are his cursings: and let that most terrible warning make vs afrayd: If ye walke stubbornly against me, I will also walke stubbornly against you. In which is rebuked our sluggishnesse, when according to the common sense of the flesh accompting all to be but chaunce that happeneth, of both sortes we are neither encouraged by the benefites of God to worship him, nor pricked forwarde with his scourges to repentaunce.

Lam. 3. 38. Amo. 3. 6. Esa. 45. 6.

This same is the reaso, why Hieremy & Amos did so sharply rebuke ỹ Iewes, because they thought that things as wel good as euill came to passe without ỹ cõmaundement of God. To the same purpose serueth that sermon of Esay. I the God that create light & fashion darkenesse, that make peace and create euil. I God do make all these things.

9 And yet in the meane time a godly man will not winke at the inferiour causes. Neither will he, because he thinketh them the ministers of Gods goodnes by whom he hath receiued benefite, therefore let thẽ passe vnconsidered, as though they had deserued no thãke by their gẽtlenesse: but he will hartily thinke himselfe bound vnto them, & will willingly confesse his bond, & trauail as he shallbe able and as occasion shal serue, to recompence it. Finally in benefites receiued he will reuerence and prayse God as the principall author, but he will honor men as the ministers, & as the trueth is in dede he will vnderstand that he is by the will of God bound to them, by whose hand it was Gods will to be beneficiall vnto him. If he suffer any losse by negligence or want of foresight, he will determine in his minde that the same was done in dede with the will of God, but he will impute it also to himselfe. If any man be dead by sickenesse whom he hath negligently handled, wheras of duety he should haue taken good hede vnto him although he be not ignoraunt that the man was come to his apointed time beyond which he could not passe, yet wil he not therby lessen his offense, but because he had not faithfully discharged his duety toward him, he will so take it as if he had perished by fault of his negligence. Much lesse when there is vsed any fraude, and conceiued malice of minde in committing either murther or theft, will he excuse it vnder pretence of Gods Prouidence, but he will in one selfe euill act seuerally behold both the righteousnesse of God & the wickednes of mã, as both doth manifestly shew thẽselues. But principally in things to come he wil haue consideration of such inferiour causes. For he will recken it among the blessings of God if he be not disappointed of the helpes of men which he may vse for his safety. And so he neither will be negligent in taking of counsell, nor slouthfull in crauing their helpe whom he seeth to haue sufficient wherof he may be succoured:

ſuccoured:but thinking that whatſoeuer creatures can any thing profit him,the ſame are offered into his hand by God,he will apply them to his vſe as the lawful inſtrumẽts of Gods Prouidence.And becauſe he doth not certainly know what ſucceſſe the buſines will haue that he goeth about, (ſauing that in all things he knoweth that the Lord will prouide for his benefit)he will with ſtudy rrauaile to ẏ which he ſhall thinke expedient for himſelfe, ſo far as he can cõceiue in minde & vnderſtanding. And yet in taking of counſels he will not be caried on by his owne wit, but will cõmit & yeld himſelfe to the wiſdom of God,that by the guiding therof he may be directed to the right end. But his confidence ſhall not ſo ſtay vpon outward helpes, that if he haue thẽ he will careleſly reſt vpon them, or if he want them he will be afraid as left deſtitute,for he will haue his minde alway faſtened vpon the Prouidence of God,neither will he ſuffer himſelfe to be drawen away from the ſtedfaſt beholding therof,by cõſideration of preſent things. So though Ioab acknowledged that ẏ ſucceſſe of battaill is in the wil & hand of God,yet he gaue not himſelfe to ſlouthfulnes but did diligently execute that which belonged to his calling, but he leaueth it vnto ẏ Lord to gouerne the end.We wil ſtand valiant(ſaith he)for our natiõ,& for the cities of our God.But the Lord do what is good in his eyes.This knowledge ſhal deſpoile vs of raſhnes & wrõgful cõfidence,& ſhall driue vs to continuall calling vpon God: & alſo ſhal vphold our mindes with good hope,ſo aş we may not dout aſſuredly and boldly to deſpiſe thoſe daungers that compaſſe vs about. 2. Sam. 10.12.

10 In this point doth the ineſtimable felicity of a godly minde ſhewe foorth it ſelfe. Innumerable are the euils that do beſeege mans life,& do threatẽ him ſo many deathes. As,not to go further than our ſelues:foraſmuch as our body isa receptacle of a thouſãd diſeaſes,yea hath encloſed & doth nouriſh within it the cauſes of diſeaſes,man can not cary himſelfe but he muſt needes alſo cary about with him many formes of his owne deſtruction, and draw foorth a life as it were entangled with death.For what may it elſe be called,where he neither is cold,norſweateth without perill?Now whetherſoeuer thou turne thee,al things ẏ are about thee are not only vntruſty friendes to thee, but do in maner openly threaten & ſeme to ſhew thee preſent death. Go into a ſhip,there is but a fote thicknes betwene thee & death. Sit on horſebacke in the ſlipping of one foote thy life is in daunger. Go through the ſtretes of the city:euẽ how manytyles are vpon ẏ houſes to ſo many perils art thou ſubiect. If there be an iron tole in thy hand or thy friendes, the harme is ready prepared. Howe many wild beaſtes thou ſeeſt, they are all armed to thy deſtruction. If thou meane

to ſhutte vp thy ſelfe, euen in a garden well fenſed, where may apeare nothing but pleaſauntneſſe of ayre and ground, there ſometime lurketh a Serpent. The houſe which is continually ſubiect to fier doth in the day time threaten thee with pouerty, & in the night time with falling vpon thy head. Thy feeld foraſmuch as it lyeth open to hayle, froſt, drowth and other tempeſtes it warneth the of barrenneſſe, and thereby famine. I ſpeake not of priſonninges, treaſons, robberies, open violence, of which parte do beſeege vs at home, and parte do follow vs abroade. In theſe ſtreightes muſt not man needes be moſt miſerable, which euen in life halfe dead doth painfully draw foorth a careſull and fainting breath as if he had a ſwearde continually hanging ouer his necke. But thou wilt ſay that theſe thinges chaunce ſeldom, or at the leaſt not alwayes, nor to all men, and neuer all at ones. I graunt, but ſeeing we are put in minde by ỹ examples of other, that the ſame things may happen to our ſelues, and that our life ought of duety no more to be free than theirs, it can not be but that we muſt dred and feare them as things that may light vpon vs. Now what can a man imagine more miſerable than ſuch a fearefulneſſe? Beſide that, it is not without diſhonorable reproch of God to ſay, that he hath ſet open man the nobleſt of all his creatures to their blinde and vnaduiſed ſtrokes of fortune. But here my purpoſe is to ſpeake only of the miſery of man, which he ſhould feele if he ſhould be brought ſubiect vnder fortunes dominion.

11 But when that light of Gods Prouidence hath ones ſhined vpō a godly man: he is now releued and deliuered not only from the extreme anguiſh and feare wherewith he was befote oppreſſed, but alſo from all care. For as iuſtly he feareth fortune, ſo he dare boldly committe himſelfe to God. This is (I ſay) his comfort, to vnderſtand that the heauenly father doth ſo hold in all thinges with his power, ſo ruleth them with his authority and countenance, ſo ordreth them with his wiſdom, that nothing befalleth but by his apointment: and that he is receiued into Gods tuition, and committed to the charge of Angels, and can not be touched with any hurt of water, nor fier, nor wepon, but ſo farre as it ſhall pleaſe God the gouernour to giue them place. For ſo is it ſong in the Pſalme. For he ſhal deliuer thee from the hunters ſnare, and from the noyſom peſtilence. He wil couer thee vnder his winges, and thou ſhalt be ſure vnder his fethers. His trueth ſhal be thy ſhield and buckler. Thou ſhalt not be afraid of the feare of the night, nor of the arrow that flyeth by day, nor of the peſtilence that walketh in the darkeneſſe, nor of the plage that deſtroyeth at none day. And frō thenſe proceedeth that boldneſſe of the Saintes to glory:

Pſal. 91. 3.

The

The Lord is my helper, I will not feare what flesh may do to me. The Lord is my protector, why shall I be afraid? If whole campes stand vp against me, if I walke in the middest of the shadow of death, I will not cease to hope well. Whence, I pray you, haue they this that their assuredness is neuer shakē away from them but hereby, that where the world semeth in shew to be without order whirled about, they know that God worketh euery where, whose worke they trust shalbe for their preseruation. Now if their safety be assailed either by the deuill or by wicked men, in that case if they were not strengthened with remembrance & meditation of Prouidence, they must needes byandby be discouraged. But when they call to minde, that the deuill and all the route of the wicked, are so euery way holden in by the hand of God as with a bridle, that they can neither conceiue any mischiefe against vs, nor go about it when they haue conceiued it, nor if they go neuer so much about it, can stirre one finger to bring it to passe but so far as he shall suffer, yea so far as he shall commaunde, & that they are not only holdē fast bound with fetters, but also compelled with bridle to do seruice: here haue they aboūdantly wherwith to comfort themselues. For as it is the Lordes worke to arme their fury and to turne & direct it whether it pleaseth him, so is it his worke also to appoint a measure and end, that they do not after their owne will licentiously triumphe. With which perswasion Paule being stablished, did by the sufferance of God appoint his iourney in an other place which he said was in one place hindered by Satan. If he had onely sayd that he had bin stopped by Satan, he should haue seemed to giue him to much power, as if it had bin in Satans hande to ouerthrow the very purposes of God: but when he maketh God the iudge, vpon whose sufferaunce all iourneyes do hang: he doth therwithall shew, that Satan whatsoeuer he go about, can attaine nothing but by Gods will. For the same reason doth Dauid because for the sundry chaunges wherewith mans life is tossed and as it were whirled about, he doth flee to this sanctuary, sayeth that his times are in the hande of God. He might haue said either ỳ course of his life, or time in the singular number. But by the word Times, he meant to expresse that howsoeuer the state of man be vnstedfast, whatsoeuer alterations do nowe and then happen, they are gouerned by God. For which cause Rasin & the king of Israell, when ioyning their powers to the destruction of Iuda, they seemed as fierbrands kindeled to wast and consume the land, are called by the Prophete smokinge brandes, which can do nothinge but breath out a litle smoke. So when Pharao was terrible to all men by reason of his richesse, strength and number of men, he himselfe is compared to a

Ps. 118. 6.

1. The. 2 18.

1. Cor. 16. 7.

Psal. 31. 16.

Esa. 8. 4.

Eze. 29. 4.

beast of the Sea, and his army to fishes. Therefore God sayth that he will take the Captaine and the army with his hooke and draw them whither he list. Finally because I will not tary long vpon this point, if a man marke it he shall easily see that the extremity of all miseries is the ignoraunce of Gods Prouidence, and the chiefe blessednesse standeth in the knowledge thereof.

12 Concerning the Prouidence of God, this that is sayd were enough for so much as is profitable both for the perfect learning and comfort of the faithfull, (for to fill the vaine curiosity of men, nothing can be sufficient, neither is it to be wished that they be satisfied) were it not for certaine places, which seme to meane otherwise than is aboue declared, that God hath not a stedfast and stable purpose but chaungeable according to the disposition of inferiour thinges. First, in some places is spoken of the repentance of God, as that he repented him of the creating of man, of the aduancing of Saul to the kingdom. And that he will repent him of the euill that he had determined to lay vpon his people, so soone as he perceiueth any conuersiō of thē. Againe there are rehearsed diuerse repelles of his decrees. He had declared by Ionas to the Niniuites that after 40. dayes once past Niniue should be destroyed, but byandby he was turned with their repentaunce to a more gentle sentence. He had by the mouth of Esay pronounced death to Ezechias, which he was moued by his teares & prayers to differre. Herupon many do make argument, that God hath not appointed mens matters by eternall decree, but yearely, daily and hourely decreeth this or that, as euery mans deseruings are, or as he thinketh it equity and iustice. Concerning his repentaunce this we ought to hold, that the same can no more be in God, than ignorance errour and weakenesse. For if no man do wittingly & willingly throw himselfe into the case that he nede to repēt, we can not say that God doth repent, but that we must also say, that God is ignorant what will come to passe, or that he can not auoide it, or that he headlong & vnaduisedly runneth into a purpose wherof he byandby forthinketh him. But that is so far frō the meaning of the holy Ghost, that in the very mentiō making of repentance he denieth that God had any repenting at all, because he is not a man that may repent. And it is to be noted that in ỹ same chapter they are both so ioyned together, that the cōparison doth very well bring the shew of repugnancy to agreement. His changing is figuratiuely spoken, that God repented that he had made Saul king, byandby after it is added. The strength of Israell shall not lye, nor shalbe moued with repenting. Because he is not a man that he may repent. In which wordes his vnchangeablenesse is affirmed

Ge.6.6. 1.Sam. 15.11. Ier.18.8

Ion.3.4

Esa. 35. 3.5. 2.King. 20.5.

1.Sam. 15.29.

med plainly without any figure. Therfore it is certaine that the ordinaunce of God in disposing the matters of men, is perpetuall & aboue all repentance. And that his constance should not be doutfull, his very aduersaries haue bin cōpelled to beare him witnes. For Balaam whether he would or no, could not choose but burst out into this saying: that he is not like a man to lye: nor as a sonne of man to be changed, & that it is not possible that he should not do that he hath sayd, and not fulfill whatsoeuer he hath spoken. Nu. 23. 19.

13 What meaneth then this name of Repentaunce? euen in the same sort that all the other phrases of speach which do describe God vnto vs after the maner of men. For, because our weakenesse doth not reach to his hienesse, that description of him which is taught vs, was meete to be framed lowe to our capacity that we might vnderstande it. And this is the manner how to frame it low for vs, to paint out himselfe not such a one as he is in himselfe, but such a one as he is perceiued of vs. Where as he himselfe is without al mouing of a troubled minde, he yet testifieth that he is angry with sinners. Like as therfore when we heare that God is angry, we ought not to imagine that there is any mouing at all in him, but rather to cōsider that this spech is borowed of our cōmon sense, because God beareth a resemblance of one chafed and angry so oft as he exerciseth iudgement: so ought we to vnderstand nothing else by this word of Repentance but a chāging of deedes, because men by changing of their deedes are wont to declare that they mislike them. Because then euery chāge among men is an amendement of that which misliketh them, & amendement cōmeth of repentance: therefore by the name of repentance is meant that, that God chaungeth in his workes. In the meane time yet neither is his purpose nor his will turned, nor his affection changed, but he foloweth on with one continual course that which he had from eternity foreseene, allowed & decreed, howsoeuer the alteration seeme soden in the eyes of men.

14 Neither doth the holy history shew that Gods decrees were repelled when it sheweth that the destruction was pardoned to the Niniuites which had bin before pronounced, & that the life of Ezechias was prolonged after warning giuen him of death. They that so construe it are deceiued in vnderstanding of thretenings: which although they do simply affirme, yet by ỹ successe it shalbe perceiued that they contayned a secret condition in them. For why did God send Ionas to the Niniuites to tell them aforehande of the ruine of their city? Why did he by say giue Ezechias warning of death? For he might haue brought to nought both him and them without sending them any Ion. 3. 10. Esa. 35. 5

word of their destruction. He meant therfore an other thing, than to make them by foreknowing of their death to see it comming a far of. Euen this he meant: not to haue thē destroyed, but to haue them amēded that they should not be destroyed. Therefore this that Ionas prophecied that Niniue should fall after 40. dayes, was done to this end that it should not fall. That hope of longer life was cut of from Ezechias, was done for this purpose that he might obtaine longer life. Now who doth not see that God meant by such threatninges to awake them to repentaunce, whom he made afrayd to the ende that they might escape the iudgement which they had deserued by theyr sinnes? If that be so agreed, the nature of the things themselues doth lead vs to this, to vnderstand in the simple threatening a secrete emplied condition, which is also confirmed by like examples. The Lord rebuking the king Abimelech for that he had taken away Abrahams wife from him, vseth these wordes. Behold thou shalt die for the woman that thou hast taken, for she hath a husband. But after he had excused himselfe, God sayd thus. Restore the wife to her husband, for he is a Prophete and shall pray for thee that thou maiest liue. If not: know that thou shalt die the death and all that thou hast. You see how in his first sentence he vehemently striketh his minde to bring him to be more hedefully bent to make amends, & in the other doth plainly declare to him his will. Seing the meaning of other places is like: do not gather of these that there was any thing withdrawē from the first purpose of God, by this that he made void the thing which he had before pronoūced. For God doth prepare the way for his eternal ordinaunce, when in giuing warning of the punishmēt he moueth those to repentance whom his wil is to spare, rather than varieth any thing in his will, no not in his word, sauing that he doth not expresse the same thing in sillables which it is yet easie to vnderstād. For that saying of Esay must needes remayne true: The Lord of Hostes hath determined, and who shall be able to vndo it? His hand is stretched out, and who shall turne it away?

Ge. 26.

Esa. 14. 27.

The xviij. Chapter.

That God doth so vse the seruice of vvicked men, and so bowveth their mindes to put his iudgements in execution, that yet still himselfe remayneth pure from all spot.

THere ariseth a hard questiō out of other places, where it is said that God boweth and draweth at his will, Satan himselfe & all the reprobate. For the sense of the flesh scarcely conceiueth how he working by thē, should not gather some spot of their fault,

fault, yea in his common working be free from all fault, & iustly cōdemne his ministers. Vpon this was deuised ỹ distinctiō betwene Doing & Suffering: because many haue thought this dout vnpossible to be dissolued: that both Satan and all the wicked are so vnder the hand & power of God, that he directeth their malice vnto what end it pleaseth him, & vseth their wicked doings to the executing of his iudgementes. And their modesty were peraduenture excusable, whom the shew of absurdity putteth in feare, if it were not so that they do wrōgfully with a lying defense go about to deliuer the iustice of God frō all vnrightfull blame. It semeth to thē vnreasonable, that man should by the will & commaundemēt of God be made blinde, & so byandby be punished for his blindnesse. Therefore they seke to scape by this shift, that this is done by the sufferance, but not by the will of God. But he himselfe plainly pronouncing that he doth it, doth reiect that shift. As for this that mē do nothing but by the secret cōmaundement of God, & do trouble themselues in vaine with deliberating, vnles he do by his secret direction stablish that which he hath before determined, it is proued by innumerable and plaine testimonies. It is certayne that this which we before alleged out of the Psalme, that God doth all things that he will, belongeth to all the doings of men. If God be the certaine appointer of war & peace, as it is there sayd, & that without exception: who dare say that men are caried causelessely w̄ blinde motion while God knoweth not of it, & sitteth still? But in special examples will be more lightsom plainnes. By the first chapter of Iob we know, that Satan doth no lesse appere before God to receiue his cōmaundementes than do the Angels which do willingly obey. In deede it is after a diuers maner & for a diuers end, but yet so that he cā not go about any thinge but with the will of God. Although there seeme afterward to be added a bare sufferāce of him to afflict the holy man: yet because that saying is true: The Lord hath giuen, the Lord hath taken away, as it pleased God so is it come to passe. We gather that God was the author of that triall of Iob, wherof Satan & the wicked theeues were ministers. Satan goeth about to driue the holy man by desperation to madnes. The Sabees cruelly & wickedly do inuade & rob his goods that were none of theirs. Iob knowledgeth that he was by God stripped of all his goods and made poore, because it so pleased God. Therefore whatsoeuer men or Satan himselfe attempt, yet God holdeth the sterne to turne all their trauailes to the executing of his iudgements. It was Gods will to haue the false king Achab deceiued: the deuill offered his seruice thereunto: he was sent with a certayne commaundement, to be a lying spirite in the mouth of all the

Iob.1.2

2.Kings 22.20.

Prophets. If the blinding and madnes of Achab be the iudgement of God, then the deuise of bare Sufferance is vaine. For it were a fond thing to say, that the iudge doth only suffer and not also decree what he will haue done, and commaunde the ministers to put it in executiō. It was the Iewes purpose to destroy Christ, Pilate and the souldiers do follow their raging lust, and yet in a solemne prayer the disciples do confesse, that all the wicked men did nothing else but that which the hand and counsell of God had determined: euen as Peter had before preached, that Christ was by the decreed purpose and foreknowledge of God deliuered to be slayne. As if he should say: that God from whom nothing is hidden from the beginninge did wittingly and willingly appoint that which the Iewes did execute, as in an other place he rehearseth, ỹ God which shewed before by all his Prophets that Christ should suffer, hath so fulfilled it. Absolon defiling his fathers bed with incestuous adultery, committed detestable wickednes. Yet God pronounceth that this was his owne worke. For the wordes are these. Thou hast done it secretly, but I will do it openly, and before the sunne. Hieremy pronounceth that all the cruelty that the Chaldees vsed in Iury, was the worke of God. For which cause Nabucadnezer is called the seruaunt of God. God euery where crieth out that with his hissing, with the sound of his trompet, with his power & cōmaundement the wicked are stirred vp to war, He calleth the Assirian the rod of his wrath, and the axe that he moueth with his hand. The destruction of the holy city and ruine of the Temple he calleth his worke. Dauid not murmuring against God, but acknowledging him for a righteous iudge, yet confesseth that the cursings of Semei proceeded of the commaundement of God. The Lord (sayth he) commaunded him to curse. We often finde in the holy history, that whatsoeuer happeneth it cōmeth of the Lord, as the departing of the ten tribes, the death of the sonnes of Hely, and very many things of like sort. They that be meanly exercised in the Scriptures do see, that for shortnesses sake, I bring forth of many testimonies but a few, by which yet it appeareth plainly enough, that they do trifle & talke fondly, that thrust in a bare Sufferāce in place of the Prouidēce of God, as though God sate in a watch tower wayting for the chaunces of Fortune, & so his iudgements should hang vpon the will of men.

Act 4. 26.
Act. 2. 23.
Act. 3. 18.
2. Sa. 16. 22.
2. Sa. 12. 12.
Hier. 50 25.
Esay. 5. 26.
Esa. 10. 5
Esay 19. 25.
2. Sa. 10 10.
1. Kings 11. 31.
1. Sa. 2. 34.

2 Now as cōcerning secret motions, that which Salomō speaketh of ỹ hart of a king, that it is bowed hither or thither as pleaseth God, extendeth surely to all mankinde, and is as much in effect as if he had sayd: whatsoeuer we conceiue in mindes, is by the secret inspiration of God directed to this end. And truely if he did not work in the mindes

Pro. 21. 1.

of

of men, it were not rightly ſayd, that he taketh away the lip from the true ſpeakers, and wiſdom fro aged men, that he taketh the hart from the Princes of the earth, that they may wander where is no beaten way. And herto belongeth that which we oft read, that men are fearfull ſo far forth as their harts be taken with his feare. So Dauid went out of the campe of Saule and none was ware of it, becauſe the ſlepe of God was come vpon them all. But nothing can be deſired to be more plainly ſpoken, than where he ſo oft pronounceth, that he blindeth the eyes of men, and ſtriketh them with giddineſſe, that he maketh them drunke with the ſpirite of drowſineſſe, caſteth them into madnes, & hardneth their harts. Theſe things alſo many do referre to Sufferance, as if in forſaking the reprobate, he ſuffred them to be blinded by Satan. But that ſolution is to fonde, foraſmuch as the Holy ghoſt in playne wordes expreſſeth, that they are ſtriken with blindneſſe and madneſſe by the iuſt iudgement of God. It is ſayd, that he hardned the hart of Pharao, alſo that he did make dull & ſtrengthen it. Some do with an vnſauory cauillation mocke out theſe phraſes of ſpech, becauſe where in an other place it is ſayd, that Pharao did harden his owne hart, there is his owne will ſet for the cauſe of his hardening. As though theſe things did not very well agree together, although in diuers maners, that man while he is moued in working by God, doth alſo worke himſelfe. And I do turne backe their obiection againſt themſelues. For, if to harden do ſignifie but a bare Sufferance then the very motion of obſtinacy ſhall not be properly in Pharao. Now how weake and fooliſh were it ſo to expounde, as if Pharao did only ſuffer himſelfe to be hardened? Moreouer the Scripture cutteth of all occaſions from ſuch cauillations. For God ſayth, I will holde his hart. So of the inhabitauntes of the land of Canaan Moſes ſayth, that they went forth to battaile, becauſe the Lord had hardened their harts. Which ſame thing is repeted by an other Prophet, ſaying: He turned their harts that they ſhould hate his people. Againe in Eſay he ſayth, that he will ſend the Aſſirians againſt the deceitfull nation, & will commaund them to cary away the ſpoyles, and violently take the pray, not meaning that he will teache wicked and obſtinate men to obey willingly, but that he will bow them to execute his iudgementes as if they did beare his commaundementes grauen in theyr mindes. Wherby appeareth that they were moued by the certain appointment of God. I graunt that God doth oftentimes worke in the reprobate by Satans ſeruice as a meane, but yet ſo that Satan doth his office by Gods mouing, and proceedeth ſo farre as is giuen him. The euill Spirite troubled Saule, but it is ſayde that it was of God,

Ezec.7. 26.
Leu.26. 36.
1.Sa 26
Eccle.7 3.&
Ro.7.21
Exod.8. 15.
Exod.4. 21.
Ioſ.11. 20.
Pſa.105 25.
Eſa.10. 6.
1.Sa.16. 14.

that we may know that the madneſſe of Saule, came of the iuſte vengeance of God. It is alſo ſayd, that the ſame Satã doth blind the mindes of the vnfaithfull: but how ſo, but only becauſe the effectuall working of errour cõmeth from God himſelfe, to make them beleue lyes that refuſe to obey the trueth? After the firſt maner of ſpeaking it is ſayd, If any Prophet ſhall ſpeake lyingly, I God haue deceiued him. According to the other maner of ſpech it is ſayd, that he geueth men into a reprobate minde: & to caſt them into filthy deſires, becauſe he is the chiefe author of his owne iuſt vengeance, & Satan is but only a miniſter therof. But becauſe we muſt entreate of this matter againe in the ſecond booke, where we ſhall diſcourſe of free or bond wil of mã, I thinke I haue already ſhortly ſpoken ſo much as this place required. Let this be the ſumme of all, that foraſmuch as the wil of God is ſaid to be the cauſe of all things, his Prouidence is thought the gouernes in all purpoſes & workes of men, ſo as it ſheweth forth her force not only in the elect, which are gouerned by the holy Spirit, but alſo cõpelleth the reprobate to obedience.

2.Cor. 4.4

Eze. 14. 9.

Rom. 1. 28.

3 Foraſmuch as hitherto I haue recited onely ſuch things as are wrytten in the Scriptures, plainly & not doutfully, let them that feare not wrongfully to ſclander the heauenly oracles, take hede what maner of iudgement they take vpon them. For if by fayned pretending of ignorance they ſeeke a praiſe of modeſty, what can be imagined more proudly done, than that to ſette one ſmall word againſt the authority of God? as I thinke otherwiſe, I like not to haue this touched. But if they openly ſpeake euill, what preuaile they with ſpitting agaynſt the heauen? But this is no new example of waywardneſſe, becauſe there haue bin in all ages wicked & vngodly men, that with raging mouth barked againſt this point of doctrine. But they ſhall feele that thinge in deede to be true, which long ago the holy Ghoſt ſpake by the mouth of Dauid, that God may ouercome when he is iudged. Dauid doth by the way rebuke the madneſſe of men in this ſo vnbridled licentiouſneſſe, that of their owne filthineſſe they do not onely argue againſt God, but alſo take vpon them power to condemne him. In the meane time he ſhortly admoniſheth, that the blaſphemies which they vomite vp againſt the heauen do not reach vnto God, but that he driuing away the cloudes of cauillations doth brightly ſhew forth his righteouſneſſe, and alſo our faith (becauſe being grounded vpon the word of God, it is aboue all the worlde) doth from her hye place contemptuouſly looke downe vppon theſe myſtes. For firſt where they obiect, that if nothing happen but by the will of God, then are there in him two contrary willes, becauſe he decreeth thoſe thinges

Pſ. 51. 6

1.Ioh. 5. 4.

by

by ſecret purpoſe, which he hath openly forbidden by his law, that is eaſily wiped away. But before I aunſwere it, I will ones againe geue the readers warning that this cauillation is throwen out not againſt me, but againſt the holy Ghoſt, which taught the holy man Iob this confeſſion: As it pleaſed God, ſo it came to paſſe. When he was ſpoiled by theues, he acknowledged in the iniurie and hurte that they did him, the iuſt ſcourge of God. What ſaieth the Scripture in other places? The ſonnes of Hely obeyed not their Father, becauſe it was Gods will to kill them. Alſo an other Prophet crieth out, that God which ſitteth in heauen doth what ſo euer he will. And now I haue ſhewed plainly enough that God is the author of all thoſe thinges which theſe iudges woulde haue to happen onely by his idle ſufferance. He teſtifieth that he createth light and darkeneſſe, that he formeth good and euill, that no euill happeneth which he himſelfe hath not made. Let them tell me, I beſech them, whether he do willingly or againſt his will execute his owne iudgementes? But as Moſes teacheth, that he which is ſlaine by the falling of an axe by chaunce, is deliuered by God into the hand of the ſtriker: ſo the whole church ſaieth in Luke, that Herode and Pilate conſpired to do thoſe thinges, whiche the hande and purpoſe of God had decreed. And truly if Chriſt were not crucified with the will of God, whenſe came redemption to vs? And yet the will of God neither doth ſtriue with it ſelfe, nor is chaunged, nor faineth that he willeth not the thing that he will: but where it is but one and ſimple in him, it ſemeth to vs manyfolde, becauſe according to the weakeneſſe of our wit we conceiue not how God in diuers maner willeth and willeth not one ſelfe thing. Paule, after that he hath ſaid, that the calling of the Gētiles is a hiddē miſterie, within a litle after ſaieth further, that in it was manifeſtly ſhewed the manyfolde wiſedom of God: becauſe for the dullneſſe of our witte the wiſedom of God ſeemeth to vs manyfolde, or (as the olde interpretour hath tranſlated it) of many faſhions: ſhall we therefore dreame that there is any varietie in God himſelfe, as though he either chaungeth his purpoſe, or diſſenteth from himſelfe? Rather when we conceiue not how God will haue the thing to be done, which he forbiddeth to do, let vs call to minde our owne weakeneſſe, and therwithall conſider that the light wherin he dwelleth, is not without cauſe called Inacceſſible, bycauſe it is couered with darkeneſſe. Therfore all godly and ſobre men will eaſily agree to this ſentence of Auguſtine, that ſometime mā with good will willeth that which God willeth not. As if a good ſonne willeth to haue his father to liue, whom God will haue to die. Againe, it may come to paſſe, that man may will the ſame

Iob 1. 21.
1. Sam. 2. 25.
Pſ. 115. 3.
Eſa. 45. 7.
Amos 3 6.
Deu. 19. 5.
Act. 4. 28.
Ephe. 3. 10.
1. Tim. 6 16.
Enchirid. ad Lauren. cap. 101

thing with an euill will, which God willeth with a good will. As if an euill sonne willeth to haue his father to die, and God also willeth the same. Now the first of these two sonnes willeth that which God willeth not, & the other sonne willeth that which God also willeth, and yet the naturalnesse of the first sonne doth better agree with the will of God, although he willeth a contrary thing, than the vnnaturalnesse of the other sonne that willeth the same thing. So great a difference is there what to will doth belong to man, and what to God, & to what ende the will of euery one is to be applied, to haue it either allowed or disalowed. For those thinges which God willeth well he bringeth to passe by the euill willes of euill men. But a littel before he had said, that the Angels apostataes in their falling away, and all the reprobate, in as much as concerneth them selues, did that which God woulde not, but in respect of the omnipotencie of God, they coulde by no meanes so do, because while they did against the will of God, the will of God was done vpon them. Whervpon he crieth out: Great are the workes of God, and ought to be sought out of all them that loue them: that in meruailous maner the same thing is not done without his will which is also done against his wil, because it coulde not be done if he did not suffre it: and yet he doth it not against his will, but willingly: and he being good, would not suffer a thing to be done euill, vnlesse for that he is omnipotent, he coulde of euill make good.

Ps. 111. 2.

4 In the same maner is assoiled or rather vanisheth away the other obiection: that if God do not onely vse the seruice of wicked men, but also gouerneth their counsels and affections, he is the author of all wicked doinges, and therfore men are vnworthily condemned, if they execute that which God hath decreed, because they obey his will: for it is done amisse to confound his will and commaundement together, which it appeareth by innumerable examples to differ farre asunder. For though when Absalon abused his fathers wiues, it was Gods will to punish Dauids adulterie with that dishonor: yet did he not therefore commaunde the wicked sonne to committe inceste, vnlesse perhap you meane it in respect of Dauid, as he speaketh of the railinges of Semei. For when he confesseth that Semei raileth at him by the commaundement of God, he doth not therin commende his obedience, as if that froward dogge did obey the commaũdement of God, but acknowledging his tongue to be the scourge of God, he paciently suffreth to be corrected. And this is to be holden in minde, that when God performeth by the wicked that thing which he decreed by his secret iudgemẽt, they are not to be excused, as though they did obey his commaundement, which in dede of their owne euill lust they do pur-

2. Sam. 16. 22.

purposely breake. Now how that thing is of God, and is ruled by his secret Prouidence, which men do wickedly, the election of king Iarobeam is a plaine example, in which the rashenesse and madnesse of the people is seuerly condemned, for that they peruerted the order apointed by God, and falsely feil from the house of Dauid, and yet we know it was his will that he shoulde be annointed. Whervpon in the very wordes of Osee there appereth a certaine shew of repugnácie, that where God complayned that that kingdome was erected without his knowledge, and against his will, in an other place he saith, that he gaue the kingdome to Iarobeam in his rage. How shall these sayinges agree? that Iarobeam reigned not by God, and that he was made king by the same God? Euen thus, because neither coulde the people fall from the house of Dauid, but that they must shake of the yoke which God had layed vpon them: neither yet had God his libertie taken away, but that he might so punish the vnthankefulnesse of Salomon. We see therfore how God in not willing false breach of allegeance, yet to an other end iustly willeth a falling away from their prince, whervpon Iarobeam beside all hope was by holy annointing driuen to be king. After this maner doth the holy historie say, that there was an ennemie raised vp to spoile Salomons sonne of part of his kingdome. Let the readers diligently wey both these thinges, because it had pleased God to haue the people gouerned vnder the hand of one king. Therefore when it was diuided in two partes it was done against his will. And yet the diuision tooke beginning of his will. For surely, where as the Prophet both by wordes and ceremonie of anointing did moue Iarobeam when he thought of no such thing, to hope of the kingdome, this was not done without the knowledge or against the will of God, which commaunded it so to be done: and yet is the rebellion of the people iustly condemned, for that as it were against the will of God, they fell from the posteritie of Dauid. In this maner it is also afterward further said, that where Rehabeam proudely despised the requeste of the people, this was done by God to confirme the word which he had spoken by the hand of Ahiha, his seruant. Lo how against Gods will the sacred vnitie is torne in sunder, and yet with the will of the same God tenne tribes do forsake Salomons sonne. Let vs adde an other like example. Where the people consenting, yea laying their handes vnto it, the sonnes of Ahab were slaine, & all his offspring rooted out. Iehu said in deede truely, that nothing of the wordes of God were fallen to the grounde, but that he had done all that he had spoken by the hande of his seruant Elias. And yet not vniustly he rebuketh the citezens of Samaria, for that they had put their handes vn-

1.Kings 12.20.

Osee 8. 4.

Osee 13 11.

1.Kings 11.23.

2.Kings 10.7.

to it. Are ye righteous, ſaith he, If I haue conſpired againſt my lord, who hath killed all theſe? I haue before (as I thinke) already declared plainly, how in one ſelfe worke both the faulte of man doth bewray it ſelfe, and alſo the righteouſneſſe of God glorioufly apeareth. And for modeſt wittes this aunſwere of Auguſtine ſhall alway ſuffiſe: where as the father deliuered the ſonne, & Chriſt deliuered his body, & Iudas deliuered the Lord: why in this deliuering is God righteous, and man faultie? becauſe in the ſame one thing which they did, the cauſe was not one, for which they did it. If any be more combered with this that we now ſaie, that there is no conſent of God with man, where man by the righteous mouing of God doth that which is not lawfull, let them remember that which Auguſtine ſaith in an other place: Who ſhall not tremble at theſe iudgementes, where God worketh euen in the hartes of euill men what ſo euer he will, and yet rendreth to them according to their deſeruinges? And truely in the falſehoode of Iudas, it ſhall be no more lawfull to laie the blame of the wicked deede to God, becauſe he himſelfe willed him to be deliuered, and did deliuer him to death, then it ſhalbe to geue away the praiſe of our redemption to Iudas. Therfore the ſame writer doth in an other place truely tel vs, that in this examinatiõ God doth not enquire what men might haue done, or what they haue done, but what their will was to do, that purpoſe and will may come into the accompt. They that thinke this harde, let them a litle while conſider, how tolerable their owne waywardeneſſe is, while they refuſe a thing witneſſed by plaine teſtimonies of Scripture, becauſe it excedeth their capacitie, and do finde faulte that theſe thinges are vttered, which God, vnleſſe he had knowen them profitable to be knowen, woulde neuer haue commaunded to be taught by his Prophetes and Apoſtles. For our being wiſe ought to be no more but to embrace with meke willingneſſe to learne, and that without exception whatſoeuer is taught in the holy Scriptures. As for them that do more frowardly outrage in prating againſt it, ſith it is euident that they babble againſt God, they are not worthy of a longer confutation.

Epiſto. 48. ad Vincen.

De gratia & liberoarbitrio ad Valent. ca. 20.

The ende of the firſt booke.

THE

THE SECOND BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, WHICH intreateth of the knowledge of God the Redemer in Christ, which knowledge was first opened to the Fathers in the time of the Lawe, and then to vs in the Gospell.

The first Chapter.

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

NOT without cause hath the Knowledge of himselfe bin in the olde prouerbe so much commended to man. For if it be thought a shame to be ignorant of all thinges that pertaine to the course of mans life, then much more shameful is the Not knowing of our selues, whereby it commeth to passe, that in taking coũsell of any thing necessary, we be miserably daseled, yea altogether blinded. But how much more profitable this lesson is, so much more diligently must we take heede, that we do not disordrely vse it, as we see some of the Philosophers haue done. For they in exhorting man to know him selfe, do withall appoint this to be the ende, why he shoulde know him selfe, that he shoulde not be ignorant of his owne dignitie and excellencie: and nothing els do they will him to beholde in himselfe, but that wherby he may swell with vaine confidence, and be puffed vp with pride. But the knowledge of our selues, first standeth in this pointe, that considering what was geuen vs in creation, and how bountifully God continueth his gracious fauour toward vs, we may know how great had bin the excellencie of our nature, if it had cõtinued vncorrupted: and we may withall thinke vpon this, that there is nothing in vs of our owne, but that we haue as gotten by borrowing all that God hath bestowed vpõ vs, that we may alwaies hang vpon him. Then, that we call to minde our miserable estate after the fall of Adam, the feeling wherof may throw downe all glorying and trust of our selues, ouerwhelme vs with shame and truely humble vs. For as God at the beginning fashioned vs like his owne image, to the ende to raise vp our mindes both to the Gen. 17

ſtudy of vertue and to the meditation of eternall life, ſo leaſt the ſo great nobleneſſe of our kinde, which maketh vs different from brute beaſtes, ſhoulde be drowned with our ſlothfulneſſe, it is good for vs to know, that we are therfore endued with reaſon and vnderſtanding, that in keping a holy and honeſt life, we ſhoulde procede on forward to the appointed ende of bleſſed immortalitie. But the firſt dignitie can not come in our minde, but byandby on the otherſide the heauy ſight of our filthineſſe and ſhame doth thruſt it ſelfe in preſence, ſince we in the perſon of the firſt man are fallen from our firſt eſtate, where vpon groweth the hatred and lothing of our ſelues, and true humilitie, & there is kindeled a new deſire to ſeeke for God, in whom euery of vs may recouer thoſe good thinges, wherof we are founde altogither voide and emptie.

2 This thing ſurely the truth of God appointeth to be ſought in examining of our ſelues, I meane, it requireth ſuch a knowledge as may both call vs away from all confidence of our owne power, and making vs deſtitute of all matter to glory vpon, may bring vs to ſubmiſſion. Which rule it behoueth vs to keepe, if we will attaine to the true marke both of right knowledge and welldoing. Neither yet am I ignorant how much more pleaſant is that other opinion that allureth vs rather to conſider our good thinges, than to looke vpon our miſerable nedyneſſe and diſhonor, which ought to ouerwhelme vs with ſhame. For there is nothing that mans nature more coueteth, than to be ſtroked with flatterie: and therefore when he heareth the giftes that are in him to be magnyfied, he leaneth to that ſide with ouermuch lightneſſe of belefe: wherby it is ſo much leſſe to be marueilled, that herein the greateſt parte of men haue perniciouſly erred. For ſith there is naturally planted in all mortal men a more than blinde loue of them ſelues, they do moſt willingly perſwade them ſelues, that there is nothing in them that they ought worthyly to hate. So without any maintenance of other, this moſt vaine opinion doth ech where get credit, that man is aboundantly ſufficient of him ſelfe to make him ſelfe liue well and bleſſedly. But if there be any that are content to thinke more modeſtly, howe ſoeuer they graunt ſomewhat to God, leaſt they ſhoulde ſeeme arrogantly to take all to them ſelues, yet they ſo parte it, that the principall matter of glory and confidence alway remaineth with them ſelues. Now if there come talke, that with her allurementes tickeleth the pride that already of it ſelfe itcheth within the bones, there is nothing that may more delite them. Therefore as any hath with his extolling moſt fauourably aduaunced the excellencie of mans nature, ſo hath he bin accepted with the well

well lyking reioicement in manner of all ages. But what soeuer such commendacion there be of mans excellencie that teacheth man to reste in him selfe, it doth nothing but delite with that her sweetenesse, and in dede so deceiueth, that it bringeth to most wretched destruction all them that assent vnto it. For to what purpose auaileth it for vs, standing vpon all vaine confidence to deuise, apoint, attempt and go about those thinges that we thinke to be for our behoofe, and in our first beginning of enterprise to be forsakē and destitute of sounde vnderstanding and true strength, and yet to go on boldely till we fall downe into destruction? But it can not otherwise happen to them that haue affiaunce that they can do any thing by their owne power. Therfore if any man geue heede to such teachers that holde vs in considering onely our owne good thinges, he shall not profite in learning to know him selfe, but shall be carried violently away into the worst kinde of ignoraunce.

3. Therfore, where as in this point the trueth of God doth agree with the common naturall meaning of all men, that the second part of wisedome consisteth in the knowledge of our selues, yet in the very manner of knowing there is muche disagreement. For by the iudgement of the flesh, a man thinketh that he hath then well searched himselfe, when trusting vpon his owne vnderstanding and integritie, he taketh boldenesse, and encourageth him selfe to doing the dueties of vertue and bidding battell to vices, trauaileth with all his studie to bende himselfe to that which is comly and honest. But he that loketh vpon and trieth himselfe by the rule of Gods iudgement, findeth nothing that may raise vp his minde to good affiance: and the more inwardely that he hath examined him selfe, the more he is discouraged, till being altogether spoiled of all confidence, he leaueth to himselfe nothing towarde the well ordering of his life. And yet woulde not God haue vs to forgette the first noblenesse that he gaue to our father Adam, which ought of good right to awake vs to the studie of righteousnesse and goodnesse. For we can not consider either our owne first estate, or to what ende we are created, but we shalbe pricked forwarde to studie vpon immortalitie, and to desire the kingedome of God. But that consideration is so farre from putting vs in courage, that rather discouraging vs, it throweth vs doune to humblenesse. For what is that first estate of ours? euen that from whence we are fallen. What is that ende of our creation? euen the same from which we are altogether turned away: so that lothing our owne miserable estate, we may grone for sorrowe, and in groning may also sigh for the losse of that dignitie. But now when we

ſay that man ought to beholde nothing in himſelfe that may make him of bolde courage, we meane that there is nothing in him vpon affiance wherof he ought to be proude. Wherfore, if any liſt to heare what knowledge man ought to haue of himſelfe, let vs thus diuide it, that firſt he conſider to what ende he is created, & endued with giftes that are not to be deſpiſed, by which thought he may be ſtyrred vp to the meditatiõ of the hearing of God and of the life to come. Then let him weye his owne ſtrength, or rather needy want of ſtrength, by perceiuing whereof he may lie in extreme confuſion, as one vtterly brought to naught. The firſt of theſe conſiderations tendeth to this ende, that he may know what is his duetie: and the other, how much he is able to do towarde the perfourming of it. We will entreate of them both, as the order of teaching ſhall require.

4 But bicauſe it muſt nedes be that it was not a light negligence, but a deteſtable wicked acte which God ſo ſeuerely puniſhed, we muſt conſider the very fourme of the ſame in the fall of Adam, that kindeled the horrible vengeaunce of God vpon all mankinde. It is a childiſh opinion that hath commonly bin receiued, concerning the intemperatice of glottonie, as though the ſumme and head of all vertues conſiſted in the forbearing of one only frute, when there flowed on euery ſide ſtore of all ſortes of deinties that were to be deſired, and when in that bleſſed frutefulneſſe of the earth, there was not onely plenty, but alſo varietie to make fare for pleaſure. Therefore we muſt looke further, bicauſe the forbidding him from the tree of the knowledge of good and euill, was the triall of obedience, that Adam in obeying might proue that he was willingly ſubiect to the gouernemẽt of God. And the name of the tree it ſelfe ſheweth, that that commaundement was geuen for none other ende, than for this that he contented with his owne eſtate, ſhoulde not with wicked luſt aduaunce himſelfe higher. But the promiſe whereby he was bidden to hope for eternall life, ſo long as he did not eate of the tree of life, and againe the horrible threatening of death ſo ſone as he ſhoulde taſte of the tree of knowledge of good and euill, ſerued to proue and exerciſe his faith. Herof it is not harde to gather, by what meanes Adam prouoked the wrath of God againſt him ſelfe. Auguſtine in deede ſaieth not amiſſe, when he ſaieth, that pride was the beginning of all euils. For if ambitiõ had not lifted vp man higher than was lawfull and than was permitted him, he might haue continued in his eſtate: but we muſt fetch a more full definition from the maner of the tentation that Moſes deſcribeth. For ſith the woman was with the deceit of the Serpent lead away by infidelitie, now it appeareth that diſobedience was the beginning

ginning of the fall. Which thing Paule confirmeth, teaching that all men were loste by one mans disobedience. But it is withall to be noted, that the first man fell from the subiection of God, for that he not onely was taken with the entisementes of Satan, but also despising the trueth, did turne out of the waie to lying. And surely Gods worde being ones despised, all reuerence of God is shaken of. Bicause his maiestie doth no other waies abide in honor among vs, nor the worship of him remaine inuiolate, but while we hang vpon his mouth. Therfore infidelitie was the roote of that falling away. But therupon arose ambition and pride, to which was adioyned vnthankefulnesse, for that Adam in coueting more than was graunted, did vnreuerently despise the so great liberalitie of God wherwith he was enriched. And this was a mõstruous wickednesse, that the sonne of the earth thought it a small thing that he was made after the likenesse of God, vnlesse he might also be made egall with God. If Apostasie be a filthy and detestable offence, wherby man withdraweth him selfe from the allegeaunce of his creatour, yea outrageously shaketh of his yoke: then it is but vaine to extenuate the Sinne of Adam. Albeit it was no simple Apostasie, but ioyned with shamefull reproches against God, while they assented to the sclaunders of Satan, wherin he accused God of lying, enuie, and niggardly grudging. Finally, infidelitie opened the gate to ambition, ambition was the mother of obstinate rebellion, to make men cast away the feare of God, and throw themselues whether their lust caried them. Therfore Bernard doth rightly teach that the gate of saluation is opened vnto vs, when at this day we receiue the Gospell by our eares: euen as by the same windowes, when they stode open to Satan, death was let in. For Adam woulde neuer haue bin so bolde, as to do against the commaundement of God, but for this that he did not beleue his worde. Truely this was the best bridle for the right keping of all affections in good order, to thinke that ther is nothing better than to kepe righteousnesse in obeying the commaundementes of God, and then that the chiefe ende of happy life is to be beloued of him. He therfore being carried away with the blasphemies of the Deuill, did (asmuch as in him lay) extinguish the whole glory of God.

Rom. 19.

5 As the spirituall life of Adam was, to abide ioyned and bounde to his creatour, so his alienation from him was the death of his soule. Neither is it maruell if he by his falling away, destroyed all his owne posteritie, which peruerted the whole order of nature in heauen and in earth. All the creatures do grone, saith Paule, being made subiect to corruption against their w.[illegible]. If one should aske the cause: no doubt

Rom. [illegible]

it is for that they beare parte of that punishment that man deserued, for whose vse they were created. Sith thē the curse that goth throughout all the coastes of the worlde proceded from his fault both vpward and downewarde, it is nothing against reason, if it spread abrode into all his issue. Therfore after that the heauenly image in him was defaced, he did not alone suffer this punishment, that in place of wisdom, strength, holynesse, truth, and iustice (with which ornamentes he had bin clothed) there came in the most horrible pestilences, blindnesse, weakenesse, filthinesse, falsehode, and iniustice, but also he entangled and drowned his whole offspring in the same miseries. This is the corruption that commeth by inheritaunce, which the olde writers called original sinne, meaning by this worde sinne, the corruption of nature, which before was good and pure. About which matter they haue had much contention, bycause there is nothing farther of from common reason, than all men to be made giltie of one mans fault, and so the sinne to become common. Which semeth to haue bin the cause why the oldest Doctors of the Church did but darkely touch this point, or at least did not set it out so plainly as was conuenient. And yet that fearefulnesse could not bring to passe, but that Pelagius arose, whose prophane inuention was that Adam sinned onely to his owne losse, and hurted not his posteritie. So through this sutteltie, Satan went about by hiding the disease, to make it incurable. But when it was proued by manifest testimonie of Scripture, that sinne passed from the first man into all his posteritie, he brought this cauillation, that it passed by imitation, but not by propagation. Therefore good men trauelled in this point, and aboue all other Augustine, to shew that we are corrupted not by forrein wickednesse, but that we bring with vs from the wombe of our mother a viciousnesse planted in our begetting, which to deny was to great shamelesnesse. But the rashnesse of the Pelagians and Celestians will not seeme maruelous to him, which by the writinges of the holy man shal perceaue, how shamelesse beastes they were in all other thinges. Surely it is not doutefully spoken that Dauid confesseth that he was begotten in iniquities, and by his mother conceaued in sinne. He doth not there accuse the sinnes of his father or mother, but the better to set forth the goodnesse of God towarde him, he beginneth the confession of his owne wickednesse at his very begetting. Forasmuch as it is euidēt that that was not peculiar to Dauid alone, it followeth that the common estate of all mankinde is noted vnder his example. All we therfore that descend of vncleane sede, are borne infected which the contagion of sinne, yea before that we see the light of this life, we be in the sight of God filthy and spotted.

Psa. 51. 7.

Ioh. 14. 4.

For

For who coulde geue cleane of the vncleannesse? not one: as it is in the booke of Iob.

6 We heare that the vncleannesse of the parentes so passeth into the children, that all without any exception at their beginning are defiled. But of this defiling we shall not finde the beginning, vnlesse we go vp to the first parent of all vs, to the well head. Thus it is therfore, that Adam was not only the progenitor, but also the roote of mans nature, and therefore in his corruption was all mankinde worthely corrupted: which the Apostle maketh plaine by comparing of him and Christ. As (saith he) by one man sinne entred into the whole world, and death by sinne, and so death went ouer all men, forasmuch as all haue sinned: so by the grace of Christ, righteousnesse and life is restored vnto vs. What will the Pelagians here prate? that Adams sinne was spread abroad by imitation? Then haue we no other profit by the righteousnesse of Christ, but that he is an example set before vs to follow? Who can abide such robberie of Gods honor? If it be out of question that Christes righteousnesse is ours by communication, and therby life: it followeth also, that they both were so lost in Adam, as they be recouered in Christ: and that sinne and death so crept in by Adam, as they are abolished by Christ. The wordes are plaine, that many are made righteous by the obediēce of Christ, as by the disobedience of Adam they were made sinners: and that therfore betwene them two is this relation, that Adam wrapping vs in his destruction, destroied vs with him, & Christ with his grace restored vs to saluation. In so cleare light of truth, I thinke we nede not a longer or more laborous proofe. So also in the first Epistle to the Corinthians, when he goeth about to stablish the godly in the trust of the resurrectiō, he sheweth that the life is couered in Christ that was lost in Adam, he that pronounceth, that we all are dead in Adam, doth also therwithall plainly testifie, that we were infected with the filth of sinne. For damnation coulde not reach vnto thē that were touched with no giltinesse of iniquitie. But it can be no way plainlyer vnderstāded what he meaneth, than by relation of the other member of the sentence, where he teacheth that hope of life is restored in Christ. But it is well enough knowen that the same is done no other way, than whē by maruellous maner of cōmunicating, Christ poureth into vs the force of his righteousnesse. As it is written in an other place, that the spirite is life vnto vs, for righteousnesse sake. Therfore we may not otherwise expounde that which is said that we are dead in Adam, but thus, that he in sinning did not onely purchase mischeefe and ruine to himselfe, but also threw downe our nature headlong into like destruction. And that not

Rom. 5. 12.

1. Cor. 15. 22.

Rom. 8. 10.

onely to the corruption of himselfe, which pertaineth nothing to vs, but because he infected all his sede with the same corruption wherinto he was fallen. For otherwise the saying of Paule coulde not stand true, that all are by nature the sonns of wrath, if they were not already accursed in the wombe. And it is easily gathered, that nature is there meant not such as it were create by God, but such as it was corrupted in Adam. For it were not cōuenient, that God should be made the author of Death. Adam therfore so corrupted him selfe, that the infectiō passed from him into all his offspring. And the heauenly iudge himselfe Christ, doth also plainly enough pronoūce, that all are borne euill and corrupted, where he teacheth, that what soeuer is borne of flesh, is flesh, and that therefore the gate of life is closed against all men, vntill they be begotten againe.

Ephe. 2. 3.

Ioh. 3. 6

7 Neither for the vnderstanding thereof is any curiouse disputation nedefull, which not a litle combred the olde writers, whether the soule of the sonne do procede by deriuation from the soule of the father, bycause in it the infection principally resteth. We must be content with this, that such giftes as it pleased the Lord to haue bestowed vpon the nature of man, he left them with Adam, and therefore when Adam lost them after he had receiued them, he lost them not onely from himselfe, but also from vs all. Who shall be carefull of a conueyance from soule to soule, when he shall heare that Adam receiued these ornamentes which he lost, no lesse for vs than for himselfe? that they were not geuen to one man alone, but assigned to the whole nature of man? Therefore it is not against reason, if he being spoiled, nature be left naked and poore: if he being infected with Sinne, the infection crepeth into nature. Therfore from a rotten roote arose vp rotten branches, which sent their rottennesse into the other twigges that sprong out of them. For so were the children corrupted in the father, that they also were infectiue to their children: that is to say, so was the beginning of corruption in Adam, that by continuall flowyng from one to an other, it is conueyed from the auncesters into the posteritie. For the infection hath not her cause in the substaūce of the flesh or of the soule, but bycause it was so ordeyned of God, that suche giftes as he had geuen to the first man, man shoulde both haue them, and lose them as well for him selfe as for his. As for this that the Pelagians do cauill, that it is not likely that the children do take corruption from godly parentes, sith they ought rather to be sanctified by their cleannesse, that is easely confuted. For they descende not of their spirituall regeneration, but of their carnall generation.* Therefore, as Augustine sayeth, whether the vnbeleuer be con-

Cōtra Pelag. & Cest.

condemned as giltie, and the beleuer quitte as innocent, they both do beget not innocentes, but giltie, bycause they beget of the corrupted nature. Now where as they do in manner partake of the parentes holinesse, that is the speciall blessing of the people of God, which proueth not but that the first and vniuersall curse of mankinde went before. For of nature is giltinesse, and sanctification is of supernaturall grace.

8 And to the ende that these thinges be not spoken of a thing vncertaine and vnknowen, lette vs define Originall sinne. But yet I meane not to examine all the definitions that are made by writers, but I will bring forth one onely, which I thinke to be most agreable with trueth. Originall sinne therefore semeth to be the inheritably descending peruersnesse and corruption of our nature, poured abroade into all the partes of the soule, which first maketh vs giltie of the wrath of God, and then also bringeth forth these workes in vs, which the Scripture calleth the workes of the flesh: and that is it properly that Paule oftentimes calleth Sinne. And these workes that arise out of it, as are adulteries, fornications, theftes, hatreds, murthers, banketinges, after the same manner he calleth the fruites of sinne, albeit they are likewise called sinnes both commonly in the Scripture, and also by the same Paule him selfe. Therefore these two thinges are distinctly to be noted: that is, that being so in all partes of our nature corrupted and peruerted, we are now euen for suche corruption onely holden worthily damned and conuicted before God, to whom is nothing acceptable but righteousnesse, innocencie and purenesse. And yet is not that bonde in respect of an others faulte. For where it is said, that by the sinne of Adam we are made subiect to the iudgement of God, it is not so to be taken, as if we innocent and vndeseruing did beare the blame of his faulte. But bycause by his offending we are all clothed with the curse, therefore it is said that he hath bounde vs. Neuertheless, from him not the punishement onely came vpon vs, but also the infection distilled from him, abideth in vs, to the which the punishment is iustly due. Wherefore howe so euer Augustine doeth oftentimes call it an others sinne, (to shewe the more plainely, that it is conueyed into vs by propagation) yet doeth he also affirme withall that it is propre to euery one. And the Apostle him selfe expressely witnesseth, that therefore death came vpon all menne, bycause all men haue sinned, and are wrapped in Originall sinne, and defiled with the spottes thereof. And therefore the very infantes themselues, while they bring with them their owne damnation from their mothers wombe, are bounde,

Gal. 5. 19.

Rom. 5. 12.

not by an others, but by their owne faulte. For though they haue not as yet brought forth the fruites of their owne iniquitie, yet they haue the ſeede thereof encloſed within them: yea their whole nature is a certaine ſeede of Sinne: therefore it can not be but hatefull and abhominable to God. Wherevpon followeth, that it is proprely accompted ſinne before God: for there coulde be no giltineſſe without ſinne. The other point is, that this peruerſeneſſe neuer ceſſeth in vs, but continually bringeth forth newe frutes, euen the ſame workes of the fleſhe that we haue before deſcribed: like as a burning fornace bloweth out flame and ſparcles, or as a ſpring doeth without ceaſſing caſt out water. Therefore they which haue defined Originall ſinne, to be a lacking of Originall righteouſneſſe which ought to haue bin in vs, although in deede they comprehende all that is in the thing it ſelfe: yet they haue not fully enough expreſſed the force and efficacie thereof. For our nature is not onely bare and emptie of goodneſſe, but alſo is ſo plenteous and frutefull of all euilles, that it can not be idle. They that haue ſaide, that it is a concupiſcence, haue vſed a worde not very farre from the matter, if this were added, which is not graunted by the moſt parte, that what ſo euer is in man, euen from the vnderſtanding to the will, from the ſoule to the fleſh, is corrupted and ſtuffed ful with this concupiſcence: or, to ende it ſhortlier, that whole man is of him ſelfe nothinge els but concupiſcence.

9 Wherfore, I haue ſaide that all the partes of the ſoule are poſſeſſed of ſinne, ſith Adam fell awaye from the fountaine of righteouſneſſe. For not onely the inferiour appetite allured him, but wicked impietie poſſeſſed the very caſtle of his minde, and pride pearced to the innermoſt parte of his hearte. So that it is a fonde and fooliſh thing, to reſtraine the corruption that proceded from thence, onely to the ſenſuall motions as they call them, or to call it a certaine nouriture, that allureth, ſtirreth and draweth to ſinne onely that parte, which among them is called Senſualitie. Wherein Peter Lombarde hath diſcloſed his groſſe ignoraunce, which ſeeking and ſearching for the place of it, ſaith that it is in the fleſh, as Paule witneſſeth, not proprely in dede, but bycauſe it more appeareth in the fleſh, as though Paule did meane onely a parte of the ſoule, and not the whole nature which is in compariſon ſet againſt ſupernaturall grace. And Paule there taketh away all doubte: teaching that corruption reſteth not in one parte alone, but that nothing is pure and cleane from the deadly infection thereof. For entreating of corrupted nature, he doth not onely condemne the inordinate motions of appetites that appeare,

but

but ſpecially trauaileth to proue that the vnderſtanding minde is ſubiecte to blindeneſſe, and the hearte to peruerſneſſe. And the ſame third chapter to the Romaines is nothing els but a deſcription of originall ſinne. That appeareth more plainely by the renewing. For the ſpirite which is compared with the olde man and the fleſh, doth not onely ſignifie the grace whereby the inferiour or ſenſuall parte of the ſoule is amended, but alſo conteineth a full reformation of all the partes. And therefore Paule doth commaund, not onely that our groſſe appetites be brought to naught, but alſo that we our ſelues be renewed in the ſpirite of our minde, as likewiſe in an other place he biddeth vs to be tranſformed in newneſſe of minde. Wherupon followeth, that the ſame parte, wherein moſt of all ſhineth the excellence and nobleneſſe of the ſoule, is not onely wounded, but alſo ſo corrupted, that it needeth not onely to be healed, but in manner to put on a newe nature. How farre ſinne poſſeſſeth both the vnderſtanding minde and the hearte, we will ſee hereafter. Here I onely purpoſed ſhortely to touch that the whole man from the heade to the foote is ſo ouerwhelmed as with an ouerflowing of water, that no parte of him is free from ſinne, and that therefore what ſoeuer procedeth from him is accompted for ſinne, as Paule ſaith, that all the affections of the fleſh or thoughtes, are enmities againſt God, and therefore death.

Ephe. 4. 27.

Rom. 12. 2.

Rom. 8. 7.

10 Now let them go, that preſume to make God author of their ſinnes, bycauſe we ſay that menne are naturally ſinnefull. They do wrongfully ſeeke the worke of God in their owne filthyneſſe, which they ought rather to haue ſought in the nature of Adam, while it was yet ſounde and vncorrupted. Therefore our deſtruction commeth of the faulte of our owne fleſh and not of God, for aſmuch as we periſhed by no other meane but by this, that we degendred from our firſt eſtate. But yet let not any man here murmure and ſay, that God might haue better foreſeen for our ſaluation, if he had prouided that Adam ſhoulde not haue fallen. For this obiection both is to be abhorred of all godly mindes, for the to much preſumptuous curioſitie of it, and alſo perteineth to the ſecret of predeſtination which ſhall after be entreated of in place conuenient. Wherefore let vs remembre that our fall is to be imputed to the corruption of nature, that we accuſe not God himſelfe the author of nature. True in dede it is, that the ſame deadely wounde ſticketh faſt in nature: but it is muche materiall to knowe, whether it came into nature from ells where, or from the beginning hath reſted in it. But it is euident that the wounde was geuen by ſinne. Therefore there is no cauſe why

we shoulde complaine but of our selues: which thing the Scripture
Eccl. 7. hathe diligently noted. For Ecclesiastes saieth: This haue I founde,
that God hath made manne righteous, but they haue sought many
inuentions. It appeareth that the destruction of man is to be imputed onely to him selfe, for asmuche as hauing gotten vprightnesse by the goodnesse of God, he by his owne madnesse is fallen into vanitie.

11 We saie therfore, that man is corrupted with faultinesse naturall, but such as proceded not from nature. We denie that it proceded from nature, to make appeare that it is rather a qualitie come from some other thing, whiche is happened to man, than a substantiall propertie that hathe bin putte into him from the beginning. Yet we call it Naturall, that no man shoulde thinke that euery man getteth it by euill custome, wheras it holdeth all men bounde by inheritablie descending right. And this we do not of our owne heads
Eph. 2. 3 without authoritie. For, for the same cause the Apostle teacheth, that we are all by nature the children of wrath. How coulde God, whome all his meanest workes do please, be wrathefull against the noblest of all his creatures? But he is rather wrathefull against the corruption of his worke, than against his worke it selfe. Therefore if, for that mans nature is corrupted, manne is not vnfitly saide to be by nature abhominable to God, it shalbe also not vnaptely called naturally peruerse and corrupted. As Augustine feareth not in respect of nature corrupted, to call the sinnes natural, which do necessaryly reigne in our flesh where the grace of God is absente. So vanysheth away the folish tryfeling deuise of the Maniches, which whē they imagined an euillnesse hauing substaunce in man, presumed to forge for him a new creator, least they should seeme to assigne to the righteous God the cause and beginning of euill.

The ij. Chapter.

That man is nowe spoiled of the Freedome of wvill, and made subiect to miserable bondage.

SITH we haue seen, that the dominion of sinne, sins the time that it helde the first man bounde vnto it, doth not onely reigne in all mankinde, but also wholy possesseth euery soule: now must we more nerely examine, sins we are brought into that bondage, whether we be spoyled of all Freedome or no: And if yet there remaine any parcell, how farre the force therof procedeth.

But

But to the ende that the trueth of this queſtion may more eaſily appeare vnto vs, I will by the way ſet vp a marke, where vnto the whole ſumme may be directed. And this ſhalbe the beſt way to auoid errour, if the daungers be conſidered that are like to fall on both ſides. For when man is put from all vprightneſſe, byandby he therby taketh occaſion of ſlouthfulneſſe: and becauſe it is ſayd, that by himſelfe he can do nothing to the ſtudy of righteouſneſſe, forthwith he negleſteth it wholly, as if it pertayned nothing vnto him. Againe, he can preſume to take nothing vpon himſelfe, be it neuer ſo litle, but that both Gods honor ſhalbe therby taken frō him, & man himſelfe be ouerthrowen with raſh confidence. Therefore to the end we ſtrike not vpon theſe rocks, this courſe is to be kept, that man being enformed that there remaineth in him no goodnes, and being on euery ſide compaſſed about with moſt miſerable neceſſity, may yet be taught to aſpire to the goodnes whereof he is voyd, and to the liberty wherof he is depriued, and may be more ſharply ſtirred vp from ſlouthfulnes, than if it were fayned that he is furniſhed with greateſt power. How neceſſary this ſecond point is, euery man ſeeth. The firſt, I ſee is douted of by mo than it ought to be. For this beinge ſette out of controuerſie, it ought then plainely to ſtand for trueth, that nothing is to be taken away from man of his owne, as farre as it behoueth that he be throwne downe from falſe boaſting of himſelfe. For if it were not graunted to man to glory in himſelfe euen at that time, when by the bountifulnes of God he was garniſhed with moſt ſingular ornamentes, how much ought he now to be humbled, ſith for his vnthankfulneſſe he is thruſt downe from hie glory into extreame ſhame? At that time, I ſay, when he was aduaunced to the hieſt degree of honor, the Scripture attributeth nothing elſe vnto him, but that he was created after the image of God, whereby it ſecretely teacheth, that man was bleſſed, not by his own good things, but by the partaking of God. What therfore remaineth now, but that he being naked and deſtitute of all glory, do acknowledge God, to whoſe liberality he could not be thankefull when he flowed ful of the richeſſe of his grace: and that now at length with confeſſion of his owne pouerty he glorifie him, whom in the acknowledging of his good gifts, he did not glorifie? Alſo it is as much for our profitte, that all praiſe of wiſdom and ſtrength be taken from vs, as it pertayneth to the glory of God, that they ioyne our ruyne with the robbery of God, that giue vnto vs any thing more, than that which is true. For what is elſe done when we are taught to fight of our owne force, but ẏ we be lifted vpō hie on a ſtaffe of a reede, that it may byandby breake, and we fall to the ground? Albeit, our forces are

yet to much commended when they are compared to the staffe of a reede. For it is but smoke all that vayne men haue imagined and do babble of them. Wherefore not without cause is this excellent sentence oft repeted by Augustine, that free will is rather throwen down headlonge, than stablished by them that defende it. This I thought needefull to speake before, as by way of preface for many mens saks, which when they heare mans power ouerthrowen from the ground, that the power of God may be buylded in manne, do much hate this manner of disputinge as daungerous, much more superfluous, which yet appeareth to be both in religion necessarie, and for vs most profitable.

2 Whereas we haue a litle before sayd, that in the vnderstanding minde, and in the heart are placed the powers of the soule, now let vs consider what they both are able to do. The Philosophers in deede with great cōsent do imagine that in the vnderstanding minde sitteth reason, which like a lampe giueth light to all coūsels, & like a Queene gouerneth the will, for they say ẏ it is so endued with diuine light, that it can giue good counsell, and so excelleth in liuely force that it is able well to gouerne. On the other side, that sense is dull and bleare eyed, that it alway creepeth on the ground, and walloweth in grosse obiects, and neuer lifteth vp it selfe to true insight. That the appetite, if it can abide to obey reason, and do not yeld it selfe to sense to be subdued, is caried on to the study of vertues, holdeth on the right way, and is transformed into will: but if it giue it selfe subiect into the bondage of sense, it is by it corrupted and peruerted, so that it degendreth into lust. And whereas by their opinion there do sit in the soule those powers that I haue spoken of before, vnderstanding, sense, appetite or will, which word will is now more commonly vsed, they say that vnderstanding is endued with reason, the best gouernesse toward good and blessed life, so that it do hold it selfe within his owne excellence, and shew forth the force that is naturally giuen it. But that inferiour motion of it, which is called sense, wherewith man is drawen to errour & deceite, they say to be such, that it may be tamed with the rod of reason, and by litle and litle be vanquished. They place will in the middest betwene reason and sense, as a thing at her owne ordering, & hauinge liberty whether it list to obey to reason, or giue forth it selfe to be rauished by sense.

3 Sometime in deede they do not deny, being ouercome by very experience, how hardly man stablisheth reason to raigne as queene within himselfe, while somtime he is tickled with intisements of pleasures, sometime deceiued with false semblance of good things, some-

time

time importunatly ſtricken with immoderate affections, and violently haled out of the way as it were with ropes or ſtrings of ſinowes, as Plato ſayth. For which reaſon Cicero ſayth, that theſe ſparkes giuen by nature, are with peruerſe opinions & euill maners byandby quenched: But when ſuch diſeaſes haue once gotten places in the mindes of men: they graunt that they do more outragiouſly ouerflow, than that they eaſely may be reſtrayned: and they ſticke not to compare them to wilde horſes which throwing away reaſon as it were caſting the Chariot driuen, do range vnrulely and without meaſure. But this they make no queſtion of, that vertues and vices are in our owne power. For if (ſay they) it be in our choiſe to do this or that, then is it alſo in our choiſe not to do. Now if it be in our choiſe not to do, then is it alſo to do, but of free choiſe we ſeeme to do thoſe things that we do, and to forbeare thoſe things that we forbeare. Therfore if we do any good thinge when we liſt, we may likewiſe leaue it vndone: if we do any euell, we may alſo eſchue the ſame. Yet ſome of them haue burſt forth into ſo great licentiouſneſſe, that they haue boſted that it is in deede Gods gift that we liue, but our owne that we liue well & holily. And thence commeth that ſaying of Cicero in the perſon of Cotta: becauſe euery man himſelfe getteth vertue to himſelfe, therefore neuer any of the wiſe men did thanke God for it. For (ſayth he) for vertue we be praiſed, & in vertue we glory, which ſhould not be if it were the gift of God, and not of our ſelues. And a litle after. This is the iudgement of al men that fortune is to be asked of God, but wiſdom to be taken of himſelfe. This therfore is the ſumme of the opinion of all the Philoſophers, that the reaſon of mans vnderſtanding is ſufficient for right gouernance: that Will being ſubiect to it, is in dede moued by Senſe to euill thinges. But euen as it hath free election, ſo can it not be ſtopped, but that it follow reaſon for her guide in all things.

De leg. 16. li. 1. Tu. que. lib. 3.

Ari. eth li. 3. ca. 5

Seneca.

De natu de. lib. 3

4 Among the Eccleſiaſticall wryters, albeit there haue bin none that did not acknowledge both that the ſoundneſſe of reaſon in man hath bin ſore wounded by ſinne, and his will exceedingly entangled with peruerſe deſires, yet many of them haue to much aſſented to the Philoſophers: of which the auncient, as I thinke, did ſo much aduaunce the ſtrength of man, vpon this conſideration, leſt if they ſhould haue expreſſely confeſſed his weakeneſſe, firſt they ſhould haue made the Philoſophers, with whom they thē contended, to laugh at them: and then leaſt they ſhould giue to the fleſh; which of it ſelfe was dull to goodneſſe, a new occaſion of ſlouthfulnes. Therefore becauſe they woulde not teache any thinge that were an abſurdity in the common

iudgement of men, their ſtudy was to make the doctrine of the Scripture halfe to agree with the teachings of the Philoſophers. But that they principally regarded that ſecond point, not to make place for ſlouthfulneſſe, appeareth by their owne words. Chryſoſtome hath in one place: Becauſe God hath put both good and euill thinges in our owne power, he hath giuen vs Freedome of election, and he withholdeth not ẏ vnwilling, but embraceth the willing. Agayne, Oftentimes he that is euill, if he will, is turned into good, and he that is good by ſlouthfullnes falleth and becometh euill, becauſe God made our nature to haue free will, and he layeth not neceſſity vpon vs, but giuing conuenient remedies, ſuffreth all to lye in the minde of the pacient. Againe, As vnleſſe we be holpen by the grace of God, we can neuer do any thing well: ſo vnleſſe we bring that which is our owne, we can not obtaine the fauour of God. And he had ſaid before, that it ſhould not be all of Gods helpe, but we muſt alſo bring ſomwhat. And this is commonly a familiar word with him, let vs bring that which is ours, God wil ſupply the reſt. Wherwith agreeth that which Hierom ſayeth, that it is our part to beginne, but Gods to make an ende: our parte to offer what we can, his to fulfil what we can not. You ſee now that in theſe ſayinges they gaue to man towarde the ſtudy of vertue more than was meete, becauſe they thought that they could not otherwiſe awake the dullneſſe that was naturally in vs, but if they did proue that in it onely we ſinned. With what apt handeling they haue don the ſame, we ſhall after ſe. Surely that the ſayings which we haue rehearſed are moſt falſe, ſhall byandby appeare. Now although the Grecians more than other, & among them principally Chryſoſtome haue paſſed meaſure in aduauncing the power of mans will, yet all the old wryters, except Auguſtine, do in this point ſo either vary, or wauer, or ſpeake doutefully, that in manner no certainty can be gathered of their wrytings. Therefore we will not tary vpon exact reckening of euery one of their ſayinges, but heare and there we will touch out of euery one of them ſo much as the playne declaration of the matter ſhall ſeeme to require. As for them that followed after, while euery one for himſelfe ſought praiſe of witte, in defending of mans nature, they fell continually by little and little one after an other into worſe and worſe, till it came ſo farre, that man was commonly thought to be corrupted only in his ſenſuall parte, and to haue reaſon altogether, and will for the more parte vncorrupted. In the meane time this flew about in all mens mouthes, that the naturall gifts were corrupted in man, and the ſupernaturall were taken away, But to what meaning that tended, ſcarſely the hundreth man did euen ſlightly vnderſtande.

Hō. de prodi-tione Iudæ. Chryſ. in Gen. hom. 18 Hom. 52

Dialog. 3. cōtra Pelagiū

As

As for my parte, if I would plainely ſhew of what ſorte is the corruption of nature, I could be eaſely contented with theſe words. But it is much materiall that it be heedefully weyed what a man, being in all partes of his nature corrupted and ſpoiled of his ſupernaturall giftes, is able to do. They therefore which boaſted themſelues to be the Diſciples of Chriſt, ſpake of this matter to much like Philoſophers. For the name of Freewill ſtill remayned amonge the Latines, as if man had ſtill abiden in vncorrupted ſtate. And the Grecians were not aſhamed to vſe the worde much more arrogantly: For they called it Autexouſion, that is to ſay of her owne power, as if man had the power of himſelfe. Becauſe therefore all, euen to the common people, had receiued this principle, that man was endued with Free will, and many of them that would ſeeme excellent, can not tell how farre it extendeth: firſt let vs ſearch out the force of the word it ſelfe, and thē let vs proceede on by the ſimplicity of the Scripture, to ſhewe what man is able to do of his owne nature, toward good or euill. What Fre will is, where as it is a word commonly found in all mens wrytinges, yet few haue defined. Yet it ſemeth that Origen rehearſed that thing whereof they were all agreed, when he ſayd, that it is a power of reaſon to diſcerne good or euell, and a power of will to chooſe either of them. And Auguſtine varieth not from him, when he teacheth that it is a power of reaſon and will, whereby good is choſen while grace aſſiſteth, and euill when grace ceaſſeth. Bernarde, while he meaneth to ſpeake more ſuttelly, ſpeaketh more darkely, which ſayeth, that it is a conſent by reaſon of the liberty of will that can not be loſt, and the iudgement of reaſon that can not be auoyded. And the definition of Anſelmus is not familiar enough, which ſayth that it is a power to kepe vprightneſſe for it ſelfe. Therefore Peter Lombarde and the other Schoolemen, haue rather embraced Auguſtines definition, becauſe it both was playner & did not exclude the grace of God, without the which they ſawe that Will was not ſufficient for it ſelfe. But they bring alſo of their owne ſuch thinges as they thought either to be better, or to ſerue for playner declaration. Firſt, they agree that the name of Arbitrium, that is free choiſe, is rather to be referred to reaſon, whoſe parte is to diſcerne betwene good and Euill thinges: and the adiectiue Free, pertayneth properly to wil, which may be turned to either of both. Wherefore ſith Freedome properly belongeth to will, Thomas ſayth that it would very well agree, if Free will be called a power of choſing, which being mixt of vnderſtanding and appetite, doth more encline to appetite. Nowe haue we in what thinges they teach that the power of Free will conſiſteth, that is to ſay, in rea-

Lib. 3. περὶ αἱρεσεῶν.

Lib. 2. Diſt. 24

Part. 1. quæſt. 83 art. 3.

ſon and will. Nowe remayneth that we ſhortly ſee howe much they giue to either parte.

5 They are commonly wont to make ſubiect to the free determination of man, thinges meane, that is which belong not to the kingdom of God : but they do referre true righteouſneſſe to the ſpeciall grace of God and ſpirituall regeneration. Which thing while the author of the booke Of the calling of the Gentiles meaneth to ſhew, he reckeneth vp three ſortes of Willes, the firſt Senſitiue, the ſecond Naturall, the third Spirituall, of which he ſayth, that man hath the firſt two at his owne liberty, the laſt is the worke of the holy ghoſt in man. Which whether it be true or no, ſhall be entreated in place fit for it, for now my purpoſe is but ſhortly to rehearſe the opinions of other, and not to confute them. Herby it cõmeth to paſſe, that when wryters ſpeake of free will, they principally ſeeke not what it is able to do to ciuile or outward doings, but what it can do to the obedience of the law of God. Which later point I thinke ſo to be the principall, that yet I thinke the other is not to be neglected. Of which meaning I truſt, I ſhall ſhew a good reaſon. There hath bin a diſtinction receiued in Schoolles, that reckeneth vp three ſortes of freedomes, the firſt frõ neceſſity, the ſecond from ſinne, the third from miſery. Of which the firſt ſo naturally ſticketh faſt in man, that it can by no meane be taken away: the other two are loſt by ſinne. This diſtinction I willingly receiue, ſauing that there neceſſity is wrongfully confounded with compulſion : betwene which two how much difference there is, and how neceſſary that difference is to be conſidered, ſhall appeare in an other place.

Amb. li. 1. cap. 2.

6 If this be receiued, then ſhall it be out of controuerſie that man hath not free will to do good workes, vnleſſe he be holpen by grace, and that by ſpeciall grace, which is giuen to the onely elect by regeneration. For I do not paſſe vpon theſe phrenetike men, which babble that grace is offered generally and without difference. But this is not yet made playne, whether he be altogether depriued of power to do well, or whether he haue yet ſome power, although it be but litle and weake, which by it ſelfe in dede can do nothing, but by helpe of grace doth alſo her parte. While the Maiſter of the Sentences goeth about to make that playne, he ſayeth there are two ſortes of grace neceſſary for vs, whereby we may be made meete to do a good worke : the one they call a Working grace, whereby we effectually will to do good : the other a Together working grace, which followeth good will in helping it. In which diuiſion this I miſlike, that while he giueth to the grace of God an effectuall deſire of good, he ſecretly

Libr. 2. diſt. 26.

secretly sheweth his meaninge that man already of his owne nature, after a certaine manner, desireth good though vneffectually. As Bernarde affirming that good will is in deede the worke of God, yet this he graunteth to man, that of his owne motion he desireth that good will. But this is farre from the meaning of Augustine, from whom yet Lombard would seeme to haue borowed this diuision. In the second part of the diuisiõ, the doutfulnes of speach offendeth me, which hath bred a wrong exposition. For they thought that we do therfore work together with the Seconde grace of God, because it lieth in our power, either to make voyde the First grace by refusing it, or to confirm it by obediẽtly following it. Wheras the author of the booke Of the calling of the Gentiles, doth thus expresse it, that it is free for them that vse the iudgement of reason, to departe from grace, that it may be worthy rewarde not to haue departed, and that the thing which could not be done but by the working together of the holy Ghost, may be imputed to their merites, by whose wil it was possible to haue not bin done. These two thinges I had will to note by the way, that nowe, reader, thou maist see howe much I dissent from the soundest sorte of the Schoolemen. For I do much farther differ from the later Sophisters, euen so much as they be farther gone from the auncient time. But yet somewhat, after such a sorte as it is, we perceaue by this diuision, after what manner they haue giuen Free will to man. For at length Lombard sayth, that we haue not free will therefore, because we are alike able either to do or to thinke good and euill, but onely that we are free from compulsion: which freedome is not hindered, although we be peruerse and the bondmen of sinne, and can do nothing but sinne.

Amb. li. 2. cap. 4

Libr. 2. dist. 25.

7 Therefore, man shalbe sayd to haue free will after this sorte, not because he hath a free choise as well of good as of euil, but because he doth euill by Will, and not by compulsion. That is very well sayd: but to what purpose was it to garnish so smale a matter with so proud a title? A goodly liberty forsooth, if man be not compelled to serue sinne: so is he yet a willing seruaunt that his will is holden fast bounde with the fetters of sinne. Truely I do abhorre striuinge about wordes wherewith the Church is vaynely wearied: but I thinke that such wordes are with great religious carefullnesse to be taken heede of, which sound of any absurdity, specially where the errour is hurtefull. Howe fewe I pray you, are there, which when they heare that Free will is assigned to man, do not byandby conceaue, that he is lord both of his owne minde and will, and that he is able of himselfe to turne himselfe to whether parte he will? But some one will say:

this perill shalbe taken away, if the people be diligently warned of the meaning of it. But rather forasmuch as the wit of man is naturally bẽt to falsity, he will sooner conceiue an errour out of one litle word, than a trueth out of a long tale. Of which thing we haue a more certaine experience in this very word, than is to be wished. For omitting ỹ expositiõ of the old wryters, all they in maner that came after, while they sticke vpon the naturall signification of the word, haue bin caried into a trust of themselues that bringeth them to destruction.

8 But if the authority of the fathers do moue vs, they haue in dede cõtinually the word in their mouth: but they do withall declare, how much they esteme the vse of it. First of all Augustine, which sticketh not to call it Bonde will. In one place he is angry with them that denie free will but he declareth his chiefe reason why, when he sayth onely, Let not any man be so bold to deny the freedom of wil, that he go about to excuse sinne. But surely in an other place he confesseth, that the will of man is not free without the holy Ghost, forasmuch as it is subiect to lustes that do binde and conquere it. Againe, that when will was ouercome with sinne whereinto it fell, nature began to want freedome. Againe, that man hauing ill vsed his free will, lost both himselfe and it. Againe, free will is become captiue, that it can do nothing toward righteousnes. Againe, that it can not be free, which the grace of God hath not made free. Againe, that ỹ iustice of God is not fulfilled when the lawe commaundeth, and man doth of his owne strength, but when the holy Ghost helpeth, and mans will not free, but made free by God, obeyeth. And of all these thinges he shortly rendereth a cause, when in an other place he wryteth, that man receiued great force of free will when he was created, but he lost it by sinning. Therefore in an other place, after that he had shewed that free will is stablished by grace, he sharply inueyeth against them that take it vpon them without grace. Why therefore (sayth he) dare wretched men either be proud of free will before that they be made free, or of their owne strength if they be already made free? And they marke not that in the very name of free will, is mention of freedome. But where the spirit of the Lord is, there is freedome. If then they be the bondmen of sinne, why do they boast them of free will? For of whom a man is ouercome, to him he is made bond. But if they be made free, why do they boast them as of their owne worke? Are they so free, that they will not be his bondseruantes, which sayth: Without me ye can do nothing? Beside that also in an other place he seemeth sportingly to mocke at the vse of that worde, when he sayd, that will was in deede free, but not made free, free to righteousnesse, but the bond-

Lib. 1. contra Iul.
Hom. 53 in Ioan.
Ad Anast. ca. 44.
De perfect. Iust. Enchir. ad Lau. ca 30.
Ad Bonif. li. 3. cap. 8.
Ibi. c. 7.
Ad Bonif. li. 1. cap. 3.
Ad Bonif. li. 3. cap. 7.
De verbis apo. ser. 3.
De spiritu & litera. cap. 30.
2. Cor. 3 8.
Ioh. 15. 5.
De correp. & gra. c. 13

seruaunt

seruaunt of sinne. Which saying in an other place he repeateth and expoundeth, that man is not free from righteousnesse, but by choise of will, and from sinne he is not free but by grace of the Sauiour. He that doth testifie, that the freedome of man is nothing else but a free-making or manumission from righteousnes, seemeth trimly to mocke at the vaine name thereof. Therefore if any man will permit the vse of this word with no euil signification, he shall not be troubled by me for so doinge. But because I thinke it can not be kept without great peril, & that it should turne to a great benefit to the church, if it were abolished: neither will I my selfe vse it, and I would wish other, if they aske me counsell, to forbeare it.

9 I may seeme to haue brought a great preiudice against my selfe, which haue confessed, that all the ecclesiasticall wryters, except Augustine, haue spoken so doutfully or diuersly in this matter, that no certaynety can be had out of their wrytinges. For some will so construe this, that I meant therefore to thrust them from giuinge any voice herein, because they are all against me. As for me, I meant it to no other end but this, that I simply & in good faith would haue godly wittes prouided for, which if they wayte vpon those mens opinion in this poynt, they shall alway wauer vncertayne. In such sorte do they sometime teach, man being spoyled of all strength of freewill, to flee to grace onely: sometime they furnish or seeme to furnish him with his owne armour. But it is not hard to make appeare, that in such doutfulnesse of speech, they nothing, or very litle esteeminge mans strength haue giuen the praise of all good thinges to the holy Ghost, if I here recite certaine sentences of theirs, whereby that is playnely taught. For what meaneth that saying of Cyprian, which Augustine so oft repeateth, that we ought to glory of nothing, because we haue nothing of our owne, but that man wholely despoyled in himselfe, may learne to hang all vpon God. What meaneth that saying of Augustine and Eucherius, when they expound, that Christ is the tree of life, to whom he that reacheth his hand, shal liue? and that the tree of knowledge of good and euill, is the free choise of will, wherof who so tasteth, forsaking the grace of God, he shall dye? What meaneth that of Chrysostome, that euery man is naturally not onely a sinner, but also altogether sinne? If we haue no good thing of our owne: If man frō top to toe be altogether sinne: if it be not lawfull to attempt howe much the power of free will is able to do, howe then may it be lawfull to parte the prayse of a good worke betwene God and man? I could rehearse of this sort very many sayings out of other, but least any man should cauill, that I choose out those things onely that make

De predestinatione Sanctorū. li. 4.

Aug. in Gen.

Hom. in aduēt.

for my purpose, and do craftily leaue out such things as make against me, therefore I do forbeare such rehearsall. Yet this I dare affirme, howsoeuer they be somtime to busie in aduauncing free will, that this yet was their purposed marke, to teach man being altogether turned away from trust of his owne power, to haue his strength reposed in God alone. Now come I to the simple setting forth of the trueth, in considering the nature of man.

10 But I am here constrayned to repeate that, which in the beginninge of this chapter, I spake by way of preface. As any man is most discouraged and throwen downe with conscience of his owne misery, needinesse, nakednesse and shame, so hath he best profited in knowledge of himselfe. For there is no danger to be feared, least man will take to much from himselfe, so that he learne, that what he wanteth is to be recouered in God, but to himselfe he can take nothing more than his owne right, be it neuer so litle, but that he shall destroy himselfe with vaine confidence, and conueying the honor of God to himselfe, become gilty of haynous sacrilege. And truely so oft as this lust inuadeth our minde, that we desire to haue somwhat of our own, which may rest in our selues rather than in God, let vs know that this thought is ministred vs by no other counseller, but by him that perswaded our first parentes, to haue a will to be like vnto Gods, knowing both good and euill. If it be the word of the deuill that raiseth vp man in himselfe, let vs giue no place vnto it, vnlesse we list to take counsell of our enemy. It is pleasaunt in deede, for a man to haue so much strēgth of his owne, that he may rest in himselfe. But that we be not allured to this vaine affiance, let so many sore sentences make vs afraid, by which we be throwen downe: as are, Cursed is he which tru-
Ier.17.5 steth in mā, & setteth flesh to be his arme. Againe, that God hath not
Psa.147 10. pleasure in the strength of a horse, neither deliteth in the legs of man,
Esa.40. 29. but deliteth in them that feare him, & attend vpon his mercy. Againe, that it is he which giueth strength vnto him that faynteth, and vnto him that hath no strength, he encreaseth power, euen the yong men shall faint and be weary, and the yong men shall stumble and fall, but they that wayte vpon the Lord, shall renue their strength. All which sayinges tend to this end, that we leane not vpon any opinion of our owne strength, be it neuer so litle, if we meane to haue God fauoura-
Iac.4.6. ble vnto vs, which resisteth the proude, & giueth grace to the humble. And then againe, lette these promises come into our remembrance. I will poure out water vpon the thirsty, & Floudes vpon the dry groūd.
Esa. 44. 3. Againe, All ye that thirst, come vnto the waters. Which promises do
Esa.55.1 testifie, that none are admitted to receiue the blessinges of God, but they

they that pyne away with feeling of their owne pouerty. And such promises are not to be passed ouer, as is that of Esay: Thou shalt haue no more sunne to shine by day, neither shall the brightnesse of the Moone shine vnto thee: for the Lord shall be thine euerlasting light, and the God thy glory. The Lord in deede doth not take away the shining of the Sunne or Moone from his seruauntes, but because he will himselfe alone appeare glorious in them, he calleth their confidence far away, euen from those thinges, that are compted in their opinion most excellent.

11 Truely, that saying of Chrisostome hath alway exceedingely well pleased me, that the foundation of our Wisdom is humilitie: but yet more that saying of Augustine, As (sayth he) that same Rhethoritian beinge asked, what was the first thinge in the rules of eloquence, answered Pronunciation: and what was the second, he answered Pronunciation: and what was the third, he answered Pronunciation: so if one aske me of the rules of Christian religion, the First, the Second, and Third time, and alwayes I would answer Humilitie. But he meaneth not humility, when a man knowinge some litle vertue to be in himselfe, abstayneth from pride and hautinesse of minde, but when he truely feeleth himselfe to be such a one, as hath no refuge but in humility: as in an other place he declareth. Lette no man (sayeth he) flatter himselfe: of his owne he is a deuill. That thinge whereby he is blessed, he hath of God onely. For what hast thou of thine owne, but sinne? Take away from thee, sinne which is thine owne, for righteousnesse is Gods. Agayne, why is the possibility of nature so presumed on? it is wounded, maymed, troubled and lost, it needeth a true confession, and not a false defense. Agayne, when euery man knoweth that in himselfe he is nothing, and of himselfe he hath no helpe, his weapons in himselfe are broken, the warres are ceassed. But it is needfull, that all the weapons of wickednesse be broken in sunder, shiuered in in peeces and burnt, that thou remayne vnarmed and haue no helpe in thy selfe. Howe much more weake thou art in thy selfe, so much the more the Lord receiueth thee. So vpon the three score and tenne Psalme he forbiddeth vs to remember our owne righteousnesse, that we may acknowledge the righteousnesse of God: and he sheweth that God doth so commende his grace vnto vs, that we may knowe our selues to be nothing, that we stand onely by the mercy of God, when of our selues we are nothing but euill. Lette vs not therefore striue here with God for our right, as if that were withdrawen from our saluation which is giuen to him. For as our humblenesse is his

Hom. de perf. euange. Epi. 56. ad Diof.

In Ioan. hom. 49

Li. de Nat. & gratia. cap. 5.

In ps. 45

hieneſſe, ſo the confeſſion of our humbleneſſe hath his mercy ready for remedy. Neither yet do I require that manne not conuinced ſhould willingely yelde himſelfe: nor if he haue any power, that he ſhoulde turne his minde from it, to be ſubdued vnto true humilitie. But that layinge away the diſeaſe of ſelfeloue and deſire of victory wherewith beinge blinded, he thinketh to highly of himſelfe, he ſhould well conſider himſelfe in the true lookinge glaſſe of the Scripture.

12 And the common ſaying which they haue borrowed out of Auguſtine pleaſeth me well, that the naturall giftes were corrupted in man by ſinne, and of the ſupernaturall he was made empty. For in this later parte of ſupernaturall giftes, they vnderſtande as well the light of faith as righteouſneſſe, which were ſufficient to the attayning of heauenly life and eternall felicity. Therefore baniſhing himſelfe from the Kingdome of God, he was alſo depriued of the ſpirituall giftes, wherewith he had bin furniſhed to the hope of eternall ſaluation. Whereupon followeth, that he is ſo baniſhed from the Kingdome of God, that all thinges that belong to the bleſſed life of the ſoule, are extinguiſhed in him, vntill by grace of regeneration he recouer them. Of that ſorte are faith, the Loue of God, charity toward our neighbours, the ſtudy of holineſſe and righteouſneſſe. All theſe thinges, becauſe Chriſt reſtoreth them vnto vs, are compted thinges comming from an other to vs, and beſide nature, and therefore we gather that they were once taken away. Againe, ſoundneſſe of the vnderſtandinge minde and vprightneſſe of hart were then taken away together, and this is the corruption of naturall giftes. For though there remayne ſomewhat left of vnderſtanding and iudgement together with will, yet can we not ſay, that our vnderſtanding is ſound and perfect, which is both feeble and drowned in many darkeneſſes. And as for our will, the peruerſeneſſe thereof is more than ſufficiently knowen. Sith therefore reaſon, whereby a man diſcerneth betwene good and euill, whereby he vnderſtandeth and iudgeth, is a naturall gift, it could not be altogether deſtroied, but it was partely weakened, partely corrupted, ſo that foule ruynes thereof appeare. In this ſenſe doth Iohn ſay, that the light ſhineth yet in darkeneſſe, but the darkeneſſe comprehended it not: In which wordes both thinges are plainely expreſſed, that in the peruerted and degendred nature of man, there ſhine yet ſome ſparkes that ſhewe that he is a creature hauing reaſon, and that he differeth from brute beaſtes, becauſe he is endued with vnderſtanding: and yet that this light is choked with great thickeneſſe of ignoraunce, that it can not effectually gette abroade.

Joh. 1. 5

So

So Will, becauſe it is vnſeparable from the nature of man, periſhed not, but was bound to peruerſe deſires, that it can couet no good thinge. This in deede is a full definition, but yet ſuch as needeth to be made playne with more wordes. Therefore, that the order of our talke may proceede according to that firſt diſtinction, wherein we diuided the ſoule of man into vnderſtandinge and will: lette vs firſt examine the force of vnderſtandinge. So to condemne it of perpetuall blindeneſſe, that a man leaue vnto it no manner of skill in any kinde of thinges, is not onely againſt the worde of God, but alſo againſt the experience of common reaſon. For we ſee that there is planted in man a certayne deſire to ſearch out trueth, to which he would not aſpire at all, but hauing felt ſome ſauour therof before. This therefore is ſome ſight of mans vnderſtanding, that he is naturally drawen with loue of trueth, the neglectinge whereof, in brute beaſtes proueth a groſſe Senſe without reaſon, albeit, this litle deſire ſuch as it is, faynteth before it entre the beginning of her race, becauſe it byandby falleth into vanity. For the witte of man can not for dullneſſe keepe the right way to ſearch out trueth, but ſtrayeth in diuerſe erroures, and as it were gropinge in darkeneſſe, oftentimes ſtumbleth, till at length it wander and vaniſheth away, ſo in ſeekinge trueth, it doth bewray howe vnfitte it is to ſeeke and finde trueth. And then it is ſore troubled with an other vanity, that oftentimes it diſcerneth not thoſe thinges, to the true knowledge whereof it were expedient to bend it ſelfe, and therefore it tormenteth it ſelfe with fonde curioſity, in ſearchinge out thinges ſuperfluous and nothing worth: and to thinges moſt neceſſary to be knowen, it either taketh no heede, or negligently or ſeldome turneth, but ſurely ſcarſe at any time applieth her ſtudy earneſtly vnto them. Of which peruerſeneſſe, whereas the prophane wryters do commonly complayne, it is founde, that all menne haue entangled themſelues with it. Wherefore Salomon in all his Eccleſiaſtes, when he hadde gone through all theſe ſtudies, in which men thinke themſelues to be very wiſe, yet he pronounceth, that they are all vayne and trifling.

13 Yet do not all trauailes of Witte ſo alway become voyde, but that it attayneth ſomewhat, ſpecially when it bendeth it ſelfe to theſe inferiour thinges. Yea and it is not ſo blockiſh, but that it taſteth alſo ſome litle of the hier thinges, howeſoeuer it more negligently apply the ſearching of them, but yet not that with like power of conceauinge. For when it is caried vppe aboue the compaſſe of this preſent life, then is it principally conuinced of her owne weakeneſſe.

Wherefore, that we may the better ſee howe farre accordinge to the degrees of her ability it proceedeth in euery thinge, it is good that I putte foorth a diſtinction. Lette this therefore be the diſtinction, that there is one vnderſtandinge of earthly thinges, an other of heauenly thinges. Earthly thinges I call thoſe that do not concerne God and his Kingdome, true righteouſneſſe, and the bleſſedneſſe of eternall life, but haue all their reſpect and relation to this preſente life, and are as it were contayned within the boundes thereof. Heauenly thinges, I call the pure knowledge of God, the order of true righteouſneſſe, and the myſteries of the heauenly kingdome. Of the firſt ſorte are policy, gouernaunce of houſehold, all handy craftes, and liberall Sciences. Of the ſecond ſorte are the knowledge of God and Gods will, and the rule to frame our life accordinge to it. Concerninge the firſt, this we muſt confeſſe, becauſe man is a creature by nature giuen to liue in companies together: he is alſo by naturall inſtinction bent to cheriſh and to preſerue the fellowſhippe of theſe companies, therefore we ſee that there are in the mindes of all men vniuerſal impreſſions of a certaine ciuill honeſtie and order. Hereby it commeth to paſſe, that there is found no man that vnderſtandeth not, that all companies of menne ought to be kept in order with lawes, and that conceiueth not in his minde the principles of theſe lawes. Hereof commeth that ſame perpetuall conſent, as well of all nations as of all men vnto lawes, becauſe the ſeedes thereof are naturally planted in all men without any teacher or lawmaker. And I weye not the diſſenſions and fightinges that afterward ariſe while ſome deſire to peruert lawe and right, the looſe abſolute gouernementes of kinges, that luſt ſtrayeth abroade in ſteede of right, as theeues and robbers, ſome (which is a fault more than common) thinke that to be vniuſt, which other haue ſtabliſhed for iuſt: and on the other ſide ſtiffely ſay, that to be laudable, which other haue forbidden. For theſe men do not therefore hate lawes, becauſe they do not knowe that lawes are good and holy, but for that they raginge with headdy luſt, do fight againſt manifeſt reaſon, and for theyr fanſie do abhorre that, which in vnderſtandinge of minde they allowe. The later ſorte of ſtriuinge is ſuch, that it taketh not away the firſt conceiuinge of equitie. For when men do ſtriue amonge themſelues, concerninge the poyntes of lawes, they agree together in a certayne ſumme of equity. Wherein is proued the weakeneſſe of mannes witte, which euen then when it ſeemeth to followe the right way, yet halteth and ſtaggereth, but ſtill this remayneth true, that there is ſowen in all

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menne a certaine ſeede of politike order. And that is a large prouſe, that in the orderinge of this life, no manne is voyde of the light of reaſon.

14 Nowe do followe the artes, both the liberall, and the handy craftes: in learninge whereof, becauſe there is in vs all a certayne aptneſſe, in them alſo doth appeare the force of mannes witte: but albeit, all menne be not apt to learne them all, yet is this a token certayne enough of the common naturall power, that there is allmoſt no manne founde, whoſe conceite of witte doth not in ſome art or other ſhew foorth it ſelfe. Neither haue they onely a power or facility to learne, but alſo to deuiſe in euery art ſome newe thinge, either to amplifie or make perfecter that which hath bin learned of an other that went before, which thinge, as it moued Plato erroneouſly to teach, that ſuch conceauinge is nothinge elſe, but a callinge to remembraunce, ſo by good reaſon it ought to compell vs to confeſſe, that the beginninge thereof is naturally planted in the witte of man. Theſe poyntes therefore do playnely teſtifie, that there is giuen to men naturally an vniuerſall conceiuinge of reaſon and of vnderſtandinge. Yet is it ſo an vniuerſall benefite, that therein euery man ought for himſelfe to acknowledge the peculiar grace of God. To which thankefullneſſe the creator himſelfe doth ſufficiently awake vs, when he createth natural fooles, in whom he maketh vs to ſee with what giftes mans ſoule excelleth, if it be not endued with his light, which is ſo naturall in all men, that it is yet altogether a free gift of his liberality towarde euery man. But the inuention and orderly teachinge of the ſame artes, or a more inwarde and excellent knowledge of them which is proper but to a fewe, is no perfect argument of the common conceiuinge of witte, yet becauſe without difference it happeneth to the godlye and vngodlye, it is rightfully reckened amonge naturall giftes.

15 So oft therefore as we light vpon prophane wryters, let vs be put in minde by that maruelous light of trueth that ſhineth in them, that the wit of man, how much ſoeuer it be, peruerted and fallen from the firſt integrity, is yet ſtill clothed and garniſhed with excellent giftes of God. If we conſider that the ſpirite of God is the onely fountayne of trueth, we will neyther refuſe nor deſpiſe the trueth it ſelfe, wherefoeuer it ſhall appeare, except we will diſhonorably vſe the ſpirite of God: for the giftes of the holy Ghoſt can not be ſet light by, without contempt and reproch of himſelfe. And what? Shall we deny that the trueth ſhined to the olde Lawyers, which

haue set forth Ciuile order and Discipline with so great equity? Shall we say that the Philosophers were blinde both in that exquisite contemplation, and cunning description of nature? Shall we say that they had no wit, which by setting in order the art of speach, haue taught vs to speake with reason? Shall we say that they were madde, which in setting forth Phisicke, haue emploied their diligence for vs? What of all the Mathematicall sciences? shall we thinke them doting erroures of madde men? no, rather we can not reade the wrytings of the olde men, concerning these thinges, without great admiration of their wit. But shall we thinke any thinge praiseworthy or excellent, which we do not reknowledge to come of God? Lette vs be ashamed of so great vnthankefullnesse, into which the Heathen Poetes fell not, which confessed that both Philosophie and Lawes, and all good artes, were the inuentions of Gods. Sith then it appeareth that these men, whom the Scripture calleth naturall men, were of so sharpe and deepe sight in searchinge out of inferiour thinges, lette vs learne by such examples, howe many good thinges the Lorde hath left to the nature of manne, after that it hath bin spoyled of the true God.

16 But in the meane time yet let vs not forget, that these are the most excellent good giftes of the spirite of God, which for the common benefitte of mankinde he dealeth abroade to whom it pleaseth him. For if it behoued, that the vnderstandinge and skill that was required for the framinge of the tabernacle, should be poured into
31 Beseleel and Oliab by the spirit of God, it is no maruell if the know-
35 ledge of those thinges which are most excellent in mans life, be sayde to be communicated vnto vs by the spirite of God. Neither is there cause why any man should aske, what haue the wicked to do with Gods spirite, which are altogether estranged from God. For where it is sayd that the spirite of God dwelleth in the faithfull onely, that is to be vnderstanded of the spirite of sanctification, by the which we are consecrate to God himselfe, to be his temples: yet doth he neuertheless fill, moue and quicken all thinges with the vertue of the same spirite, and that according to the property of euery kinde which he hath giuen to it by law of creation. If it haue bin the Lords will that we should be holpen by the trauaile and seruice of the wicked in naturall Philosophie, Dialecticke, the Mathematicall knowledges, and other: lette vs vse it, least if we neglect the giftes of God, willingly offered in them, we suffer iust punishment for our slouthfullnes. But least any shoulde thinke a man to be blessed, when vnder the elementes of this world there is graunted vnto him so great an abi-

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abilitie to conceiue truth, it is also to be added that all this power to vnderstand, and the vnderstanding that followeth therof, is a vanishing and transitorie thing before God, where there is not a stedefast fundation of truth. For Augustine teacheth most trüely, whome (as we haue said) the Master of the Sentences, and the other Scholemen are compelled to assent vnto, as the free giftes were taken from man after his fall, so these naturall giftes which remained, were corrupted. Not that they can be defiled of themselues in asmuch as they come from God, but bycause they cease to be pure to a defiled man, that he should haue no praise of them. Lib. 1 dist. 2

17 Let this be the summe: that it is seen that in all mankinde is reason which is propre to our nature, which maketh vs to differ from brute beastes, as brute beastes do differ in sense from thinges without life. For where as there be borne certaine naturall fooles and idiotes, that defaute obscureth not the generall grace of God. But rather by such sight we are put in minde, that what is left vnto our selues, ought iustely to be ascribed to the kindenesse of God, bycause if he had not spared vs, our rebellion had drawen with it the destruction of our whole nature. But wheras some do excell in sharpenesse of conceiuing, some other do passe in iudgement, some haue a quicker witte to learne this or that arte: in this variete God setteth forth his grace vnto vs, that no man shoulde claime to him selfe as his owne, that which floweth from Gods mere liberalitie. For howe becometh one more excellent than an other, but that in common nature might appere aboue other the speciall grace of God, which in omitting many, saieth openly that it is bounde to none. Beside that, God poureth in singular motions, according to the calling of euery man. Of which thing we mete with many examples in the bookes of the Iudges, wher it is said, that the spirite of the Lord clad them, whome he called to rule the people. Finally, in euery noble acte there is a speciall instruction. By which reason the strong men followed Saul, whose heartes the Lord had touched. And when his ministring in the kingdome was prophecied of, Samuel said thus: The spirite of the Lord shall come vpon thee, and thou shalt be an other man. And this was continued to the whole course of gouernement: as after it is spoken of Dauid, that the spirite of the Lord came vpon him from that day forwarde. But the same is spoken in an other place as touching particular motions: yea in Homere men are said to excell in witte, not onely as Iupiter hath dealte to euery man, but also as the time required. And truely experience teacheth, while many times such men stand amased as were most sharpe and depewitted, that the wittes of men are in the

Iudic. 34.

1.Sam. 10.6.

1.Sam. 16.13.

hand and will of God to rule them at euery moment: for which reason it is said, that he taketh witte from the wise, that they may wander out of the way. But yet in this diuersitie we see remaining some markes of the Image of God, which do make difference betwene all mankinde and other creatures.

a.107 b.

18 Now is to be declared what mans reason seeth, when it commeth to the kingedome of God and to that spirituall insight, which consisteth chiefely in three thinges: to know God, and his fatherly fauour towarde vs, wherein our saluation standeth: and the way to frame our life according to the rule of his lawe. Both in the first two, and in the second, proprely they that are most witty, are blinder than molles. I denie not that there be here and there read in Philosophers, concerning God, many thinges well and aptely spoken, but yet such as do alway sauour of a certaine giddy imagination. The Lord gaue them in dede, as is aboue said, a little tast of his Godhead, that they shoulde not pretende ignoraunce to colour their vngodlinesse: and many times he moued them to speake many thinges, by confession wherof them selues might be conuinced: But they so sawe the thinges that they saw, that by such seyng they were not directed to the trueth, much lesse did attaine vnto it, like as a wayfaring man in the middest of the feylde, for a sodaine momẽt, seeth faire and wide the glistering of lightning in the night time, but with such a quickely vanishing sight, that he is soner couered againe with the darkenesse of the night, than he can stirre his fote, so farre is it of that he can be brought into his way by such a helpe. Beside that, those small droppes of trueth, wherwith, as it were by chaunce, they sprincle their bookes, with how many and how monstruous lies are they defiled? Finally, they neuer so much as smelled that assuredness of Gods good will toward vs, without which mans witte must nedes be filled with infinite confusion. Therfore mans reason neither approcheth, nor goeth toward, nor ones directeth sight vnto this trueth, to vnderstand who is the true God, or what a one he will be towarde vs.

19 But bycause we being dronke with a false persuasion of our owne deepe insight, do very hardely suffer our selues to be persuaded, that in matters of God it is vtterly blinde and dull: I thinke it shall be better to cõfirme it by testimonies of Scripture than by reasons. This doth Iohn very well teache in that place whiche I euen now alleged, whẽ he writeth, that life was in God from the beginning, and the same life which shoulde be the light of men, and that the light did shine in darkenesse, and the darkenesse comprehended it not. He sheweth in dede, that mans soule is lightened with the brightnesse of Gods light,

h.1.4

so

ſo that it is neuer altogether without ſome ſmall flame, or at leaſt ſome ſparcle of it, but yet, that with ſuch a light he comprehendeth not God. And why ſo? bycauſe mans quickeneſſe of wit, as towarde the knowledge of God, is but mere darkeneſſe. For when the holy Ghoſt calleth men darkeneſſe, he at ones ſpoileth them of all abilitie of ſpirituall vnderſtanding. Therefore he affirmeth, that the faithfull which embrace Chriſt, are borne not of bloude, or of the will of the flesh, or of man, but of God. As if he ſhoulde ſaie: fleſh is not capable of ſo hie wiſedome to conceiue God and that which is Gods, vnleſſe it be lightened with the ſpirite of God. As Chriſt teſtified, that this was a ſpeciall reuelation of the father, that Peter did know him. Iohn 13. Mat. 16 17.

20 If we were perſwaded of this, which ought to be out of all controuerſie, that our nature wanteth all that, which our heauenly father geueth to his elect by the ſpirite of regeneration, then here were no matter to doubte vpon. For thus ſpeaketh the faithfull people in the Prophet: For with thee is the fountaine of life, and in thy light we ſhall ſee light. The Apoſtle teſtifieth the ſame thing, when he ſaieth that no man can call Ieſus the Lord, but in the holy Ghoſt. And Iohn Baptiſt ſeyng the dulneſſe of his diſciples, crieth out, that no man can receiue any thing, vnleſſe it be geuen him from aboue. And that he meaneth by Gifte a ſpeciall illumination, and not a common gifte of nature, appereth hereby, that he complaineth that in ſo many wordes as he had ſpoken to commende Chriſt to his Diſciples, he preuayled nothing. I ſee (ſayeth he) that wordes are nothing to informe mens mindes concerning diuine thinges, vnleſſe the Lord geue vnderſtanding by his ſpirite. Yea and Moſes, when he reprocheth the people with their forgetfulneſſe, yet noteth this withall, that they can by no meanes grow wiſe in the myſteries of God, but by the benefite of God. Thyne eyes (ſaieth he) haue ſeene thoſe greate tokens and wonders, and The Lord hath not geuen thee a heart to vnderſtande, nor eares to heare, nor eyes to ſee. What ſhould he expreſſe more, if he called vs blockes in conſidering the workes of God? Whervpon the Lord by the Prophet promiſeth for a great grace, that he will geue the Iſraelites a heart, that they may know him: ſignifiyng thereby, that mans witte is onely ſo much ſpiritually wiſe, as it is lightened by him. And this Chriſt plainely confirmed with his owne mouth, when he ſayeth that no man can come to him, but he to whome it ſhalbe geuen from the Father. What? is not he him ſelfe the liuely Image of the Father, in whom the whole brightneſſe of his glorie is expreſſed vnto vs? Therefore he coulde not better ſhewe what our power is to knowe God, than when he ſayeth, that we haue no eyes

Pſa. 36 10. 1. Cor. 12. Iohn 3 27. Deu. 29 4. Ier. 24 7. Iohn 6 44.

to ſee his Image, where it is ſo openly ſet preſente before vs. What? Came he not into the earth for this purpoſe, to declare his Fathers will vnto men? And did he not faithfully do his office? Yes ſurely. But yet nothing is wrought by his preaching, vnleſſe the inwarde Scholemaſter, the holy Ghoſt, ſet open the way to our mindes. Therefore none come to him, but they that haue hearde and bin taught of the Father. What maner way of learning and hearing is this? Euen, when the holy Ghoſt by maruellous and ſingular vertue formeth the eares to heare, and the mindes to vnderſtande. And leaſt that ſhoulde ſeme ſtraung, he allegeth the prophecie of Eſaie, where when he promiſeth the repairing of the Church that they which ſhall be gathered toge-
Eſa. 54. ther to ſaluation, ſhall be taught of the Lord. If God there foreſheweth ſome peculiar thing concerning his electes, it is euident that he ſpeaketh not of that kinde of learning that was alſo common to the wicked and vngodly. It remaineth therefore that we muſt vnderſtande it thus, that the way into the kingdome of God is open to no man, but to him to whom the holy Ghoſt by his enlightening ſhall make a new minde. But Paule ſpeaketh moſt plainely of all, which of purpoſe entring into diſcourſe of this matter, after he had condemned all mens wiſedome of follie and vanitie, and vtterly brought it to naught, at
1. Cor. 2 the laſt concludeth thus: that natural! man can not perceiue thoſe
4. things that are of the ſpirite of God: they are fooliſhneſſe vnto him, and he can not vnderſtand them, bycauſe they are ſpiritually iudged. Whome doeth he call naturall? euen him that ſtayeth vpon the light of nature. He I ſay comprehendeth nothing in the ſpirituall miſteries of God. Why ſo? is it bycauſe by ſlouthfulneſſe he neglecteth it? Nay, rather although he would trauaile neuer ſo much, he can do nothing, bycauſe forſoth they are ſpiritually iudged. What meaneth that? bycauſe being vtterly hidden from the ſight of man, they are opened by the onely reuelation of the ſpirite: ſo that they are reckened for follie where the ſpirite of God geueth not light. Before he had auaunced thoſe thinges that God hath prepared for them that loue him, aboue the capacitie of eyes, eares and mindes. Yea he teſtified that mans wiſedome was as a certaine veile, wherby mans minde was kept from
1. Cor. 1 ſeyng God. What meane we? The Apoſtle pronounceth, that the
0. wiſedome of this worlde is made follie by God: and ſhall we forſoth geue vnto it ſharpeneſſe of vnderſtanding, whereby it may pearce to the ſecrete places of the heauenly kingdome? Farre be ſuch beaſtelineſſe from vs.

21 And ſo that which here he taketh away from men, in an other place, in a prayer, he geueth it to God alone. God (ſayeth he) and the father

father of glory, geue to you the spirite of wisedome and reuelation. Eph. 1. 15.
Now thou heareſt that all wisedom and reuelation is the gift of God. What followeth? and lighten the eyes of your minde. Surely if they neede a new reuelation, thē are they blinde of themselues. It followeth after: That ye may knowe what is the hope of your calling. &c. Therefore he confesseth, that the wittes of men are not capable of so great vnderstanding, to know their owne calling. And let not some Pelagian babble here, that God doth remedie that dulnesse or vnskilfulnesse, when by the doctrine of his worde he directeth mans vnderstanding, whether without a guide he coulde not haue atteined. For Dauid had a lawe, wherein was comprehended all the wisedome that may be desired, and yet not contented with that, he requireth to haue his eyes opened, that he may consider the misteries of the same lawe. By which speach truely he secretly sayeth, that the sunne riseth Ps. 119 18. vpon the earth where the worde of God shineth to men: but they get not much thereby, vntill he himselfe, that is therefore called the father of lightes, do geue them or open their eyes, bycause where so Iac. 1. 17. euer he shineth not with his spirite, all things are possessed with darkenesse. So the Apostles were well and largely taught by the best scholemaster: yet if they had not needed the spirite of trueth to instruct their Ioh. 14 26. mindes in that same doctrine which they had hearde before, he would not haue bidden them loke for him. If the thing that we aske of God, we do thereby confesse that we wante: and God in that that he promiseth it vs, doth argue our neede, let no man now doubte to confesse that he is so much able to vnderstande the misteries of God, as he is enlightened with his grace. He that geueth to him selfe more vnderstanding, is so much the more blinde, for that he doth not acknoweledge his owne blindenesse.

22 Nowe remaineth the thirde pointe, of knowing the rule of well framing of life, which we do rightly call the knowledge of the workes of righteousnesse, wherein mans wit semeth to be of somewhat more sharpe sight, than in the other two before. For the Apostle testifieth, that the Gentiles which haue no lawe, while they do the Rom. 2 14. workes of the lawe, are to themselues in stede of a lawe, and do shewe the lawe written in their heartes, their consciences bearing them witnesse, and their thoughtes accusing them within themselues, or excusing them before the iugdement of God. If the Gentiles haue righteousnesse naturally grauen in their mindes, surely we can not say that we are altogether blinde in the order of life. And nothing is more cōmon, than that man by the lawe naturall, of which the Apostle speaketh in that place, is sufficiently instructed to a right rule of life. But

let vs weye to what purpose this knowledge of the lawe is planted in men:then it shall byandby appeare, how farre it bringeth them towarde the marke of reason and truth. The same is also euident by the wordes of Paule,if a man do marke the placing of them.He had saide a litle before, that they whiche sinned in the lawe, are iudged by the lawe:they that haue sinned without lawe,do perish without lawe. Bycause this might seme vnreasonable, that the Gentils should perish without any iudgement going before, he byandby addeth, that their conscience is to them in steade of a lawe,and therfore is sufficient for their iust damnation. Therefore the ende of the lawe naturall is, that man may be made inexcusable. And it shall be defined not ill after this sorte,that it is a knowledge of conscience,that sufficiently discerneth betwene iust and vniust,to take away from men the pretence of ignoraunce,while they are proued gilty by their owne testimonie. Such is the tenderneſſe of man towarde him selfe,that in doing of euils,he alway turneth away his minde so much as he maie from the feling of sinne. By which reason it semeth that Plato was moued to thinke that there is no sinne done but by ignorance. That in dede were firly sayd of him, if mens hypocrisie went so farre in hiding of vices, that the minde might not know it selfe gilty before God. But when the sinner seking to escheue the iudgement emprinted in him, is now and then drawene backe vnto it, and not suffered so to winke, but that he be compelled whether he will or no, some time to open his eyes: it is falsely said that he sinneth onely by ignorance. Themistius saith more truely, which teacheth that vnderstanding is seldome deceiued: that it is blindenesse when it goeth any further, that is, when he cometh downe to the speciall case. Euery man,if it be generally asked, will affirme,that manslaughter is euill:but he that conspireth to kill his enemies, deliberateth vpon it,as on a good thing.The adulterer generally will condemne adulterie, but in his owne, priuately he will flatter him selfe. This is ignoraunce, when a man comming to the speciall case forgetteth the rule,that he had lately agreed vpon in the general question. Of which thing Augustine discourseth very finely in his exposition of the first verse of the lvij. Psalme: albeit the same thing is not continuall. For sometime the shamefulnesse of the euill deede so presseth the conscience, that not deceiuing him selfe vnder false resemblance of a good thing, but wittingly and willingly he runneth into euill. Out of which affection came these sayinges: I see the better and allow it,but I follow the worse. Wherefore, me thinke, Aristotle hath very aptely made distinction betwene Incontinence and Temperance. Where incontinence reigneth, he sayeth,that there by reason

In Protagora.

Paraph. in lib.3. de anima.cap. 46.

Medæa apud Ouidiū. Ethic.7 cap.3.

reason of troubled affection or passion, knowledge is taken away from the minde, that it marketh not the euill in his owne acte, which it generally seeth in the like: and when the troubled affection is cooled, repentaunce immediatly followeth. But intemperaunce is not extinguished or broken by feeling of sinne, but on the other side obstinately standeth still in her conceiued choise of euill.

24 Now when thou heareſt iudgement vniuersally named in the difference of good and euill, thinke it not euery sounde and perfect iudgement. For if mans heartes are furnished with choise of iust and vniust, only to this ende, that they should not pretende ignorance, it is not then nedefull to see the trueth in euery thing. But it is enough & more, that they vnderstand so farre that they can not escape away, but being conuict by witnesse of their conscience, they euen now already beginne to tremble at the iudgemēt seate of God. And if we will trie our reason by the lawe of God, which is the exampler of true righteousnesse, we shall finde how many wayes it is blinde. Truely it atteineth not at all to those that are the chiefe thinges in the First table, as of confidence in God, of geuing to him the prayse of strength and righteousnesse, of calling vpon his name, of the true keping of Sabbat. What soule euer, by naturall sense did smell out, that the lawfull worshipping of God consisteth in these and like thinges? For when prophane men will worshippe God, although they be called away a hundred times from their vaine trifles, yet they alway slide backe thither againe. They denie in deede that sacrifices do please God, vnlesse there be adioyned a purenesse of minde: whereby they declare, that they conceiue somewhat of the spirituall worshipping of God, which yet they byandby corrupt with false inuentions. For it can neuer be persuaded them, that all is true that the lawe prescribeth of it. Shall I saie, that that wit excelleth in any sharpe vnderstanding, which can neither of it selfe be wise, nor harken to teaching? In the commaundementes of the Second table it hath some more vnderstanding, by so much as they came nerer to the preseruation of ciuile felowshippe among menne. Albeit euen herein also it is founde many times to faile. To euery excellent nature it semeth most vnreasonable, to suffer an vniust, and to imperious a maner of gouerning ouer them, if by any meane he may put it away: and the iudgement of mans reason is none other, but that it is the part of a seruile and base courage, to suffer it patiently: and againe, the parte of an honest and free borne hearte, to shake it of. And reuenge of iniuries is reckened for no faulte among the Philosophers. But the Lorde condemning that to much noblenesse of courage, commaundeth his to kepe the same patience,

that is so ill reported among men. And in all the keping of the lawe, our vnderstanding marketh not desire of minde at all. For a naturall man suffereth not him selfe to be brought to this, to acknowledge the diseases of his desires. The light of nature is choked vp, before that it come to the first entrie of this bottomlesse depth. For when the Philosophers note immoderat motions of minde for faultes, they meane those motiõs that appere and shew forth themselues by grosse tokens, but they make no accompt of those euill desires that do gently tickle the minde.

25 Wherfore, as Plato was worthyly founde fault withall before, for that he imputed all sinnes to ignoraunce, so is their opinion to be reiected, which teach that purposed malice and frowardnesse is vsed in all sinnes. For we finde it to much by experience, how oft we fall with our good intent. Our reason is ouerwhelmed with so many sortes of being deceyued, is subiect to so many errours, stombleth at so many stayes, is entangled with so many streightes, that it is farre from sure directing. But how little it is estemed before the Lord in all
2.Cor. partes of our life, Paule sheweth when he sayeth, that we are not suf-
3.5. ficient to thinke any thing of our selues, as of our selues. He speaketh not of will or affection, but he taketh also this away from vs, that we shoulde not thinke that it can come in our mindes how any thing is to be done well. Is our diligence, insight, vnderstanding, and heade so corrupted, that it can deuise or thinke vpon nothing that is right before the Lord? that semeth to harde to vs, that do vnwillingly suffer our selues to be spoyled of the sharpenesse of reason, which we accompt a most precious gift. But to the holy Ghost it semeth most full of equitie, which knoweth that all the thoughtes of wisemen are
Psa. 94. vaine: and which pronounceth plainly, that all the inuention of mans
11. heart is onely euill. If all that our witte conceiued, deuiseth vpon,
Gen. 6. purposeth and goeth about, is alway euill, how can it come in our
3. and minde to purpose that which pleaseth God, to whom onely holynesse
8.21. and righteousnesse is acceptable? So is it to be seen, that the reason of our minde, which way so euer it turne it selfe, is miserably subiect
Psa.119. to vanitie. Dauid knew this weakenesse in him selfe, when he prayed
34. to haue vnderstanding geuen him, to learne the Lordes commaundementes aright. For he secretly sayeth therein, that his owne wit sufficeth him not, which desireth to haue a new geuen him. And that he doth not onely once, but almost ten times, in one Psalme, he repeteth the same prayer. By which repeting he priuely declareth, with how great neede he is driuen to pray it. And that which he prayeth for
Phil.1.4 himselfe alone, Paule commonly vseth to pray for the Churches. We

cease

ceaſe not (ſayeth he) to pray for you, and to deſire that ye may be filled with the knowledge of God in all wiſedome and ſpirituall vnderſtanding, that ye may walke worthily of God. &c. But ſo oft as he maketh that thing the good gift of God, let vs remember that he doth withall teſtifie, that it lieth not in mans power. And Auguſtine ſo farre acknowledged this defaulte of reaſon to vnderſtād thoſe thinges that are of God, that he thinketh the grace of illumination to be no leſſe neceſſarie for our mindes, than the light of the ſunne is for our eyes. And not content with that, he addeth a correctiō of that, ſaying, that we lift vp our eyes to ſee the light: but the eyes of our minde lie ſhut, vnleſſe the Lorde open them. And the Scripture teacheth that our mindes are not enlightned one day alone, that they may afterward ſee by themſelues: for that which I euen now alleged out of Paule, belongeth to continuall procedinges and encreaſinges. And this doth Dauid expreſſely ſet out in theſe wordes: With my whole harte I haue ſought thee, make me not to ſtray from thy commaundementes. For when he had bene regenerated, and had not ſlenderly profited in true Godlineſſe, yet he confeſſeth, that for euery moment he needeth continuall direction, leaſt he ſhoulde ſwarue from the knowledge wherwith he is endued. Therefore, in an other place he prayeth to haue the right ſpirite renued, which he had loſt by his owne faulte, becauſe it belongeth to the ſame God to reſtore vnto vs the ſame thing being loſt for a time, which himſelfe gaue at the beginning.

Col. 1.

Aug. l. 2. De peccat. mer. & remiſ. cap. 5.

Pſa. 119. 10.

Pſal. 51. 12.

26 Now is will to be examined, wherin ſtandeth the cheefe libertie of free choiſe, for it hath bene already ſene, that choiſe doth rather belong to will, than to vnderſtanding. Firſt, that this thing which the Philoſophers haue taught, and is receiued with common cōſent, that is, that all thinges by naturall inſtinction deſire that which is good, may not ſeeme to belōg to the vprightneſſe of mans will: Let vs marke that the force of free will, is not to be conſidered in ſuch appetite, as rather procedeth of the inclination of the eſſence, than of the aduiſement of the vnderſtanding minde. For euen the ſcholemen do confes, that free will hath no action, but when reaſon turneth it ſelfe to obiectes, wherby they mean that the obiect of appetite muſt be ſuch, as may be ſubiect to choiſe, and go before deliberation, which prepareth the way for choiſe. And truely, if a man cōſider what is the naturall deſire of good in man, he ſhall finde that it is common to him with beaſtes. For they alſo deſire to be well, and when any ſhew of good appeareth that moueth their ſenſe, they follow it. But man doth neither choſe by reaſon, that he may follow with diligence that thing which is in deede good for him, according to the excellence of his

immortall nature,nor taketh reason to coūsel,nor bendeth his minde, but without reason,without counsell,like a beast, followeth the inclination of nature. This therefore maketh nothing for the freedome of will, if a mā by sense of nature be caryed to desire that which is good: but this is requisite, that he discerne good by right reason, and when he hath knowene it, that he chose it, and whē he hath chosen it, that he follow it. But least any man shoulde doubt, there is to be noted a double sophisticall argumēt.For appetite is not here called the proper maner of will, but a naturall inclination: and good is called not as of vertue or iustice,but of estate, as we say. This man is well,or in good case: Finally,although a man do neuer so much desire to attaine that is good, yet he followeth it not. As there is no man to whom eternall blessednesse is not pleasant, yet is there none that aspireth vnto it, but by the mouing of the holy Ghost. Wherfore,sith the naturall desire in men to be well,maketh nothing to proue the fredome of will, no more than in metals and stones,doth the affection inclining to the perfection of their substance:let vs consider in other thinges, whether Will be so infected and corrupted in all partes,that it engendreth nothing but euill: or whether it kepeth still any parcell vnhurte, from whence do grow good desires.

27 They that do attribute to the first grace of God, that we will effectually,seme on the other side to say secretely, that there is in the soule a power of it selfe to aspire to good, but it is so weake, that it cannot growe to a perfecte affection, or raise vp any endeuour. And there is no doute that the scholemen haue commonly embraced this opinion, or which was borowed by Origen and certaine of the olde writers: forsomuch as they are wonte to consider man in pure naturall thinges, (as they terme it) such a one as the Apostle describeth him in these wordes. I do not the good that I would, but the euill that I woulde not,that I do. To will is present vnto me,but to performe it, I finde not. But after this maner is the discours that Paule there followeth, altogether wrongfully peruerted. For he entreateth of the Christian wrastling (which he shortly toucheth to the Galathians) which the faithfull continually fele within themselues,in the battel of the flesh and the spirite. But the spirite is not of nature, but of regeneration. And that the Apostle doth there speake of the regenerate, appeareth by this,that whē he had said, that there dwelleth no goodnesse in him,he addeth an exposition, that he meaneth it of his flesh. And therefore he saith, that it is not he that doth the euill, but sinne that dwelleth in him. What meaneth this correction in me, that is, in my flesh? Euen as much as if he had said thus: God dwelleth not in me of

Rom. 7. 15.

Gal. 5. 17.

my

my selfe, for there is no good to be founde in my flesh. Herevpon followeth that manner of excuse: I my selfe do not the euill, but sinne that dwelleth in me. Which excuse belongeth onely to the regenerate, which do with the cheefe parte of their soule tende vnto good. Nowe, the conclusion that is adioyned after, declareth all this matter euidently. I am delited (saith he) with the lawe, according to the inwarde man. But I see an other lawe in my members, fighting against the law of my mind. Who hath such a striuing in himselfe, but he that being regenerate by the spirite of God, carieth the leauinges of his flesh̃e about with him? Therefore Augustine, whereas once he had thought, that that had bene spoken of the nature of man, reuoked his exposition as false, and ill agreing together. And truely, if we alowe this, that men without grace haue some motions to good, though they be but small, what shall we aunswere to the Apostle which saith, that we are not sufficient so much as to thinke any good? What shall we aunswere to the Lorde that pronounceth by Moses, that euery inuention of mans hearte is onely euill. Wherefore, sith they haue stumbled by false taking of one place, there is no cause why we shoulde staye vpon their iudgement. Let rather this saying of Christ preuaile. He that doth sinne, is the seruaunt of sinne. We are all sinners by nature, therefore we be all holden vnder the yoke of sinne. Nowe if whole manne be subiect to the dominion of sinne, then must it needes be, that the will it selfe which is the chiefe seate thereof, be bounde faste with most streight bondes. For otherwise the saying of Paule woulde not stande together, that it is God which worketh will in vs, if any will did go before the grace of the holy Ghost. Away therefore with all that many haue triflingly spoken concerning preparation. For although sometime the faithfull do praye to haue their hearte formed to the obedience of the lawe, as Dauid doth in many places: yet it is to be noted, that euen that desire of praying is from God. Which we may gather of his wordes, for whē he wisheth to haue a cleane hearte created within him, surely he taketh not on him selfe the beginning of creation. Therefore let rather this saying of Augustine haue place with vs: God will preuent thee in all thinges: And sometime preuent thou his wrath. Howe? Confesse that thou haste all these thinges of God that what so euer good thou haste, is of him: what soeuer euill, it is of thy selfe. And a little after. Nothing is ours but sinne.

Rom. 22.

Ad Bo nif. lib cap. 1 Et in. Retrac

2. Co 3. 5.

Gen. 21.

Iohn. 34

Phil. 2 13.

Psa. 5 12.

De ver bis Ap stoli Se 10.

The iij. Chapter.

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

BVt man can not be any way better knowene in either part of his ſoule, than if he come forth with his titles wherewith the Scripture doth ſet him out. If he be painted whole in theſe wordes of Chriſt, That which is borne of fleſh, is fleſh: as it
oh.3.6 is eaſy to proue, then is he proued to be a very miſerable creature. For the affection of the fleſh, as the Apoſtle witneſſeth, is death, for
om. 8. aſmuch as it is enimitie againſt God, and ſo is not ſubiect, nor can be ſubiect to the lawe of God. Is fleſh ſo peruerſe, that with all her affection ſhe continually vſeth enimitie againſt God? that ſhe can not agree with the righteouſneſſe of the lawe of God? Finally, that ſhe can bring forth nothing but matter of death? Nowe, graunt that in the nature of man is nothing but fleſh, and gather any good out of it if thou canſt. But (they ſay) the name of fleſh belongeth onely to the ſenſuall, and not the hier parte of the ſoule. But that is ſufficiently confuted by the wordes of Chriſt, and of the Apoſtle. It is the Lordes argument, that man muſt be borne againe, bycauſe he is fleſh. He
oh.3.6 commaundeth not to be borne againe according to the body. But in minde he is not borne againe, if a parte of it be amended, but when it is all renewed. And that doth the compariſon, ſet in both places, confirme. For the ſpirite is ſo compared againſt the fleſh, that there is left no meane thing betwene them. Therefore whatſoeuer is not ſpirituall in man, is after the ſame reaſon called fleſhly. But we haue nothing of the Spirite but by regeneration. It is therefore fleſh whatſoeuer we haue of nature. But of that matter, if otherwiſe we coulde
Ephe.4. haue any doubte, that is taken away from vs by Paule, where after
3. he had deſcribed the olde man, whome he had ſaide to be corrupt with concupiſcences of errour, he biddeth vs to be renewed in the ſpirite of our minde: you ſee he doth not place vnlawefull and euill luſtes onely in the ſenſitiue part, but alſo in the very minde, and therefore requireth a renuing of it. And truely a little before he had painted out ſuch an image of mans nature, as did ſhewe that there was no parte wherein we were not corrupted and peruerted: for whereas he writeth that all nations do walke in the vanitie of their minde, are darkened in vnderſtanding, eſtranged from the life of God, by reaſon
Ephe.4. of the ignoraunce that is in them, and the blindeneſſe of their hearte:
17. it is no doubte that this is ſpoken of all them whome the Lorde hath not reformed to the vprightneſſe both of his wiſedome and iuſtice:

which

which is also made more plaine by the comparison byandby adioyned, where he putteth the faithfull in minde, that they haue not so learned Christ. For of these wordes we gather, that the grace of Christ is the onely remedie whereby we be deliuered from that blindenesse, and the euils that ensue thereof. For so had Esaie also prophecied of the kingdome of Christ, when he promised, that the Lorde should be an euerlasting light to his Church, when yet darkenesse couered the earth, and a mist the peoples. Whereas he testifieth, that the light of God shall arise onely in the Church, truely without the Church he leaueth nothing but darkenesse and blindenesse. I will not reherse perticularly such thinges as are written euery where, specially in the Psalmes and in the Prophetes against the vanity of man. It is a great thing that Dauid writeth, if he be weyed with vanitie, that he shall be vayner than vanitie it selfe. His wit is wounded with a greuous weapon, when all the thoughtes that come out of it, are scorned as foolish, trifeling, madde and peruerse.

Esa. 6. 2.

Psal. 6. 10.

2 No easier is the condemnation of the hearte, when it is called guilefull and peruerse aboue all thing: but bycause I studie to be short, I will be contente with one place alone, but such a one as shall be like a most bright loking glasse, wherin we may beholde the whole image of our nature. For the Apostle, when he goeth about to throwe downe the arrogance of mankinde, doth it by these testimonies, That there is not one righteous manne, There is not one manne that vnderstandeth or that seeketh God, All are gone out of the way, they are made vnprofitable together, there is none that doth good, no not one: their throte is an open sepulcher, with their tongues they worke deceitfully, the poison of Serpentes is vnder their lippes, whose mouth is full of cursing and bitternesse: whose feete are swifte to shedde bloude, in whose wayes is sorrowe and vnhappinesse, which haue not the feare of God before their eyes: With these thunderboltes he inueyeth, not against certaine menne, but against the whole nation of the sonnes of Adam. Neither declineth he against the corrupt manners of one or two ages, but accuseth the continuall corruption of nature. For his purpose is in that place, not simply to chide men, to make them amende, but to teach rather that all menne are oppressed with calamitie, impossible to be ouercome, from which they can not get vp againe, vnlesse they be plucked out by the mercie of God. And bycause, that coulde not be proued vnlesse it had bin by the ouerthrowe and destruction of nature, he brought forth these testimonies whereby is proued that our nature is more than destroyed. Let this therefore remaine agreed, that menne are such as

Iere. 19.

Rom. 10.

Psal. 53.

Esa. 7.

they be here deſcribed, not onely by faulte of euill cuſtome, but alſo by corruptneſſe of nature. For otherwiſe the Apoſtles argument can not ſtande, that there is no ſaluation for manne but by the mercie of God, bycauſe he is in him ſelfe vtterly loſte and paſt hope. I will not here buſie my ſelfe in prouing the applying of theſe teſtimonies that no man ſhoulde thinke them vnfitly vſed. I will ſo take them as if they had bin firſt ſpoken by Paule, and not taken out of the Prophetes. Firſt he taketh awaie from manne righteouſeneſſe, that is integritie and pureneſſe, and then vnderſtanding. The wante of vnderſtanding, he proueth by Apoſtaſie or departing from God, whome to ſeeke is the firſt degree of wiſedome. But that wante muſt nedes happen to them that are fallen awaie from God. He ſayeth further, that all are gone out of the waie and become as it were rotten, that there is none that doeth good, and then he adioyneth the haynous faultes, wherewith they defile their members that are ones let loſe into wickedneſſe. Laſt of all he teſtifieth that they are voide of the feare of God, after whoſe rule our ſteppes ſhoulde haue bin directed. If theſe be the inheritable giftes of mankind, it is in vaine to ſeke for any good thing in our nature. In deede I graunt that not all theſe faultes do appeare in euery manne: yet can not be denied that this Hydra lurketh in the heartes of all menne. For as the bodie while it already foſtreth encloſed within it, the cauſe and matter of diſeaſe, although the paine be not yet vehement, can not be called healthy: no more can the ſoule be reckened ſounde, while it ſwarmeth full of ſuch diſeaſes of vices, albeit the ſimilitude doth not agree in all pointes. For in the body be it neuer ſo muche diſeaſed, there remayneth a quickeneſſe of life: but the ſoule beyng drowned in this gulfe of deſtruction, is not onely troubled with vices, but alſo altogether voide of all goodneſſe.

3 The ſame queſtion in a manner which hath bin before aſſoyled, now riſeth vp againe of newe. For in all ages there haue bin ſome, which by guiding of nature haue bin bente to vertue in all their life. And I regarde it not, though many ſlippinges may be noted in their manners: yet by the very ſtudie of honeſtie they haue ſhewed a profe, that there was ſome pureneſſe in their nature. What rewarde ſuch vertues haue before God, although we will more fully declare when we ſhall ſpeake of the merites of workes, yet we muſt ſomewhat ſpeake in this place: ſo farre as is neceſſarie for making plaine of this preſent argument. Theſe examples therefore ſeeme to put vs in minde, that we ſhoulde not thinke mans nature all together corrupt, for that by her inductiõn ſome men haue not onely excelled in ſome noble

noble actes, but also in the whole course of their life haue behaued themselues most honestly. But here we must thinke, how in this corruption of nature there is some place for the grace of God, not to cleanse it, but inwardely to restraine it. For if the Lord woulde suffer the mindes of all men as it were with lose reines to runne wildly into all sortes of lustes, without doubte there woulde be no man, but he would in plaine experience make vs beleue, that all those euils wherewith Paule condemneth all nature, are most truely saide of him. For what? Canst thou exempt thy selfe out of the number of them, whose feete are swift to shed bloude, their handes defiled with robberies and manslaughters, their throtes like vnto open Sepulchres, their tongues deceitfull, their lippes venymous, their workes vnprofitable, wicked, rotten, deadly, whose minde is without God, whose inwardes are peruersenesse, whose eyes are bent to entrappinges, their heartes lift vp dispiteously to triumph ouer other, and all the partes of them applied to infinite mischeues. If euery soule be subiect to all such monsters, as the Apostle boldly pronounceth, truely we see what woulde come to passe, if the Lorde woulde suffer the lust of manne to wander after his owne inclination. There is no madde beast that is so hedlong caried awaye, there is no streame be it neuer so swifte and strong, whereof the ouerflowing is so violent. The Lorde healeth these diseases in his electe by this meane that we will byandby sette forth. In some he only restraineth them with putting a bridle in their mouth, onely that they breake not out, so farre as he foreseeth to be expedient for preseruing of the vniuersitie of thinges. Hereby some are holden in by shame, some by feare of lawes, that they burst not forth into many sortes of filthinesse, howebeit they do for a great part not hide their vncleannesse. Some bycause they thinke that an honest trade of life is good, do after a certaine sorte aspire towarde it. Some rise vp aboue the common sorte, that by their maiestie they may kepe other in their duetie. So God by his prouidence bridleth the peruersenesse of nature, that it breake not forth into doyng: but he cleanseth it not within.

Rom. 3. 10.

4 But yet the doubte is not dissolued. For either we must make Camillus like vnto Catiline, or els in Camillus we shall haue an example that nature, if it be framed by diligence, is not altogether without goodnesse. I graunte in deede that those goodly giftes whiche were in Camillus bothe were the giftes of God and seeme worthy to be commended, if they be weyed by themselues, but how shall they be proues of naturall goodnesse in him? muste we not returne to the minde, and frame our argumente in this sorte? If a

Aug. li. 4. cōtra Iuliaanum. naturall manne excelled in ſuch vprightneſſe of manners, then nature is vndoubtedly not without power towarde the ſtudie of vertue. But what if the minde were peruerſe and crooked, and folowing any thing rather than vpright ſtraightneſſe? And that it was ſuch, there is no doubte, if you graunt that he was a naturall manne. Nowe what power of mans nature to goodneſſe will you reherſe vnto me in this behalfe, if in the greateſt ſhewe of pureneſſe it be founde that he is alway carried to corruption: Therefore, leaſt ye commende a man for vertue, whoſe vices deceyue you vnder vertues Image, do not ſo geue vnto the will of manne power to deſire goodneſſe, ſo long as it remayneth faſt in her owne peruerſeneſſe. Albeit this is a moſt ſure and eaſy ſolution of this queſtion, that theſe are not common giftes of nature, but ſpeciall graces of God, which he diuerſely and to a certaine meaſure dealeth among men that are otherwiſe vngodly. For which reaſon we feare not in common ſpeache to call one man well natured, and an other of euill nature, and yet we ceaſe not to include them bothe vnder the vniuerſall ſtate of mans corruption, but we ſhewe what ſpeciall grace God hath beſtowed vpon the one, which he hath not vouchesaued to geue to the other, when his pleaſure was to make Saule king, he formed him as a new man: and that is the reaſon why Plato alluding to the fable of Homere, ſayeth that Kinges ſomnes are created notable by ſome ſingular marke, bycauſe God prouiding for mankinde, furniſheth theſe with a princely nature whome he appointeth to beare gouernemēt: and out of this ſtore houſe came all the great Capitaines that are renomed in hiſtories. The ſame is alſo to be thought of priuate men. But bycauſe as euery man hath moſt excelled, ſo his ambition hath moſt moued him forwarde (with which ſpotte all vertues are defiled, ſo that they loſe all fauour before God,) it is to be accompted nothingworth, what ſoeuer ſemeth praiſeworthy in vngodly men, beſide that the chefe parte of vprightneſſe faileth, where there is no ſtudy to aduaunce the glory of God, which all they wante whome he hath not regenerate with his ſpirite. Neither is it Eſa. 11. 3. vainely ſpoken in Eſaie, that vpon Chriſt reſteth the ſpirite of the feare of God, wherby we are taught, that ſo many as are ſtrange from Chriſt, are without the feare of God, which is the beginning of wiſedome. As for the vertues that deceiue vs with vaine ſhewe, I graunt they ſhall haue praiſe in the court of policie, and in the commō fame of men, but before the heauenly iudgement ſeate, they ſhall be of no valewe to deſerue righteouſneſſe.

5 With ſuch bondage of ſinne therfore as Will is deteyned, it can not ones moue it ſelfe to goodneſſe, much leſſe apply it ſelfe. For ſuch

mouing

mouinge is the beginninge of turning to God, which in Scriptures is wholly imputed to the grace of God. As Ieremy praieth to the Lord to turne him, if he will haue hime turned. Whereupon the Prophet in the same chapter, describing the spiritual redemption of the faithful people, sayth that they were redeemed out of the hand of a stōger, meaning with how straight fetters a sinner is bound so long as being forsaken of the Lord, he liueth vnder the yoke of the Deuill. Yet Will stil remayneth, which with most bent affection is both enclined & hasteth to sinne. For man was not depriued of Will when he did cast himselfe into this necessity, but of the soundenesse of Will. And Bernarde sayth not vnaptly, which teacheth that to Will is in vs all: but to Will good is a profiting, to will ill is a defaut: and therefore simply to will, is the worke of man: to will euill, of corrupte nature: to wil wel, of grace. Now whereas I say, that will put from liberty is by necessity drawē or led into euill, it is maruell if that should seeme a hard speach vnto any man, which neither hath any absurdity in it, nor varieth frō the vse of holy men: But it offendeth them that can make no difference betwene necessity and compulsion. But if a man aske them, is not God of necessity good? is not the deuill of necessity euill? what can they aunswere? For so is goodnesse knit with Gods diuinity, that it is no more necessary that he be God then that he be good. And the deuill is by his fall so estranged from partaking of goodnesse, that he can do nothing but euill. But now if any robber of God do barke against this and say, that God deserueth smale praise for his goodnes, which he is compelled to keepe: shall not this be a ready aunswere to him, that it commeth to passe by his infinite goodnesse and not by violent impulsion, that he can not do euell. Therefore if this, that it is of necessitie that God doe well, do not hinder the free will of God in doing wel, if the deuil which cannot do but euil yet willingly sinneth who shall then say that a man doothe therefore lesse willingly sinne for this that he is subiect to necessity of sinning. This necessity, wheras Augustine ech where speaketh of it, euen then also when he was enuiously pressed with the cauillation of Celestius, he sticked not to affirme in these wordes, by liberty it came to passe that man was with sinne, but now the corruption which flowed for punishment, hath of liberty made necessity. And so oft as he falleth into mention thereof, he douteth not to speake in this manner of the necessary bondage of sinne. Therefore let this summe of that distinction be kept, that man sins he is corrupted, sinneth in deede willingly and not against his will nor compelled, by a most bent affection of minde, and not by violent compulsion, by motion of his owne lust, and not by fur-

Ier. 31. 18.

Lib. de perfect. instit.

De nat. & grat. & alibi.

ren constraynt: but yet of such peruersenesse of nature as he is, he can not but be moued and driuen to euil. If this be true, then surely it is playnely expressed that he is subiect to necessity of sinning. Bernard agreeing to Augustine wryteth thus, only man among all liuing creatures is free: and yet by meane of sinne, he also suffereth a certayne violence, but of wil and not of nature, that euen therby also he should not be depriued of freedome, for that which is willing is free. And a litle after, wil being chaunged in it selfe into worse, by I wot not what corrupt and maruelous manner, so maketh necessity, that very necessity for as much as it is willing, can not excuse will, and will forasmuch as it is drawen by allurement, can not exclude necessity, for this necessity is after a certaine manner willing. Afterward he sayth, ý we are pressed downe with a yoke, but yet none other but of a certaine willing bondage, therefore by reason of our bondage we are miserable, by reason of our will we are inexcusable, because will when it was fre, made it selfe the bondseruaunt of sinne. At length he concludeth, that the soule is so after a certaine maruelous and euill manner holden both a bonde seruaunt and free, vnder this certaine willinge and ill free necessity: a bondseruaunt by reason of necessity, free by reason of wil, and that which is more maruelous and more miserable, therein gilty wherein it is free, therein bond wherein it is gilty, and so therein bond wherein it is free. Hereby truely the readers do perceiue that I bringe no newe thinge, which longe ago Augustine brought foorth out of the consent of all godly men, and almost a thousand yeares after was kept still in monkes Cloysters. But Lombarde when he could not distinguish necessity frō compulsion, gaue matter to a pernitious errour.

Ser. super Cā tic. 81.

6 On the otherside it is good to consider what manner remedy is that of the grace of God, whereby the corruption of nature is amended and healed. For whereas the Lord in helping vs, giueth vs that which we want, when we shall knowe what his worke is in vs, it will streightway appeare on the other side what is our needinesse. When the Apostle sayeth to the Philippians, that he trusteth that he which beganne a good worke in them, will performe it vnto the day of Iesus Christ: it is no dout, that by the beginninge of a good worke, he meaneth the very beginninge of conuersion, which is in will. Therefore God beginneth a good worke in vs by stirring vp in our heartes the loue, desire and endeuour of righteousnesse, or (to speake more properly) in bowing, framing and directing our heartes to righteousnesse: he endeth it in confirminge vs to perseuerance. And that no man should cauill that good is begonne by the Lord, when will being

Phi. 1. 6

being of it selfe weake is holpen : the holy Ghost in an other place declareth what will is able to do beinge left vnto it selfe. I will giue you (sayth he) a newe heart. I will put a newe spirite in the middes of you. And I will take away the stony heart from your flesh, and I will giue you a heart of flesh. And I will put my spirite in the middes of you, and I will make you to walke in my commaundementes. Ezc.36. 16.
Who shall say that the weakenesse of mans will is strengthened with helpe, whereby it may effectually aspire to the choise of that that is good, when it must be whole transformed and renewed? If there be any softenesse in a stone, which by some helpe being made tenderer will abide to be bowed euery way, then will I graunt that the heart of man is pliable to obey that which is right, so that that which in it is perfect, be supplied by the grace of God. But if he meant to shewe by this similitude, that no goodnesse could euer be wrong out of our heart vnlesse it be made throughly newe : lette vs not parte betwene him and vs, that which he chalengeth to himselfe alone. If therefore a stone be transformed into flesh, when God turneth vs to the desire of that which is right : then is all that which was of our owne will taken away, and that which commeth in place thereof is all of God. I say that will is taken away, not in that it is will, because in the conuersion of man, that which was of the first nature abideth whole: also I say that it is created newe, not that will then beginneth to be, but that it be turned from an euill will into a good. And this I affirme to be wholly done by God, because we are not able so much as to thinke, as the same Apostle witnesseth : therefore in an other place he sayth, that God doth not onely helpe our weake will, or amende our peruerse will, but that he worketh in vs to will. 2.Cor.8 6. Phili. 2. 13.
Whereupon is easily gathered, that which I sayd before, that whatsoeuer good is in will, it is the worke of onely grace. In which sense in an other place he sayeth, that it is God that worketh all in all. Neither doth he there intreate of the vniuersall gouernement, but giueth vnto God alone the praise of all good things that the faithfull haue. 2.Cor. 12.6. And in saying, all, truely he maketh God the author of spirituall life, euen from the beginning to the ende. Which selfe same thing he had taught before in other wordes, sayinge that the faythfull are of God in Christ. 1.Cor. 8.6.
where he plainely maketh mention of the new creation, wherein that which was of common nature before, is destroyed. For there is to be vnderstanded a comparison betwene Adam and Christ, which in an other place he more playnly expresseth, where he teacheth that we are the worke of God created in Christ to good workes, which he hath prepared that we shoulde walke in them. For he goeth about

by this reason to proue, that our saluation is of free gift, because the beginning of all goodnesse, is at the seconde creation, which we obtayne in Christ. But if there were any power of our selues, were it neuer so smale, we should haue also some portion of merite. But he to proue vs altogether nothing worth, reasoneth that we haue deserued nothing, because we are create in Christ to good workes, which God hath prepared. In which wordes he signifieth againe, that all partes of good workes, euen from the first motiō, are propre to God onely. For this reason, the Prophete after he had sayd in the Psalme that we are the workemanship of God, that there should be no partition, addeth byandby, We made not our selues. That he speaketh there of regeneration, which is the beginning of spirituall life, appeareth by the tenor of the text, where it byandby after followeth, that we are his people & the flocke of his pastures. We see now, how he nōt contented simply to haue giuen to God the praise of our saluation, doth expresly exclude vs from all fellowship with him, as if he would say, that there resteth no peece, be it neuer so litle, for man to glory in, because it is all of God.

7 But there will be some peraduenture that will graunt, that Will being of her owne nature, turned away from good, is conuerted by the only power of the Lord: but so that being prepared before, it hath also her owne parte in doing, as Augustine teacheth, that grace goeth before euery good worke, but so, that will doth accompany it and not leade it, as a wayting maide after it, and not a foregoer. Which thing being not euill spoken by the holy man, Peter Lombarde doth disorderly wryth to this purpose. But I affirme, that as well in the wordes of the Prophet which I haue alleaged, as in the other places, these two thinges be playnely signified, that the Lord doth both correct our corrupted will or rather destroy it, & also of himselfe putteth in place therof a good will. In as much as it is preuented by grace, in that respect I giue you leaue to call it a wayting maide: but for that beinge reformed, it is the worke of the Lord, this is wrongfully giuen to man that he doth with will cōming after, obey grace going before. Therfore it is not wel wrytten of Chrysostome, that neither grace without will, nor will without grace can worke any thing: as if grace did not worke very well it selfe, as euen now we haue seene by Paule. Neither was it Augustines purpose, when he called mannes will the waytinge maide of grace, to assigne vnto her a certaine second office in doing a good worke, but because this only was his intent, to confute the wicked doctrine of Pelagius, which did set the principall cause of saluation in mans deseruing: therefore he stode only vpon this point, that

Ad Bonif. Epi. 106.

Ser. de inuent. S. Crucis.

grace

grace was before all deseruing: which was sufficiét for the matter that he then had in hande, not medling in the meane time with the other question, concerning the perpetuall effect of grace, which yet in an other place he excellently well handleth. For sometimes when he saith, ỳ the lord doth preuent the vnwilling that he may wil, & followeth the willing that he wil not in vayne, he maketh him altogether the whole author of the good worke. Albeit his sentences touching this matter, are to plaine to neede any long arguing vpon them. Men (sayth he) do labour to finde in our will something that is our owne and not of God, but how it may be found I know not. And in his first booke against Pelagius and Celestius, where he doth expounde that saying of Christ, Euery one that hath heard of my father cõmeth to me, he sayth: Freewill is so holpen not only that it may know what is to be done, but also may do it when it hath knowen it. And so when God teacheth, not by the letter of the law, but by the grace of the spirite, he so teacheth, that he that hath learned, doth not only see it in knowing, but also desire it in willing, and performe it in doing.

Au. li. 2. de remiss. peccat. cap. 18. Ioh. 6. 45.

8 And because we are now in hand with the chiefe point wherupõ the matter hangeth, let vs go forward and proue the summe thereof to the readers, onely with a fewe & ỳ most plaine testimonies of the Scripture. And then, least any man should accuse vs of wrongful wresting the Scripture, let vs shew that the trueth which we affirme being taken out of the Scripture, wanteth not the testimony of this holy man, I meane Augustine. For I thinke it not expedient, that all the thinges be rehearsed that may be brought out of the Scriptures, for confirmation of our meaning, so that by the most chosen that shalbe brought forth, ỳ way may be prepared to vnderstand all the rest that are here and there commonly red. And againe, I thinke it shall not be vnfitly done, if I openly shew that I agree well with that man whom worthily the consent of godly men doth much esteeme. Surely it is euident by plaine and certaine proufe, that the beginning of goodnesse is from no where else but only from God, for there can not be found a will bent to good, but in the elect. But the cause of election is to be sought out of man. Whereupon followeth, that man hath not right Wil of himselfe, but it proceedeth frõ the same good pleasure, wherby we are elect before the creatiõ of the world. There is also an other reason not vnlike vnto that. For whereas the beginning of willing and doing well is of faith, it is to be seene whense faith it selfe cõmeth. For asmuch as the whole Scripture crieth out that it is a free gift of God, it followeth, ỳ it is of the mere grace of God, whẽ we, which are with all our minde naturally bent to euill, begin to will that which is good.

Therfore the lord, whē he nameth these two things in the conuersiō of his people, to take away from them a stony heart, and to giue them a heart of flesh, plainly testifieth that that which is of our selues must be done away, that we may be conuerted to righteousnesse: and that whatsoeuer commeth in place therof, is from himselfe. And he vtte-
Ier. 32. 39. reth not this in one place only. For he sayth in Ieremy: I wil giue them one heart and one way, that they may feare me all their dayes. And a litle after. I will giue the feare of my name into their heart, that they
Eze. 11. 19. departe not from me. Againe in Ezechiel: I will giue them one heart, and I will giue a new spirite in their bowels. I will take away the stony heart out of their flesh, and I will giue them a heart of flesh. He could not more euidently claime to himselfe, & take from vs whatsoeuer is good and right in our will, than when he declareth that our conuersion is a creation of a new spirite, and of a new heart. For it followeth alway, that both out of our will proceedeth no goodnesse till it be reformed: and that after reformation, so much as it is good, is of God and not of vs.

9 And so reade we the prayers of holy men made to that effect,
1. Reg. 8 58. as, The Lord encline our heart to him (sayth Salomon) that we may kepe his commaundementes. He sheweth the frowardnesse of our heart which naturally reioyseth to rebell agaynst the lawe of God if it
Ps. 119. 36. be not bowed. And the same thinge is in the Psalme: Lord incline my heart to thy testimonies. For the comparison of contrariety is alway to be noted, which is betwene the peruerse motion of the heart whereby it is caried to obstinacy, and this correction whereby it is led
Psa. 51. 12. to obedience. When Dauid feeling himselfe for a time without the directing grace, prayeth God to create a new heart within him, to renue a right spirite within his bowelles: doth he not acknowledge that all the partes of his heart are full of vnclennesse, and his spirite wrythen with crooked peruersenesse? and in calling the cleannesse which he prayeth for, the creature of God, doth he not attribute it wholly to God? But if any manne take exception and say, that the very prayer is a token of a godly and holy affection: our aunswere is ready, that though Dauid were by that time somewhat come to amendement, yet doth he still compare his first state with that sorowfull fall that he had felt. Therefore taking vpon him the person of a man estraunged from God, he for good cause prayeth to haue giuen him all these thinges that God giueth to his elect in regeneration. And so beinge like a deade man, he wisheth himselfe to be created of new, that of the bondslaue of Satan, he may be made the instrument of the holy Ghost. Maruelous & monstruous surely is the lust of our pride.

God

God requireth nothing more earneſtly, than ỳ we ſhould moſt religiouſly keepe his Sabbat, that is in reſting from our owne workes, but of vs nothing is more hardly obtained, than bidding our owne works farewell, to giue due place to the workes of God. If ſluggiſhneſſe hindered not, Chriſt hath giuen teſtimony euident enough of his graces to make them not to be enuiouſly ſuppreſſed. I am (ſayth he) the Vine, you be the branches: My Father is a husbandman. As the branche can not beare fruite of it ſelfe, vnleſſe it abide in the Vine, no more can you, vnleſſe you abide in me. For without me you can do nothing. If we beare fruite none otherwiſe than a braunche buddeth being plucked out of the ground and without moyſture: we neede no more to ſeeke what is the aptneſſe of our nature to goodneſſe. And this is a playne concluſion: Without me ye can do nothing. He doth not ſay that we are to weake to be ſufficient for our ſelues: but in bringing vs to nothing, he excludeth all opinion of power be it neuer ſo little. If we being graffed in Chriſt, beare fruite like a Vine, which taketh her efficacy of liuelineſſe both from the moiſture of the earth, and from the deaw of heauen, and from the cheriſhing of the ſunne: I ſee nothinge remayne for vs in doinge a good worke, if we keepe whole for God that which is his. That fonde ſuttle deuiſe is alleaged in vaine, that there is a iuyce already encloſed within the branch, and a certayne power to bringe foorth frute, and that therefore it taketh not all from the earth or from the firſt roote, becauſe it bringeth ſomewhat of her owne. For Chriſt doth meane nothinge elſe, but that we are a drie ſticke and nothing worth, when we be ſeuered from him, becauſe by our ſelues beinge ſeparate, we haue no power to do well: as alſo in an other place he ſayth. Euery tree that my father hath not planted, ſhall be rooted vp. Wherefore the Apoſtle aſcribeth all the whole vnto him in the place already alleaged. It is God (ſaith he) that worketh in vs both to will and to performe. The firſt parte of a good worke is will: the ſecond is a ſtrong endeuour in doing it: ỳ author of both is God. Therfore we ſteale it from God, if we take to our ſelues any thing, either in will or in effectuall working. If it were ſayd that God doth helpe our weake will, then ſomewhat were left for vs. But when it is ſayd that he maketh will, now all the good that is in it, is ſet out of vs. And becauſe the good will is yet ſtill oppreſſed with weight of our fleſh ỳ it cã not riſe vp. He ſaid further, that to ouercom the hardneſſe of that battell, there is miniſtred vnto vs ſtedfaſtneſſe of endeuour, euen to the effect. For otherwiſe it could not ſtand together which he teacheth in an other place, that it is God alone that bringeth to effect all thinges in all, wherein we haue before taught

Ioh.15. 1.

Mat.15 13.

Phili.2. 13.

1.Cor. 12.6.

that the whole course of spirituall life is comprehended. For which
Psa. 86. 11. reason, Dauid, after he had prayed to haue the wayes of the Lord opened vnto him, that he might walke in his trueth, byandby addeth: Vnite thou my heart to feare thy name. In which wordes he signifieth, that euen they that are well minded, are subiect to so many withdrawings of minde, that they easily vanish or fal away if they be not stablished to constancy. For which reason in an other place, after he had prayed to haue his steppes directed to kepe the word of God he
Ps. 100. 19. 100. 33. requireth also to haue strength giuen him to fight, Lette not any iniquity (sayth he) beare rule ouer me. After this sorte therefore doth the Lord both beginne and ende good worke in vs: that it may all be his worke, that will conceiueth a loue of that which is right, that it is enclined to the desire thereof, that it is stirred vp and moued to endeuour of following it. And then that our choise, desire, and endeuour faint not, but do proceede euen to the effect: last of all, that man goeth forward constantly in them, and continueth to the end.

10 And he moueth the will, not in such sorte as hath in many ages bin taught and beleued: that it is afterward in our choise, either to obey or withstand the motiõ, but with mightily strengthning it. Therfore that must be reiected which Chrysostome so oft repeteth: whom he draweth, he draweth being willing. Whereby he secretly teacheth that God doth onely reach out his hand, to see if we will be holpen by his aide. We graunt that such was the state of man while he yet stoode, that he might bow to either parte. But sith he hath taught by his example how miserable is freewill, vnlesse God both will and can in vs: what shall become of vs, if he giue vs his grace according to that smale proportion? But rather we do obscure and extenuate it with our vnthankefullnes. For the Apostle doth not teach, that the grace of a good wil is offred vs if we do accept it, but that he wil performe it in vs: which is nothing else, but that the Lord by his spirite doth direct, bowe and gouerne our heart, and reigneth in it as in his owne
Eze. 11. 19. and 36. 27. Ioh. 9. 45. possession. Neither doth he promise by Ezechiel, that he will giue to the elect a new spirite onely for this ende, that they may be able to walke in his commaundementes, but to make them walke in deede. Neither can Christs saying, (euery one that hath heard of my Father commeth to me) be otherwise taken, than to teach that the grace of
Lib. de prædest. sanct. God is effectuall of it selfe: as Augustine also affirmeth. Which grace, God vouchesaueth not to giue to all men generally without regarde, as that saying (as I thinke) of Occam, is commonly spoken among the people, that it denieth nothing to him that doth what lieth in him. Men are in deede to be taught that Gods goodnesse is layd open for

all

all men, without exception that seeke for it. But forasmuch as they onely beginne to seeke for it, whom the heauenly grace hath breathed vpon, not so much as this litle peece ought to be plucked away from his praise. Truely this is the prerogatiue of the elect, that being regenerate by the spirite of God, they are moued and gouerned by his guiding. Therfore Augustine doth worthily as well mocke them, that claime any parte of willing them to themselues, as he doth reprehend other which thinke that, that is generally giuen to all men, which is the speciall testimony of free election. Nature, (sayth he) but not grace, is common to all men. Calling it a brickle suttelty of witte like glasse, that glistereth with mere vanity, where it is generally extended to all which God giueth onely to whom it pleaseth him. And in an other place. How cameſt thou? by beleuing. Feare thou, leaſt while thou takeſt vpon thee that thou haſt founde the iuſt way, thou periſh out of the iuſt way. I came (ſayeſt thou) by Free will, I came by mine owne will, why ſwelleſt thou? wilt thou heare that this alſo is giuen thee? Heare euen him that calleth: No man commeth to me vnleſſe my Father draw him. And it is without controuerſie gathered out of Iohns wordes, that the heartes of the godly are ſo effectually gouerned by Gods working, that they follow with an vnchangeable affection. He that is begotten of God (ſayth he) can not ſinne, becauſe the ſeede of God abideth in him. For we ſee that the meane motion which the Sophiſters imagine, which we at our liberty may either obey or refuſe, is openly excluded, where an effectuall conſtancy to cõtinue is affirmed.

Aug. de verbis Apoſt. ſer. 11.

Ioh. 6. 44.

1. Ioh. 3. 9.

11 Of continuaunce there ſhoulde no more dout haue bin made, but that it ſhould haue bin taken for the free gift of God vnleſſe the moſt wicked errour had growen in force, that it is diſtributed according to the deſert of men, as euery man hath ſhewed himſelfe not vnthankefull to the firſt grace. But forasmuch as this errour hath growen vpon that point, that they thought it to be in our hand to refuſe or receiue the grace of God offered, that opinion being driuen away, this other doth alſo fall of it ſelfe. Albeit herein they erre two manner of wayes. For beſide this that they teach that our thankefullneſſe toward the firſt grace and our lawfull vſe thereof, are rewarded with the later giftes: they adde alſo, that nowe grace alone doth not worke in vs, but that it is onely a worker together with vs. Of the firſt this we ought to beleue, that the Lord while he dayly enricheth and heapeth his ſeruauntes with newe giftes of his grace, becauſe he liketh and fauoureth the worke which he hath begonne in them, findeth in them ſomewhat whereupon to beſtowe greater graces. And

hereto serue those sayinges : To him that hath, shalbe giuen. Againe:
Mat. 25. 21. Luc. 19. 17. Oh, good seruaunt, because thou hast bin faithfull in few thinges, I will set thee ouer many. But here two things are to be taken heede of, that neither the lawefull vse of the first grace be sayd to be rewarded with the later graces, nor it be so compted a rewarding, that it cesse to be reckened the free grace of God. I graunt therefore, that this blessing of God is to be looked for of the faithfull, that howe much the better they haue vsed the first graces, they shalbe encreased with so much the greater. But I say, that this vse also is of the Lord, and that this rewarding is of his free good will. And they vse no lesse wrongfully than vnhappily that olde destruction of workinge and together working grace. Augustine vsed the same in deede, but delaying it with a fit definition, ý God in together working with vs doth ende, that ẃ in working he beginneth, and that it is still the same grace but chaungeth name, according to the diuerse manner of effect. Wherupon followeth, that he doth not parte it betwene God and vs, as if there were a mutuall meeting together by ý motiõ of both, but only noteth the multiplicatiõ of grace. To which purpose belõgeth that which in an other place he teacheth, that many giftes of God do go before the good will of man, among the which the selfe same is one. Wherupon followeth, that he leaueth nothing that it may claime to it self. Which
Phi. 2. 13. thing Paul also hath namely expressed : For when he had sayd that it is God, which worketh in vs both to will and to perfome, he byandby addeth, that he doth them both of his good will declaringe by this word, that it is his free goodnesse. Whereas they are wont to say, that after we haue once giuẽ place to the first grace, our owne endeuours do now worke together with the grace that followeth. To this I answere: If they meane that we, after we haue bin once by the power of the Lorde broken to the obedience of righteousnesse, do of our owne accorde go forward, and are inclined to follow the working of grace, I speake nothinge against it. For it is most certayne, that there is such a readines of obeying, where the grace of God reigneth. But whense commeth that, but from this, that the spirite of God alway agreeinge with it selfe, doth cherishe and confirme to stedfastnesse of continuing, the same affection of obeying, which it selfe engendred at the beginning. But if they meane that man taketh of himselfe somwhat wherby to labour with the grace of God, they are most pestilently deceiued.

12 And to this purpose is that sayinge of the Apostle wrongfully
1 Cor. 15. 10. wrasted by ignoraunce: I haue laboured more than they all: not I, but the grace of God with me. For they take it so: that because it might

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seeme somwhat arrogantly spoken that he preferred himselfe before them all, therfore he corrected it with referring the praise to the grace of God, but yet so, that he calleth himselfe a worker together with grace. It is maruell that so many which otherwise were not euill men, haue stombled at this straw. For the Apostle doth not wryte that the grace of the Lord laboured with him, to the intent to make himselfe partener of the labour, but rather by this correction he giueth away all ỳ praise of the labour to grace only. It is not I (sayth he) that haue laboured, but the grace of God that was with me. But the doutfulnes of the speach deceiued them: but specially the ill translation wherein the force of the Greke article was left out. For if it be translated word for word, he doth not say, that grace was a worker together with him, but that the grace that was with him was the worker of all. And the same thing doth Augustine teach, not darkely, though shortly, where he thus saith: The good will of man goeth before many gifts of God, but not before all. But of them which it goeth before, it selfe is one, then followeth his reason: because it is wrytten: His mercy hath preuēted me: And his mercy shall follow me. It preuenteth man not willinge, to make him will: & it followeth him willinge, that he wil not in vaine. With whom Bernard agreeth bringing in the church speaking thus: Drawe me in a maner vnwillinge, that thou maist make me willing: draw me lying slouthfull, that thou maist make me runne.

Psa. 59. 11.

Psa. 23. 6.

Ser. 2. in Cant.

13 Now let vs heare Augustine speaking in his owne wordes, least the Pelagians of our age, that is to say, the Sophisters of Sorbone, shoulde as they are wont, lay to our charge that all antiquitie is against vs, wherein they followe their father Pelagius, by whom long ago Augustine was drawen foorth into the same contention. In his booke of Correption and Grace wrytten to Valentine he entreateth largely that which I will rehearse shortely, but yet do it in his owne wordes: that to Adam was giuen the grace of continuinge in good if he would: and to vs is giuen to will, and by will to ouercome concupiscence: that he therefore had to be able if he would, but not to will that he might be able: to vs is giuen both to will and to be able. That the first liberty was to be able not to sinne, ours is much greater, not to be able to sinne. And least he shoulde be thought to speake of the perfection to come after immortality (as Lombard wrongfully draweth it to that meaning) within a litle after he plucketh out this dout. For (sayth he) the will of holy men is so much kindeled by the holy Ghost, that they therfore are able, because they so wil: they therefore will, because God worketh ỳ they so will. For if in so great weakenesse, in which yet behoueth the power to be made perfect,

Capi. 2.

2. Cor. 12. 9.

for repressing of pride, their owne will were left vnto thē, that by the help of God they may if they will, and God doth not worke in them to will: then amonge so many temptations will shoulde needes fall downe for weakenesse, and therefore could not continue. Therfore is succour giuen to the weakenesse of mans will, that it should be moued without swaruing or seuering by the grace of God, and therfore shoulde not faint how weake so euer it be. Then he entreateth more
Cap.14. largely howe our heartes do of necessity follow the mouing of God that worketh affectiō in them. And he sayth, that the Lord doth draw men in deede with their owne wills, but with such as he himselfe hath wrought. Nowe haue we that thinge testified by Augustines mouth, which we principally desire to obtaine, that grace is not only offered by God to be receiued or refused at euery mans Free election, but also that grace is the same, that formeth the election and will in the heart: so that euery good worke that followeth after, is the frute and effect thereof, and that it haue no other will obeying it, but the same which it hath made. For these are also his wordes out of an other place, that nothing but grace maketh euery good worke in vs.

14 But whereas he sayth in an other place, that will is not taken
Epi.100 away by grace, but from an euill will turned into a good, and holpen when it is good: he meaneth onely that man is not so drawen, that without any motion of heart he is caried as by an outwarde impulsion, but that he is inwardly so affected, that from his very heart he obeyeth. That grace is specially and freely giuen to the elect, he wry-
Epi.100 teth thus vnto Boniface: We know that grace is not giuen to all men, and to them to whom it is giuen, it is not giuen according to the merites of workes, nor according to the merites of will, but of free fauour: and to them to whom it is not giuen, we know that it is by the iust iudgement of God that it is not giuen. And in the same Epistle he strongly fighteth against that opinion, that the grace followinge is giuen to the deseruinges of men, because in not refusinge the first grace, they shewed themselues worthy. For he will haue Pelagius graunt, that grace is necessary to vs for euery of our doinges, and is not giuen in recompense to workes, that it may be grace in deede. But the matter can not be comprehended in a shorter summe, than out of the eight chapter of his booke to Valentine of Correption and Grace, where first he teacheth that mans will obtayneth not grace by liberty, but liberty by grace: and that by the same grace, by affection of delite printed in him, it is framed to continuance, that it is strengthened with inuincible force: that while grace gouerneth, it neuer fal-
Epi. 46. leth away: when grace forsaketh, it byandby tombleth downe. That by

by the free mercy of God it both is conuerted to good, and beinge conuerted abideth in it, that the direction of mans will to good, and stedfastnesse after direction, hangeth vpon the onely will of God, and not vpon any merite of his owne. And so to man is left such a free will, if we list so to call it, as he wryteth of in an other place, that can neither be turned to God, nor abide in God but by grace, & by grace is able all that it is able.

The iiij. Chapter.

Hovv God vvorketh in the heartes of men.

YT is sufficiently proued, as I thinke, that man is so holden captiue with the yoke of Sinne, that of his owne nature he can neither aspire by desire, nor trauaile by endeuour to goodnesse, beside that, we haue rehearsed a dictinction betwene compulsion & necessity, whereby it might appeare, that when he sinneth of necessity, yet neuertheleſſe he sinneth willingly. But forasmuch as while he is subiect in bondage to the Deuill, he seemeth rather to be ledde by the deuils will than his owne, it resteth nowe to be declared of what sorte are both kindes of workinge. And then is this question to be assoiled, whether in euill workes there be any thinge to be attributed to God: in which the Scripture sheweth that there is vsed some working of his. In one place Augustine compareth mans will to a horse, which is ready to be ruled by the will of his rider: and God and the Deuill he compareth to riders. If God (sayth he) sit vpon it, he like a sober and cunning rider, gouerneth it temperatly, spurreth it forward if it be to slow, plucketh it backe if it be to quicke, restrayneth the wantonnesse and wildnesse of it, tameth the stubbornnesse of it, and guydeth it into the right way. But if the Deuill haue possessed it, he like a foolish and wanton rider, violently carieth it through places where no way is, driueth it into ditches, rolleth it downe steepe places, spurreth it forward to stubbbornnesse & fearcenesse: which similitude we will for this time be cõtented with, sith there commeth not a better in place. Where it is sayd that the will of a naturall man is subiect to the rule of the Deuill, to be stirred by him, it is not ment therby that man as it were striuing against it, & resisting is compelled to obey, as we compell bondslaues against their wil, by reason of being their lordes, to do our cõmaundementes: but that beinge bewitched with the deceites of Satan, it of necessity yeldeth it selfe obedient to euery leading of him. For whom the Lord vouchesaueth not to rule with his spirite, them

by iust iudgement he sendeth away to be moued of Satan. Where-
2.Cor.4 fore the Apostle sayth, that the God of this world hath blinded the
4. mindes of the vnbeleuers ordained to destructiō, that they should not
Eph.2.2 see the light of the Gospell. And in an other place: That he worketh in the disobedient children. The blindinge of the wicked, and all the wicked deedes that follow therupon, are called the workes of Sathan, of which yet the cause is not to be sought elsewhere, than in the will of man, out of which ariseth the roote of euell, wherin resteth the fundation of the kingdome of Sathan, which is Sinne.

2 But farre other is the order of Gods doing in such thinges. And that the same may appeare more certainly vnto vs: let the hurt done to
Iob.1. the holy mā Iob by the Chaldees, be an example. The Chaldees killed his herdmen, and like enemies in warre, droue away his cattell for booties. Now is their wicked deede plainely seene, and in that worke Sathan is not idle, from whome the History sayeth, that all this did proceede. But Iob himselfe did acknowledge the worke of the Lorde in it, whom he sayth to haue taken away from him those thinges, that were taken away by the Chaldees. How can we referre the selfe same worke to God, as author, to Sathan as author, and to man as author of it, but that we must either excuse Sathan by the company of God, or report God to be the author of euill? Very easily: if first we looke vpō the ende, why it was done, and then the manner how. The purpose of the Lord is by calamity to exercise the patience of his seruaunt: The deuil goeth about to driue him to despeir. The Chaldees against right and law, seeke gayne of that which is an other mans. Such diuersity in purposes, maketh great difference in the worke. And in the manner of doing there is no lesse diuersity. The Lord leaueth his seruaunt to Sathan to be afflicted: and the Chaldees, whom he did chose for ministers to execute it, he did leaue & deliuer to him to be driuen to it. Sathan with his venemous stings, pricked forward the mindes of the Chaldees which otherwise were peruerse of thēselues to do that mischiefe: they furiously runne to do wrong, and do binde and defile al their members with wicked doing. Therfore it is properly said, that Sathan doth worke in the reprobate, in whom he exerciseth his kingdome: that is to say, the kingdome of wickednesse. It is also sayd that God worketh in them after his maner, because Sathan himselfe, forasmuch as he is the instrument of his wrath, according to his biddinge & commaundement, turneth himselfe hither & thither to execute his iust iudgements. I speake not here of Gods vniuersall mouing, whereby as all creatures are susteined, so from thence they take their effectuall power of doing any thing. I speake only of that speciall doinge,

which

which appeareth in euery ſpeciall act. We ſee therfore that it is no abſurdity, that one ſelfe act be aſcribed to God, to Sathan, and to man: but the diuerſity in the end and maner of doing, cauſeth that therein appeareth the iuſtice of God to be without fault, and alſo the wickednes of Sathan and man, bewrayeth it ſelfe to their reproch.

3 The old wryters in this point alſo, are ſomtime preciſely afraid, ſimply to confeſſe the trueth, becauſe they feare leaſt they ſhould ſo open a windowe to wickednes, to ſpeke irreuerently of the workes of God. Which ſobriety as I embrace, ſo I thinke it nothing daũgerous, if we ſimply holde what the Scripture teacheth. Auguſtine himſelfe ſomtime was not free frõ ỳ ſuperſtition, as where he ſayth, that hardninge and blindinge, pertaine not to the worke of God, but to his foreknowledge. But the phraſes of Scripture allow not theſe ſuttelties, which phraſes do plainly ſhewe that there is therin ſomewhat elſe of God, beſides his foreknowledge. And Auguſtine himſelfe in his fift booke againſt Iulianus, goeth earneſtly about with a long proceſſe, to proue that ſinnes are not only of the permiſſion or ſufferance of God, but alſo of his power, that ſo former ſinnes might be puniſhed. Likewiſe, that which they bring foorth, concerning permiſſion, is to weake to ſtande. It is oftentimes ſayd, that God blindeth and hardeneth the reprobate, that he turneth, boweth, & moueth their hearts as I haue elſe where taught more at large. But of what manner that is, it is neuer expreſſed, if we flee to free foreknowledge or ſufferance. Therfore we anſwere that it is done after two manners, For firſt, where as when his light is taken away, there remayneth nothing but darkeneſſe and blindnes: wheras when his ſpirite is take away, our heartes waxe hard & become ſtones: where as when his direction ceſſeth, they are wraſted into crookednes, it is wel ſayd that he doth blinde, harden & bow them frõ whom he taketh away the power to ſee, obey & do rightly. The ſecond maner, which cõmeth nere to the property of the words, is that for the executing of his iudgementes by Sathan the miniſter of his wrath, he both appointeth their purpoſes to what end it pleaſeth him, and ſtirreth vp their willes, & ſtrengtheneth their endeuours. So when Moiſes rehearſeth that king Sehon did not giue paſſage to the people, becauſe God had hardned his ſpirit, & made his hart obſtinate, he byandby adioyneth the end of his purpoſe: that he might (ſayth he) giue him into our handes. Therfore becauſe it was Gods will to haue him deſtroied, the making of his heart obſtinate, was Gods preparation to his deſtruction.

Lib. de prædeſt. & grat.

Deu. 2. 30.

4 After the firſt manner this ſeemeth to be ſpoken. He taketh away the lip from the ſpeakers of trueth, and taketh away reaſon from

Iob. 12. 20.

the Elders. He taketh the heart away from them that are ſet ouer the
ſay.63 people, he maketh them to wander where no way is. Again, Lord why
7. haſt thou made vs mad, and hardened our heart, that we ſhould not
feare thee? Becauſe they iudge rather of what ſorte God maketh men
by forſakinge them, than how he performeth his worke in them. But
there are other teſtimonies that go further: as are theſe of the harde-
xo.4. ning of Pharao. I will harden the heart of Pharao, that he do not
1.&7. heare you, & let the people go. Afterward he ſaith, that he hath made
.&10. heauy and hardened his heart. Did he harden it, in not ſuſteininge it?
That is true in deede: but he did ſomewhat more, that he committed
his heart to Sathan, to be confirmed with obſtinacy. Whereupon he
xo.3. had before ſayd: I will hold his heart. The people went out of Ægypt,
9. the inhabitantes of that countrey came forth and met them like ene-
Deut. 2 mies. By whom were they ſtirred vp? Truely Moſes affirmeth to the
0. ſa.105 people, that it was the Lord that had hardened their heartes. And the
5. Prophet reciting the ſame hiſtory, ſaith, that he turned their hearts,
that they ſhould hate his people. Now can you not ſay, that they ſtũ-
bled being left without the counſell of God. For if they be hardened
and turned, then they are of purpoſe bowed to that ſelfe thing. More-
ouer ſo oft as it pleaſed him to puniſh the tranſgreſſours of the peo-
ple, how did he performe his worke in the reprobate? ſo as a mã may
ſee, that the effectuallnes of working was in him, & they only did ſer-
ſay.5. uice as miniſters. Wherfore ſomtime he threatened that he would cal
6.&7. thẽ out with his whiſtle, ſometime ẏ they ſhould be like a net for him
8. to entangle them, & ſomtime like a mallet, to ſtrike the Iſraelites. But
ze.12. ſpecially he then declared how he is not idle in them, when he called
3.&17 Sennacherib an Axe, which was both directed and driuen by his hand
0. to cut. Auguſtine in one place doth not amiſſe, appointe it after this
er. 50. ſorte: that inaſmuch as they ſinne, it is their owne: inaſmuch as in ſin-
3. ninge they do this or that, it is of the power of God, that diuided the
ſa. 10. darkeneſſe as pleaſeth him.
5.
De prædeſt. an.

5 Now that the miniſtery of Sathan is vſed to pricke forward the
reprobate, ſo oft as the Lord by his prouidence appointeth them to
this or to that, may ſufficiently be proued, though it were but by one
.Sa.16. place only. For it is oftentimes ſayd in Samuell, that the euill ſpirit of
nd 18. the Lord, and an euill ſpirite from the Lord, did either violently cary
0.&29 or leaue Saul. To ſay that this ſpirit was the holy Ghoſt, is blaſphe-
mous. Therfore the vncleane ſpirit is called the ſpirit of God, becauſe
it anſwereth at his cõmaundement and power, being rather his inſtru-
.Theſ. mẽt in doing, than an author of it ſelfe. This is alſo to be added with-
all, which Paul teacheth, that the efficacy of errour and deceiuinge is

ſent

ſent by God,that they which haue not obeyed the trueth,may beleue lies. But there is alway great difference in one ſelfe ſame worke, betwene that which the Lorde doeth, and that which Sathan and the wicked go about. He maketh the euill inſtrumentes that he hath vnder his hand,and may turne whether he liſt,to ſerue his iuſtice. They, in as much as they are euill, do bring fourth in effect the wickedneſſe that they haue conceiued by corruptneſſe of nature. The reſte,of ſuch thinges as ſerue for to deliuer the maieſtie of God from ſlaunder,and to cut of all ſhifting from the wicked, are already ſet fourth in the chapter concerning Prouidence. For in this place my purpoſe was onely to ſhewe how Sathan reigneth in the reprobate man, and how God worketh in them both.

6 Although we haue before touched,yet it is not plainely declared what libertie man hath in thoſe doinges, which are neither iuſt nor faulty of them ſelues, and belong rather to the bodely than the ſpirituall life. Some in ſuch thinges haue graunted him free election, rather, as I thinke, becauſe they woulde not ſtriue about a matter of no great importance, than that they minded certainely to proue the ſame thing that they graunt. As for me,although I confeſſe that they which do holde that they haue no power to righteouſneſſe, do holde the thing that is principally neceſſarie to ſaluation: yet I do thinke that this point alſo is not to be neglected, that we may know that it is of the ſpeciall grace of the Lorde, ſo oft as it cometh in our minde to choſe that which is for our profit, ſo oft as our will enclineth therunto: againe ſo oft as our wit and minde eſchueth that whiche els woulde haue hurte vs. And the force of Gods prouidence extendeth thus farre,not only to make the ſucceſſes of thinges to come to paſſe, as he ſhal forſee to be expedient,but alſo to make the willes of men to tende therunto. Truely if we conſider in our wit the adminiſtration of outwarde thinges,we ſhall thinke that they are ſo farre vnder the will of man: but if we ſhall geue credit to ſo many teſtimonies, which crie out that the Lord doth in theſe thinges alſo rule the heartes of men, they ſhall compelle vs to yelde our will ſubiect to the ſpeciall mouing of God. Who did procure the good willes of the Egyptians to the Iſraelites, to lende them all their moſt precious iewels? They woulde neuer haue founde in their heartes to haue ſo done of their owne accorde. Therfore their heartes were more ſubiect to the Lord,than ruled by them ſelues. And truely if Iacob had not bene perſuaded that God put into men diuerſe affections as pleaſeth him, he woulde not haue ſaid of his ſonne Ioſeph, whom he thought to be ſome Heathē Egyptian: God graunt you to finde mercie before this man. As alſo

Exo. 11. 3.

Gen. 43. 14.

Psa.106 46. the whole Church confesseth in the Psalme, that whē it pleased God to haue mercie vpon it, he meekened the heartes of the cruell nations. Againe, when Saul so waxed on fire with anger, that he prepared him to warre, the cause is expressed, for that the spirite of God did enforce him. Who turned away Absolons minde from embracing the counsell of Achitophel, which was wont to be holden as an oracle? Who inclined Rehabeam to be persuaded with the yong mens aduise? Who made the nations that before were great, to be afrayde at the cōmyng of Israell? Truely the harlot Rahab confessed, that it was done by God. Againe, who threw downe the hartes of Israell with dread and fearfulnesse, but he that in the lawe threatened that he woulde geue them a fearefull hearte?

1.Sam. 11.6.

1 Sam. 17.10. Ios.2.9. Leui.26 36.

Deu.28 53.

7 Some man will take exception and say, that these are singular examples, to the rule wherof all thinges vniuersally ought not to be reduced. But I say, that by these is sufficiently proued that which I affirme, that God so oft as he meaneth to prepare the way for his prouidence, euen in outwarde thinges doth bow and tourne the willes of men, and that their choise is not so free, but that Gods will beareth rule ouer the freedome therof. That thy minde hangeth rather vpon the mouing of God, than vpon the freedome of thine owne choise, this dayly experience shall compell thee to thinke whether thou wilt or no: that is, for that in thinges of no perplexitie thy iudgement and wit oft faileth thee, in thinges not heard to be done thy courage fainteth: againe in thinges most obscure, byandby present aduise is offred thee: in thinges great & perillous, thou hast a courage ouercōming all difficultie. And so do I expounde that which Salomon saieth: That the eare may heare, that the eye may see, the Lord worketh both. For I take it that he speaketh not of the creation, but of the speciall grace of vsing them. And when he writeth that the Lord holdeth in his hande and boweth whether he will the hearte of the king as the streames of waters: truely vnder the example of one speciall sorte, he comprehendeth the whole generaltie. For if the will of any man be free from subiection, that preeminence principally belongeth to the will of a King, which vseth as it were a kingdome vpon the willes of other: but if the will of the King be ruled with the hande of God, no more shall our will be exempted from the same estate. Vpon this point there is a notable saying of Augustine. The Scripture if it be diligently looked vpon doth shew, that not onely the good willes of men which he of euill maketh good, and so beyng made by him selfe doth direct to good doinges and to eternall life, but also these willes that preserue the creature of the worlde, are so in the power of God,

Prou.20 12.

Prou.21 1.

Lib. de gratia & libero arb. ad Vacent.ca. 20.

God, that he maketh them to be inclined whether he will and when he will, either to do benefites, or to execute punishemētes, by a iudgement most secret in deede, but the same most righteous.

8 Here let the Readers remember, that the power of mans will is not to be weyed by the successe of thinges, which some vnskilful men are vnorderly wont to do. For they seme to them selues to proue trimly and wittely that mans will is in bondage, because euen the hyest Monarches haue not all thinges flowyng after their owne desire. But this power wherof we speake, is to be considered within man and not be measured by outwarde successe. For in the disputacion of freewil, this is not to the questiō, whether man may for outwarde impedimentes, perfourme and put in execution all those thinges that he hath purposed in minde: but whether he haue in euery thing both a free election of iudgement, and a free affection of will, which both if man haue, then Attilius Regulus, enclosed in the narroweness of a tonne, set full of sharp prickes, shal no lesse haue free will than Augustus Cesar, gouerning a great part of the worlde with the becke of his countenaunce.

The v. Chapter.

A confutacion of the obiections that are vvont to be brought for defence of Free vvill.

IT might seme that we haue saide enough already, concerning the bondage of mans will, if they that with false opinion of libertie, labour to throw it downe hedlong, did not on the contrary part pretende certaine reasons to assaile our meaning. First they heape vp together diuerse absurdities, whereby they may bring it in hatred as a thing abhorring from common reason: afterwarde they set vpon it with testimonies of Scripture. Both these engines we shall beate backe in order. If (say they) Sinne be of necessitie, then cesseth it to be sinne: if it be voluntarie, then may it be auoyded. These were also the weapons of Pelagius to assaile Augustine, with whose name we will not yet haue them oppressed, till we haue satisfied them, concerning the matter it selfe. I deny therfore that sinne ought the lesse to be imputed, because it is necessarie. I denie againe that this doth follow which they conclude, that it may be auoyded, because it is voluntarie. For if any man will dispute with God, and seeke to escape from his iudgement by this pretense, because he coulde none otherwise do: God hath that answere ready which we in an other place haue spoken of, that it is not of creation, but of the corruption of nature that men being made bondslaues to sinne, can will nothing but euil. For whēce

cometh this want of power which the wicked would gladly pretende, but vpon this, that Adam of his owne accorde made him selfe subiect to the tyrannie of the Deuill? Hereupon therefore grewe the corruptiō, with the bondes wherof we are holden fast tyed, for that the first man fell from his creator. If all men be iustly holdē gilty of his falling away, let them not thinke them selues excused by necessitie, in which it selfe they haue a most euident cause of their dampnation. And this I haue aboue plainely set fourth, and I haue geuen an example in the Deuill him selfe, wherby it might appeare, that he which necessarely sinneth, doth neuertheleſſe willingly sinne: as againe in the elect Angels, where as their will can not decline from good, yet it cesseth not to be a will. Which same thing Bernard also aptly teacheth: that we are therefore the more miserable, because our necessitie is voluntarie: which yet holdeth vs so subiect vnto it, that we be the bondeslaues of sinne, as we haue before rehearsed. The second parte of their argument is faulty, because from voluntarie it streightway leapeth to free: but we haue before proued, that it is voluntarely done which yet is not subiect to free election.

er. 81. a Can.

2 They further say: that if both vertues and vices procede not of free choise of will, it is not reasonable that either punishment should be laide vpon man or rewarde geuen to him. This argument, although it be Aristotles, yet I graunt is in some places vsed by Chrysostome and Hierome. But that it was a common argument with the Pelagians, Hierome him selfe hideth not, & also rehearseth it in their own wordes. If the grace of God worke in vs: then it, not we that labour, shalbe crowned. Of punishmentes I aunswere, that they are iustly laid vpon vs from whom the giltinesse of sinne procedeth. For what matter maketh it, whether sinne be done by free or bonde iudgement, so it be done by voluntarie lust: specially sith man is hereby proued a sinner, for that he is vnder the bondage of sinne? As to the rewardes of righteousnesse: a great absurditie forsoth it is, if we confesse that they hang rather vpon Gods bountifullnesse, than vpon our owne deseruinges. How oft finde we this thing repeted in Augustine: that God crouneth not our deseruinges, but his owne giftes: and that they are called rewardes, not as due to our deseruinges, but such as are rendred to the graces already bestowed vpō vs? Wisely in deede they note this, that now there remaineth no place for deseruinges, if they come not out of the foūtaine of free will: but where they recken that which we say so farre differing from trueth they are much deceiued. For Augustine doubteth not, commonly to teach for necessarie, that which they thinke so vnlawefull to confesse, as where he saith: What

n Epitol. ad Ctesiphon. & Diacon.

n Psal. 1.

be

be the merites of any men what ſoeuer they be? when he commeth, no: with due rewarde, but with free grace, then he alone being free, and that maketh free from ſinne? He findeth all men ſinners. Againe, If that ſhall be rendred to thee that is due to thee, thou arte to be punyſhed: what is done then? God hath not geuen thee punyſhement which is due, but geueth thee grace which is not due. If thou wilt be eſtraunged from grace, boaſte of thy deſeruinges. Againe: Thou art nothing by thy ſelfe. Sinnes are thine, but deſeruinges are Gods, punyſhment is due to thee: and when rewarde commeth, he ſhall crowne his owne giftes, and not thy deſeruinges. And in the ſame meaning in an other place, he teacheth that grace is not of deſeruing, but deſeruing of grace. And a little after he concludeth, that God with his giftes goeth before all deſeruinges, that out of the ſame he may gather his owne deſeruinges, and doth geue altogether freely, bycauſe he findeth nothing wherevpon to ſaue. But what neede is it to make a longer regiſter, when ſuch ſentences are often founde in his writinges? But the Apoſtle ſhall yet better deliuer them from this error, if they heare from what beginning he conueyeth the glorie of the Saintes: Whome he hath choſen, them he hath called: whome he hath called, them he hath iuſtified: whome he hath iuſtified, them he hath glorified. Why then, as witneſſeth the Apoſtle, are the faithfull crowned? bycauſe by the Lordes mercy and not by their owne endeuour they are both choſen and called and iuſtified. Away therefore with this vaine feare, that there ſhall no more be any deſeruinges, if free will ſhall not ſtande. For it is moſt fooliſh to be frayed away and to flee from that to which the Scripture calleth vs. If (ſaith he) thou haſt receyued all thinges, why gloryeſt thou, as if thou haddeſt not receyued them? Thou ſeeſt that for the ſame cauſe he taketh all thinges from free will, to leaue no place for deſeruinges: but as the bountiefullneſſe and liberalitie of God is manyfolde, and impoſſible to be ſpent out, thoſe graces which he beſtoweth on vs, bycauſe he maketh them ours, he rewardeth as if they were our owne vertues.

In Pſal. 70.

Epiſtol. 52. De verbis Apoſto. Sermo. 47.

1.Cor.4 7.

1.Cor.4 7.

3 Moreouer they bring fourth that which may ſeeme to be taken out of Chryſoſtome: If this be not the power of our will, to chooſe good or euil, then they that are partakers of the ſame nature, muſt either all be euill or all be good. And not farre from that is he, what ſoeuer he was, that wrote the booke Of the calling of the Gentyles, which is carried about vnder the name of Ambroſe, when he maketh this argument, that no man ſhoulde euer departe from the faith, vnleſſe the grace of God did leaue vnto vs the ſtate of mutabilitie: wherin it is marueile, that ſo excellēt men fell beſide them ſelues.

Hom. 2. 2. in Gen.

Lib. 2. cap. 4.

For how chaũceth it came nbt in Chryſoſtomes minde, that it is Gods election that ſo maketh difference betwene men? As for vs, we feare not to graunt that which Paule with great earneſtneſſe affirmeth, that all together are peruerſe and geuen to wickedneſſe: but with him we adioyne this that by Gods mercy it cõmeth to paſſe that all abide not in peruerſeneſſe. Therefore wheras naturally we are all ſicke of one diſeaſe, they onely recouer health vpon whome it hath pleaſed God to lay his healing hande. The reſt whome by iuſt iudgement he paſſeth ouer, pine away in their own rottenneſſe till they be cõſumed. Neither is it of any other cauſe, that ſome contynew to the ende, and ſome fall in their courſe begon. For continuaunce it ſelfe is the gift of God, which he geueth not to all indifferently, but dealeth it to whom it pleaſeth him ſelfe. If a man aske for a cauſe of the difference, why ſome continew conſtantly, and ſome faile by vnſtedfaſtneſſe, we know none other cauſe but that God ſuſteyneth the one ſorte ſtrenghthenedwith his power that they periſh not, and doth not geue the ſame ſtrengthe to the other ſorte, that they maie be examples of inconſtancie.

Rom. 3. 10.

4 Further they preſſe vs, ſaying, that exhortations are vainely taken in hande, that the vſe of admonitions is ſuperfluous; that it is a fonde thing to rebuke, if it be not in the power of the ſinner to obey. When the like thinges in time paſt were obiected againſt Auguſtine, he was compelled to write the booke of Correption and grace. Where although he largely wipe them away, yet he bringeth his aduerſaries to this ſumme: O man, in the commaundement learne what thou oughteſt to do: in correction learne that by thine owne faulte thou haſt it not: in prayer learne whenſe thou maieſt receiue that which thou wouldeſt haue. Of the ſame argument in a maner is the booke of the Spirite and Letter, where he teacheth that God meaſureth not the commaundementes of his lawe by the ſtrength of man, but when he hath commaunded that which is right, he freely geueth to his elect power to fullfill it. And this is no matter of long diſputation. Firſt we are not onely in this cauſe, but alſo Chriſt and all the Apoſtles. Now let the other looke how they will get the mayſterie in ſtriuing, that matche them ſelues with ſuch aduerſaries. Doth Chriſt, which teſtyfieth that we can do nothing without him, any thing the leſſe rebuke and chaſtice them, that without him did euill? Doth he leſſe exhorte euery man to applie him ſelfe to good workes? How ſeuerely doth Paule inuey againſt the Corinthians for neglecting of charitie? and yet he prayeth for charitie to be geuen to the ſame men from God. He teſtifieth in the Epiſtle to the Romaines, that it is neither

Ioh. 15. 5.

1. Cor. 13. 3.

Rom. 9. 16.

ther of him that willeth, nor of him that runneth, but of God that hath mercy, and yet he cesseth not afterwarde to admonish, to exhorte and to rebuke. Why do they not therefore speake to the Lorde, that he do not so lose his labour in requiring of menne those thinges which he him selfe alone can geue, and in punishing those thinges which are done for wante of his grace? Why do they not admonish Paule to spare them, in whose power it is not to will or to runne, but in the mercie of God, going before them which nowe hath forsaken them? As if the Lorde had not a very good reason of his doctrine, which offreth it selfe redily to be founde of them that reuerently seeke it, but howe much doctrine, exhortation and rebuking do worke of themselues, to the chaunging of the minde, Paule declareth, when he writeth, that neither he that planteth is any thing, nor he that watereth, but the Lord that geueth the encrease onely effectually worketh. So we see that Moses seuerally stablisheth the commaundementes of the lawe, and the Prophetes do sharpely call vpon them, and threaten the transgressors, whereas they yet confesse, that men do then onely waxe wise, when a heartte is giuen them to vnderstand, that it is the propre worke of God to circumcise the heartes, and in steede of stony heartes to geue hearts of flesh, to write his law in the bowells of menne: finally in renewyng of soules to make that his doctrine may be effectuall. 1. Cor. 3.7.

5 Wherfore then serue exhortations? For this purpose: if they be despised of the wicked with an obstinate heart, they shal be for a witnesse vnto them when they shall come to the iudgement seate of the Lorde, yea and euen nowe alreadie they beate and strike their conscience: for howesoeuer the most frowarde man laugheth them to scorne, yet can he not disproue them: but thou wilt say, what may silly miserable man do, if the softenesse of hearte, which was necessarily required to obedience, be denied him? Nay rather, why doth he excuse him selfe, when he can impute the hardenesse of heart to none but to him selfe? Therefore the wicked that are willingely ready to mocke them out if they might, are throwen downe with the force of them whether they wil or no. But the chiefe profite towarde the faithfull is to be considered: in whome as the Lord worketh all thinges by his spirite, so he leaueth not the iustrumentes of his worde, and vseth the same not without effect. Let this therfore stande which is true, that all the strēgth of the godly resteth in the grace of God, according to that saying of the Prophet: I will geue them a newe hearte that they may walke in them. But thou wilt saie: Why are they nowe admonished of their duetie, and not rather left to the direction of the Ezec. 11 19.

holy Ghoſt? why are they moued with exhortation, ſith they can make no more haſt than the ſtirring forwarde of the holy Ghoſt worketh? why are they chaſtiſed if at any time they be gone out of the way, ſith they fell by the neceſſary weakeneſſe of the fleſh? O man, what art thou to appoint a law for God? If it be his pleaſure, that we be prepared by exhortation to receiue the ſelfe ſame grace, wherby is wrought that the exhortation is obeied, what haſt thou in this ordre, to bite or carpe at? If exhortations and rebukinges did nothing els profit with the godly, but to reproue them of ſinne, they were euen for that thing only to be compted not altogether vnprofitable. Now, for aſmuch as by the holy Ghoſt working inwardly, they much auaile to enflame the deſire of goodneſſe, to ſhake of ſluggiſhneſſe, to take away the pleaſure and venimous ſweteneſſe of wickedneſſe, and on the other ſide to engendre a hatred and irkeſomneſſe therof: who dare cauill that they are ſuperfluus? If any man require a plainer aunſwere, let him take this: God worketh after two ſortes in his electe, inwardely by his ſpirite, outwardely by his worde: By his ſpirite, by enlightning their mindes, by framing their heartes to the loue and keping of iuſtice, he maketh them a newe creature: By his worde, he ſtirreth them to deſire, to ſeke and atteine the ſame renuing: by them both he ſheweth fourth the effectual working of his hande, according to the proportion of his diſtribution. When he ſendeth the ſame word to the reprobate, though not for their amendement, yet he maketh it to ſerue for an other vſe: that both for the preſent time they may be preſſed with witneſſe of conſcience, and may againſt the day of iudgement be made more inexcuſable. So though Chriſt pronounce that no man commeth to him, but whom the Father draweth, and that the elect do come when they haue hearde and learned of the father? yet doth not he neglect the office of a teacher, but with his voice diligently calleth them, whome it neceſſarily behoueth to be inwardly taught by the holy Ghoſt, that they maie any thing profite. And Paule teacheth, that teaching is not in vaine with the reprobate, bycauſe it is to them the ſauour of death to death, but a ſwete ſauour to God.

Iohn 6. 44.

2.Cor. 2.16.

6 They be verie laborious in heaping together of teſtimonies of Scripture: and that they do of purpoſe, that when they can not oppreſſe vs with weight, they maie yet with numbre. But as in battelles, when it commeth to hand ſtrokes, the weaker multitude how much pompe and ſhew ſoeuer it hath, is with a fewe ſtripes diſcomfited and put to flight: ſo ſhall it be very eaſy for vs to ouerthrowe them with all their route. For, bycauſe the places that they abuſe againſt vs, when they are ones diuided into their ordres, do meete vpon a fewe ſpeciall pointes,

pointes, we shall with one aunswere satysfie many of them: therefore it shall not be needefull to tarry vpon dissoluing euery one of them particularly. Their chiefe force they set in the commaundementes, which they thinke to be so tempered to our strengthes, that what soeuer is proued to be required by the one, it necessarily followeth that it may be perfourmed by the other. And therefore they runne through euery of the commaundementes, & by them do measure the proportion of our strength. For (say they) either God mocketh vs when he chargeth vs with holynesse, godlynesse, obedience, chastitie, loue, and mekenesse: and when he forbiddeth vs vncleannesse, idolatrie, vnchastenesse, wrath, robberie, pride, and such like: or he requireth onely those thinges that are in our power. Nowe, we may diuide into three sortes in manner all the commaũdementes that they heape together. Some require our first conuersion to God, some speake simply of the keping of the lawe: some commaunde vs to cõtinue in the grace of God that we haue receyued. First let vs speake of them all in generalitie, and then descende to the speciall sortes. To extende the power of man to the commaundementes of the law, hath in deede long agoe begonne to be commune, and hath some shewe: but it proceded from most rude ignoraunce of the lawe. For they that thinke it a heynous offence, if it be saide that the keping of the lawe is impossible, do rest forsoth vpon this most strong argument, that ells the lawe was geuen in vaine. For they speake in such sorte as if Paule had no where spoken of the lawe. For, I beseeche them, what meane these sayinges, that the lawe was set bycause of transgressions: That by the lawe is the knowledge of sinne: That the lawe maketh sinne: that the lawe entred, that sinne might abounde: was it meant that the lawe was to be limited to our strengthes, least it shoulde be geuen in vaine? or rather that it was set farre aboue vs to conuince our weakenesse? Truely by the same mans definition, the ende and fullfilling of the lawe is Charitie. But when he wisheth the mindes of the Thessalonians to be filled with charitie, he doth sufficiently confesse, that the lawe soundeth in our eares without profite, vnlesse God inspire the whole summe thereof in our heartes.

Gala. 3. 10. Rom. 3. 20. Rom. 7. 7 1. Tim. 1. 5. 1. Thes. 3. 12.

7 Truely, if the Scripture did teach nothing ells, but that the law is a rule of life where vnto we ought to frame our endeuour, I woulde also without delay agree to their opinion: but whereas it doth diligently and plainely declare vnto vs the manyfolde vse of the lawe: it is conuenient rather to consider by that interpretation, what the lawe may do in man. For so much as concerneth this presente cause: it teacheth that so sone as it hath appointed what we ought to do, the

power to obey commeth of the goodneſſe of God, and therefore moueth vs to prayer, whereby we may require to haue it giuen vs. If there were onely the commaundement and no promiſe, then were our ſtrength to be tried whether they were ſufficient to aunſwere the commaundement, but ſith there are promiſes ioyned withall, whiche crie out, that not onely our aide, but alſo all our whole power conſiſteth in the helpe of Gods grace, they do teſtifie enough and more, that we are altogether vnfitte, much more inſufficient to kepe the law. Wherfore let this proportion of our ſtrengthes with the commaundementes of Gods lawe be no more enforced, as if the Lord had meaſured the rule of iuſtice, which he purpoſed to geue in his lawe, according to the rate of our weakeneſſe. Rather by his promiſes we ought to conſider, how vnready we are of our ſelues which in euery behalfe do ſo much neede his grace. But who (ſay they) ſhall be perſwaded that it is like to be true, that the Lorde appointed his lawe to ſtockes and ſtones? Neither doth any man go about to perſwade it. For the wicked are neither ſtockes nor ſtones, when being taught by the lawe that their luſtes do ſtriue againſt God, they are proued gilty by their owne witneſſe. Nor yet the godly, when being put in minde of their weakeneſſe, they flee vnto grace. For which purpoſe ſerue theſe ſayinges of Auguſtine. The Lorde commaundeth thoſe thinges that we can not do, that we may know what we ought to aſke of him. Great is the profite of the commaundementes, if ſo much be geuen to free will, that the grace of God be the more honoured. Faith obtaineth that which the lawe commaundeth, yea the lawe therfore commaundeth, that faith may obtaine that which was commaunded by the law: yea God requireth faith it ſelfe of vs, and findeth not what to require, vnleſſe he geue what to finde. Againe, Let God geue what he commaundeth, and commaunde what he will.

In Enchir. ad Lau. de grat. & lib. arb. cap. 16. Homel. 29. in Ioan. Epiſ. 24

8 That ſhall more plainely be ſeen in reherſing the three ſortes of commaundementes which we touched before. The Lorde oftentimes commaundeth both in the lawe and in the Prophetes, that we be conuerted vnto him. But on the other ſide, the Prophet anſwereth, Conuerte me, Lorde, and I ſhall be conuerted: for after that thou didſt conuerte me, I repented, &c. He commaundeth vs to circumciſe the vncircumciſed ſkinne of our hearte: and by Moſes he declareth that this circumciſion is done by his owne hande. He ech where requireth newneſſe of hearte, but in an other place he teſtifieth that it is geuen by himſelfe. That which God promiſeth (ſaith Auguſtine) we do not by free will or nature, but he himſelfe doth it by grace. And this is the ſame note that he himſelfe reherſeth in the fifth place among the

Ioel. 2. 12. Iere. 31. 18. Deut. 10. 16. and 30. 26. Eze. 36. 26. Libr. de Do. Chriſ. 3.

the rules of Ticonius, that we well make difference betwene the lawe and the promises, or betwene the commaundementes and grace. Now let them go, that gather by the commaundementes whether man be able to do any thing towarde obediences in such sorte that they destroy the grace of God, by which the commaundemētes them selues are fulfilled. The commaundementes of the seconde sorte are simple, by which we are bidden to honour God, to serue and cleaue vnto his will, to kepe his commaundementes, to follow his doctrine. But there are innumerable places that do testifie that it is his gifte what soeuer righteousnesse, holynesse, godlinesse or puritie may be had. Of the thirde sorte was that exhortacion of Paule and Barnabas to the faithfull, which is rehearsed by Luke, that they shoulde abide in the grace of God. But from whence that strength of constancie is to be had, the same Paule teacheth in an other place. That remaineth, saieth he, brethren, be ye strong through the Lorde. In an other place he forbiddeth vs, that we do not greue the spirite of God, wherewith we are sealed vp vnto the day of our redemption. But because the thing that he there requireth, coulde not be perfourmed by men, therefore he wisheth it, to the Thessalonians, from God, namely, that he woulde recken them worthy of his holy calling, and fulfill all the purpose of his goodnesse, and the worke of faith in them. Likewise in the seconde Epistle to the Corinthians, entreating of almes, he oftentimes commendeth their good and godly will: yet a litle after, he thanketh God that put it in the hearte of Titus, to take vpon him to geue exhortacion. If Titus coulde not so much as vse the office of his mouth to exhorte other, but onely so farre as God did put it vnto him, how shoulde other haue bene willing to do, vnlesse God him selfe had directed their heartes?

Ephe. 6. 16.
Ephe. 4. 30.
Thes. 1. 2
2. Cor. 8. 11.

9 The craftier sorte of them do cauill at all these testimonies: because there is no impediment, but that we may ioyne our owne strengthes, and God to helpe our weake endeuours. They bring also places out of the Prophetes, where the effect of our conuersion seemeth to be parted in halfe betwene God and vs. Tourne ye to me, and I will tourne to you. What maner of helpe the Lord bringeth vs, we haue aboue shewed, and it is not needefull here to repete it. This one thing I woulde haue graunted me, that it is vainely gathered that there is required in vs a power to fulfill the lawe, because God doth commaunde the obedience of it: For as much as it is euident, that for the fulfilling of all the commaundementes of God, the grace of the lawegeuer is both necessarie for vs & promised vnto vs. Thereby then it appeareth, that at least there is more required of vs than we

Zach. 1. 3.

er. 13. are able to paye. And that ſaying of Hieremie can not be wiped away with any cauillations:that the couenaunt of God made with the auncient people,was voide,becauſe it was onely literall,and that it coulde no otherwiſe be ſtabliſhed, than when the ſpirite cometh vnto it, which frameth the heartes to obedience. Neither doth that ſaying, Tourne ye to me,and I will tourne vnto you,fauour their errour. For there is meant, not that tourning of God, wherewith he renueth our heartes to repentaunce, but wherewith he by proſperitie of thinges doth declare him ſelfe fauorable and merciſull: as by aduerſitie he ſometime ſheweth his diſpleaſure. Where as therefore the people being vexed with many ſortes of miſeries and calamities, did complaine that God was turned away from them: he aunſwereth, that they ſhall not be deſtitute of his fauour, if they retourne to vprightneſſe of life, and to him ſelfe that is the paterne of righteouſneſſe: Therefore the place is wrongfully wreſted, when it is drawen to this purpoſe, that the worke of our conuerſion ſhoulde ſeeme to be parted betwixte God and men. Theſe thinges we haue comprehended ſo much the ſhortelier, bycauſe the propre place for this matter ſhall be where we entreate of the Lawe.

10 The ſeconde ſorte of their argumentes is much like vnto the firſt. They allege the promiſes whereby God doth couenaunt with
mos 5. our wil,of which ſorte are,Seeke good and not euill,and ye ſhall liue.
4. If ye will and do heare, ye ſhal eate the good thinges of the earth:but if ye will not,the ſwerde ſhall deuoure you,bycauſe the Lordes mouth hath ſpoken it. Againe, If thow put away thine abhominations out
ſa. 5. 6. of my ſight, then ſhalt thou not be driuen out: If thou ſhalt obey di-
er. 4.1. ligently the voice of the Lorde thy God, and obſerue and do all his
eu. 28 commaundementes which I commaunde thee this day,then the Lord thy God will ſet the on hye aboue all the nations of the earth. And
eu. 26. other like. They do inconueniently and as it were in mockerie thinke, that theſe benefites which the Lorde doth offer in his promiſes, are aſſigned to our owne wil:vnleſſe it were in vs to ſtabliſh them or make them voide. And right eaſy it is to amplifie this matter with eloquent complaintes, that the Lorde doth cruelly mocke vs, when he pronounceth that his fauour hangeth vpon our will, if the ſame will be not in our power: And that this liberality of God ſhould be a goodly thing forſoth,if he ſo ſet his benefits before vs that we haue no power to vſe them: and a merueilous aſſurednes of his promiſes,which hãg vpon a thing impoſſible, ſo as they might neuer be fulfilled. But of ſuch promiſes as haue a condition adioined,we wil ſpeake in an other place: ſo that it ſhall be plaine, that there is no abſurditie in the im-

poſſible

possible fullfilling of them. And for so much as concerneth this place: I deny that God doth vngently mocke vs, when he moueth vs to deserue his benefites, whome he knoweth to be vtterly vnable to do it. For whereas the promises are offered both to the faithfull and to the wicked, they haue their vse with both sortes. As God with his commaundemētes pricketh the consciēces of the wicked, that they should not to swetely take pleasure in their sinnes, without any remembrance of his iudgementes: so in his promises he doth in a manner take them to witnesse, howe vnworthy they are of his goodnesse. For who can denie that it is most rightfull and conueniente, that the Lord do good to them of whome he is honored, and punish the despisers of his Maiesty, according to his seueritie? Therefore God doth well and ordrely, when in his promises he adioyneth this condition to the wicked that are bounde with the fetters of sinne, that they shall then only enioy his benefites, if they departe from their wickednesse: or for this purpose only, that they may vnderstand that they are worthily excluded from these thinges, that are due to the true worshippers of God. Againe, bycause he seeketh by all meanes to stirre vp the faithfull to call vpon his grace, it shall not be inconuenient, if he attempt the same thing also by promises, which we haue shewed that he hath done to great profit with commaundementes towarde them. Being enfourmed of the will of God, by his commaundementes, we are put in minde of our miserie, which do withall our hearte to farre dissent from the same, and we be therewithall pricked forward so call vpon his spirite, whereby we may be directed into the right waie. But because our sluggishnesse is not sufficiently sharpened with commaūdementes, there are added promises which with a certaine swetenesse may allure vs to the loue of them. And that the more desire that we haue of righteousnesse, we may be the more feruent to seeke the fauour of God. Loe howe in these requestes, (If you will: If you shall heare,) the Lorde neither geueth vs power to will nor to heare, and yet mocketh vs not for our want of power.

11 The third sorte of their argumentes, hath also great affinitie with the two fourmer. For they bring fourth the places wherein God reprocheth the vnthankefull people, and sayeth that they them selues onely were the cause that they receyued not of his tender loue all kindes of good thinges. Of which sorte are these places. Amaleck and the Chananee are before you, with whose swerde you shal fall, because ye woulde not obey the Lorde, because I called and ye aunswered not, I will do to this house as I did to Silo. Againe, this nation hath not hearde the voyce of the Lorde their God, nor hath recey- Num.1 43. Ier. 3 13.

Iere.32. ued discipline, therefore it is cast away from the Lorde. Againe, because ye haue hardened your hearte and woulde not obey the Lorde, all these euilles are happened vnto you. Howe(say they) coulde such reproches be laide against them which might redely aunswere? As for vs, we loued prosperitie, and feared aduersitie. But where as for to obteine the one and auoyde the other we obeyed not the Lorde, nor hearkened to his voice: this was the cause thereof, for that it was not at our libertie so to do, because we were subiect to the dominion of sinne. Vainely therfore are these euilles layde to our charge, which it was not in our power to auoyde. But leuing the pretense of necessitie, wherein they haue but a weake and sickly defence, I aske of them whether they can purge them selues of all fault. For if they be found gilty of any faulte, then the Lorde doth not without cause reproche them, that it came to passe by their peruersnesse, that they felt not the fruite of his clemencie. Let them aunswere therfore, whether they can denie, that their frowarde will was the cause of their stubbournnesse. If they finde the spring head of the euill within them selues, why gape they to finde out foreine causes, that they might seme not to haue bene authours of their owne destruction? But if it be true that by their owne faulte and none others, sinners are both depriued of the benefites of God, and chastised with punishementes, then is there great reason why they should heare these reproches at the mouth of God: that if they go obstinatly forwarde in their faultes, they may learne in their miseries rather to accuse and abhorre their owne wickednesse, than to blame God of vniust crueltie: that if they haue not cast of all willingnesse to learne, they may be wery of their sinnes, by the deseruinges whereof they see them selues miserable and vndone, and may retourne into the way, and acknowledge the same with earnest
Dan.9. confession which the Lorde rehearseth in chiding them. For which purpose it appeareth by the solempne prayer of Daniel, which is in the ninth Chapter, that those chidinges of the Prophetes which are alleged, did auayle with the Godly. Of the first vse we see an example in the Iewes, to whome Hieremie is commaunded to declare the cause of their miseries, wheras yet it shoulde not haue fallen otherwise than the Lorde had foresaide. Thou shalt speake vnto them all
Iere.7. 27. these wordes, and they shall not heare thee: thou shalt call them, and they shall not aunswere thee. To what ende then did they singe to deafe men? that being euen loth and vnwilling, yet they shoulde vnderstande that it was true that they hearde, that it were wicked sacrilege if they shoulde lay vpon God the blame of their euils which rested in them selues. By these fewe solutions thou mayst easily deliuer

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thy selfe from the infinite heape of testimonies, which, for to erect an image of free will, the enemies of the grace of God are wont to gather together, as well out of the commaundementes as out of the protestations against the professors of the law. It is reprochefully spoken in the Psalme concerning the Iewes: A frowarde generation that haue not made their hearte streight. Also in an other Psalme, the Prophete exhorteth the men of his age, not no harden their heartes, and that bycause all the faulte of obstinacie remaineth in the peruersnesse of men. But it is fondely gathered therof, that the hearte is pliable to either side, the preparing wherof is onely of God. The Prophet saith: I haue enclined my hearte to keepe thy commaundementes: bycause he had willingely and with a cheerefull earnest affection of minde addicted himselfe to God, and yet he doth not boast him selfe to be the author of his owne inclinatiō, which he confesseth in the same Psalme to be the gift of God. Therfore we must holde in minde the admonition of Paule, where he biddeth the faithfull to worke their owne saluation with feare and trembling, bycause it is the Lorde that worketh both the willing and the perfourming. In deede he assigneth them offices, to be doing, that they shoulde not geue them selues to sluggishnesse of the flesh: but in that he commaundeth thē to haue feare and carefulnesse, he so humbleth them, that they may remembre that the same thing which they are cōmaunded to do, is the propre worke of God, wherin plainely he expresseth, that the faithful worke, passiuely, as I may so call it, in so much as power is ministred them from Heauen, that they should claime nothing at all to them selues. Wherfore when Peter exhorteth vs that we should adde power in faith, he graunteth not vnto vs a seconde office, as if we shoulde do any thing seuerally by our selues, but only he awaketh the slothefullnesse of the flesh, wherwith commonly faith it selfe is choked. To the same purpose seemeth that saying of Paule: Extinguish not ȳ spirite, for slouthfullnesse doth oftentimes crepe vpon the faithfull, if it be not corrected. But if any man conclude thereupon, that it is in their owne choise to cherish the light being offred them, his ignoraunce shall be easily confuted: bycause the selfe same diligence that Paule requireth, cometh onely from God. For we are also oftentimes commaunded to purge our selues from all filthynesse: whereas the holy Ghost dothe claime to him selfe alone the office of making holy. Finally that by way of graunting the same thing, is conueyed to vs that proprely belongeth to God, is plaine by the wordes of Iohn: Whosoeuer is of God, saueth him selfe. The aduauncers of freewill take holde of this saying, as if we were saued partely by the power of God,

Psa. 78. 8.
Psa. 55. 8.
Ps. 119. 112.
Phil. 2. 12.
2. Pet. 1. 5.
1. Thes. 19.
2. Cor. 7.
1. Ioh. 5 18.

partely by our owne: as though we had not from heauen the very
Joh. 17. 5. same safe keeping, wherof the Apostle maketh mention. For which cause, Christ also praieth his Father to saue vs from euil, and we know that the godly, while they warre against Satan, do get the victorie by no other armure and weapōs, but by the armure and weapōs of God.
1. Pet. 1. 12. Wherfore when Peter commaunded vs, to purifie our soules in the obedience of truth, he byandby addeth as by way of correction, (by the holy Ghost.) Finally, how all mens strength are of no force in the
1. Joh. 3. 9. spirituall battell, Iohn briefely sheweth, when he sayeth, that they which are begotten of God, can not sinne, because the sede of God
1. Joh. 5. 4. abideth in them. And in an other place, he rendreth a reason why: for that our faith is the victorie that ouercometh the worlde.

12 Yet there is alleged a testimonie out of the law of Moses, which semeth to be much against our saluation. For after the publishing of
Deu. 30 11. the law, he protesteth vnto the people in this maner. The commaundement that I commmaunde thee this day, is not hid from thee, neither farre of: It is not in heauen, but harde by thee, it is in thy mouth and in thy heart, thou shouldest do it. Truely if this be taken to be spoken of the bare cōmaundementes, I graunt they be of no smal weight to this present matter. For though it were easy to mocke it out with saying, that here is spoken not of the easinesse and redinesse of obseruation, but of knowledge: yet euen so, peraduenture it woulde also
Rom. 10 8. leaue some doubt. But the Apostle which is no doubtfull expositour, taketh away all doubt from vs, which affirmeth that Moses here spake of the doctrine of the Gospell. But if any obstinate man will say, that Paule violently wrested those wordes, that they might be drawene to the Gospel: although his boldenesse so to say shal not be without impietie, yet is there sufficiēt matter beside the authoritie of the Apostle to conuince him withall. For if Moses spake of the cōmaundementes only, then he puffed vp the people with a most vaine confidence. For what should they els haue done, but throwen them selues down headlong, if they had taken vpō them the keping of the lawe by their own strength, as a thing not hard for them? Where is then that so ready easinesse to keepe the lawe, where there is no accesse vnto it, but by a hedlong fall to destruction? Wherfore there is nothing more certaine, than that Moses in these wordes did meane the couenant of mercie, which he had published together with the streight requiring of ỹ law.
Deu. 30 6. For in a few verses before he had taught, that our heartes must be circumcised by ỹ hād of God, that we may loue him. Therfore he placed ỹ easinesse, wherof he streightway after speaketh, not in the strēgth of mā, but in ỹ helpe & succour of ỹ holy Ghost, ẅ performeth his worke

mightely

mightely in our weakeneſſe. Albeit the place is not ſimply to be vnderſtanded of the commaundementes, but rather of the promiſes of the Goſpell, which are ſo farre from ſtabliſhing a power in vs to obtayne righteouſneſſe, that they vtterly ouerthrow it. Paul conſidering that ſame, proueth by this teſtimony, that ſaluation is offred vs in the Goſpell, not vnder that hard and impoſſible condition, wherwith the law dealeth with vs, that is, that they onely ſhall attayne it which haue fulfilled all the commaundements, but vnder a condition that is eaſie, ready, and playne to come vnto. Therfore this teſtimony maketh nothing to chalenge freedom to the will of man.

13 There are alſo certaine other places wōt to be obiected, wherby is ſhewed that God ſomtime, withdrawing ȳ ſuccour of his grace, trieth men, and wayteth to ſee to what end they will applie their endeuours, as is that place in Oſee: I will go to my place till they put it in their heart and ſeeke my face. It were a fond thing (ſay they) if the Lord ſhould conſider whether Iſrael would ſeke his face, vnleſſe their mindes were pliable that they might after their owne wil incline thēſelues to the one ſide or the other. As though this were not a thinge commonly vſed with God in the Prophetes, to make a ſhewe as if he did deſpiſe and caſt away his people, till they haue amended their life. But what will the aduerſaries gather out of ſuch threatninges? If they meane to gather, that the people beinge forſaken of God, may purpoſe their owne ſaluation: all the Scripture ſhall cry out againſt them in ſo doing. If they confeſſe that the grace of God is neceſſary to conuerſion, why ſtriue they with vs? But they ſo graunt it neceſſary, that ſtill they will haue mans power preſerued vnto him. Howe proue they that? truely not by this place, nor any like to it. For it is one thing, to depart aſide from man, and to looke what he will do being giuen ouer and left to himſelfe, and an other thinge to helpe his litle ſtrength after the meaſure of his weakeneſſe. What then (will ſome man ſay) do theſe manners of ſpeaking meane? I aunſwere that they are aſmuch in effect, as if God had ſayd: Foraſmuch as I preuaile nothing with this ſtubborne people by admoniſhinge, exhorting and rebukinge, I will withdraw my ſelfe a while: and ſitte ſtill and ſuffer them to be afflicted: I will ſee if at length, after longe miſeries, they will beginne to remember me, to ſeeke my face. The Lordes goinge farre away, ſignifieth the taking away of Prophecy: his lookinge what men will do, ſignifieth that he keepinge ſilence, and as it were hidinge himſelfe, doth for a time exerciſe them with diuerſe afflictions. Both theſe thinges he doth to humble vs the more. For we ſhoulde ſooner be dulled than amended with the ſcourges of aduer-

Oſee. 5 14.

ſity, vnleſſe he did frame vs to that tractableneſſe by his Spirite. Now whereas the Lorde beinge offended, and in a manner weryed with our obſtinate ſtubbornneſſe, doth not for a time leaue vs (that is by takinge away his word in which he is wont to geue vs a certayne preſence of himſelfe) and doth make a proufe what we would do in his abſence, it is falſely gathered hereof that there is any ſtrength of free will that he ſhould behold and trie, foraſmuch as he doth it to no other ende, but to driue vs to acknowledge our owne being nothing.

14 They bringe alſo for their defence the continuall manner of ſpeakinge, that is vſed both in the Scriptures and in the talke of men. For good workes are called ours, and it is no leſſe ſayd that we do the thing that is holy and pleaſinge to God, than that we committe ſinnes. But if ſinnes be iuſtly imputed to vs; as proceedinge from vs, truely in righteous doinges alſo ſomewhat by the ſame reaſon ought to be aſſigned vnto vs. For it were againſt reaſon that it ſhoulde be ſayd that we do thoſe thinges, to the doing whereof being vnable of our owne motiõ, we are moued by God like ſtones. Therfore though we giue the chiefe parte to the grace of God, yet theſe manners of ſpeaking do ſhew that our endeuour hath alſo yet a ſecond parte. If that thing onely were ſtil enforced, that good workes are called ours,
fat. 6. I would obiect againe, that the bread is called ours, which we pray to haue giuen vs of God. What will they get by the title of poſſeſſion, but that by the bountifulnes & free gift of God, the ſame thing becommeth ours, which otherwiſe is not due vnto vs? Therefore either lette them laugh at the ſame abſurdity in the Lordes prayer, or let them not recken this to be laughed at, that good workes are called ours, in which we haue no property, but by the liberality of God. But this is ſomewhat ſtronger, that the Scripture oftentimes affirmeth that we our ſelues do worſhip God, obey the law & apply good workes. Sith theſe are the dueties properly belonging to the minde and will: howe could it agree that theſe thinges are both referred to the holy Ghoſt, & alſo attributed to vs, vnleſſe there were a certaine communicatinge of our endeuour with the power of God? Out of theſe ſnares we ſhall eaſily vnwinde our ſelues, if we well conſider the manner how the ſpirite of the Lorde worketh in the holy ones. The ſimilitude wherwith they enuiouſly preſſe vs is from the purpoſe, for who is ſo fonde to thinke that the mouing of man differeth nothing from the caſting of a ſtone? Neither doth any ſuch thinge follow of our doctrine. We recken among the naturall powers of man, to allow and refuſe, to will and not will, to endeuour and to reſiſt, that is, to

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allowe vanity and to refuse perfect goodnesse, to will euill and to be vnwilling to good, to endeuour our selues to wickednesse and to resist righteousnesse. What doth the Lord herein? If it be his will to vse that peruersenesse as an instrument of his wrath, he directeth and appointeth it to what end he will, that he by an euill hand may execute his good worke. Shall we then compare a wicked man that so serueth the power of God, when he laboureth onely to obey his owne lust, to a stone that beinge throwen by the violence of an other, is caried neither with mouing nor sense nor will of his owne? We se how much difference there is. But what doth he in good thinges, of which is our principall question? when he erecteth his kingdom in them, he by his spirit restrayneth mans will, that it be not caried vp and downe with wandering lustes, according to the inclination of nature: & that it may be bent to holinesse and righteousnesse, he boweth, frameth, fashioneth & directeth it to the rule of his righteousnes: and that it should not stumble or fall, he doth stablish and confirme it with the strength of his spirite. For which reason Augustine sayth: Thou will say vnto me: then we are wrought, and worke not. Yea thou both workest and art wrought, and thou workest well when thou art wrought of that which is good. The spirite of God that worketh thee, helpeth them that worke, and giueth himselfe the name of a helper, for that thou also workest somewhat. In the first parte he teacheth, that mans working is not taken away by the mouing of the holy Ghost, because will is of nature, which is ruled to aspire to goodnesse. But where he byandby addeth, that by the name of help, may be gathered that we also do worke somewhat, we ought not so to take it, as if he did giue any thing seuerally to vs: but because he woulde not cherish slouthfullnesse in vs, he so matcheth the working of God with ours, that to will may be of nature, and to will well of grace. Therefore he sayd a litle before, Vnlesse God helpe vs, we shall not be able to ouercome, no nor yet to fight at all.

15 Hereby appeareth, that the grace of God (as the word is taken when we speake of regeneration) is the rule of the spirite, to direct & gouerne the will of man. And it can not gouerne it, vnlesse it correct it, reforme it, and renew it (from whense we say that the beginninge of regeneration is, that that which is ours might be destroyed) & vnlesse it moue it, stirre it, driue it forward, cary it and hold it. Whereupon we do truely say, that all the doinges that proceede from it, are wholly the only worke of the same grace. In the meane time we denie not that it is very true that Augustine teacheth, that will is not destroyed by grace, but rather repayred. For both these thinges do

ſtand very well together: that mens will be ſayd to be reſtored, when the faultineſſe and peruerſeneſſe thereof being reformed, it is directed to the true rule of iuſtice: and alſo that a new will be ſayd to be created in man, foraſmuch as it is ſo defiled and corrupted, that it needeth vtterly to put on a new nature. Nowe is there no cauſe to the contrary, but that we may well be ſayd to do the ſame thing that the ſpirit of God doth in vs, although our owne will do of it ſelfe giue vs toward it nothing at all, that may be ſeuered from his grace. And therfore we muſt kepe that in mind, which we haue elſewhere alleged out of Auguſtine, that ſome do in vayne trauaile to finde in the will of man ſome good thinge that is properly her owne. For whatſoeuer mixture men ſtudy to bring from the ſtrength of free wil to the grace of God, it is nothinge but a corruptinge of it, as if a man would delay wine with dirty and bitter water. But although whatſoeuer good is in the wil of man, it proceedeth from ỹ mere inſtinct of the holy Ghoſt, yet becauſe it is naturally planted in vs to will, it is not without cauſe ſayd, that we do thoſe thinges whereof God chalengeth the praiſe to himſelfe. Firſt, becauſe it is ours whatſoeuer by his goodneſſe he worketh in vs, ſo that we vnderſtand it to be not of our ſelues: and then becauſe the minde is ours, the will is ours, the endeuour is ours, which are by him directed to good.

16 Thoſe other teſtimonies beſide theſe, that they ſcrape together here and there, ſhall not much trouble euen meane wittes that haue well conceiued onely the ſolutions aboue ſayd. They allege that
Ge. 4.7. ſaying out of Geneſis, Thine appetite ſhalbe vnder thee, and thou ſhalt beare rule ouer it. Which they expound of ſinne, as if ỹ Lord did promiſe to Cain, that the force of ſinne ſhould not get the vpper hãd in his minde, if he would labour in ſubduinge of it. But we ſay that it better agreeth with the order of the text, that this be taken to be ſpoken of Abell. For there Gods purpoſe was to reproue the wickednes of the enuy that Cain had conceiued againſt his brother. And that he doth two wayes. One, that in vayne he imagined miſchiefe to excell his brother in Gods ſight, before whom no honor is giuen but vnto righteouſneſſe: the other, that he was to much vnthankefull for the benefit of God which he had alredy receiued, which could not abide his brother, although he had him ſubiect vnder his authority. But leaſt we ſhould ſeme therfore to embrace this expoſition, becauſe the other is againſt vs: let vs admitte that God ſpake of ſinne. If it be ſo, then God either promiſeth or commaundeth that which he there declareth. If he commaundeth, then haue we already ſhewed that therby followeth no prouſe of the power of man. If he promiſeth, where

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is the fulfilling of the promise? for Cain became subiect to sinne, ouer which he should haue had dominion. They will say, that in the promise was included a secrete condition, as if it had bin sayd, that he should haue the victory if he would striue for it. But who will receiue these crooked compasses? For if this dominion be meant of sinne, then no man can doubt that it is spoken by way of commaundement, wherein is not determined what we are able to do, but what we ought to do, yea though it be aboue our power. Albeit both the matter it selfe and the order of Grammer do require, that there be a comparison made of Cain and Abel, because the elder brother should not haue bin set behinde the yonger, vnlesse he had become worse by his owne wicked doing.

17 They vse also the testimony of the Apostle, which saith, that it is not of him that willeth, nor of him that runneth, but of God that hath mercy. Wherby they gather that there is somewhat in mans will and endeuour, which of it selfe, though it be weake, beinge holpen by the mercy of God, is not without prosperous successe. But if they did soberly wey what matter Paule there intreateth of, they woulde not so vnaduisedly abuse this sentence. I know that they may bringe forth Origen and Hierome for maintainers of their exposition: and I coulde on the other side set Augustine against them. But what they haue thought, it maketh no matter to vs, if we know what Paul meant. There he teacheth that saluation is prepared only for them, to whom the lord vouchsaueth to graunt his mercy: and that ruine and destruction is prepared for all those that he hath not chosen. He had vnder the example of Pharao declared the state of the reprobate, & had also confirmed the assurednes of free election by the testimony of Moses, I will haue mercy vpon whom I will haue mercy. Nowe he concludeth, that it is not of him that willeth, or him that runneth, but of God that hath mercy. If it be thus vnderstanded, that wil or endeuour are not sufficiēt, because they are to weake for so great a weight, that which Paule sayth, had not bin aptly spoken: Therefore away with these sutteltie, to say: It is not of him that willeth, nor of him that runneth, therfore there is some will, there is some running. For Paules meaning is more simply, thus: It is not will, it is not running that get vs the way to saluation, herin is only the mercy of God. For he speaketh no otherwise in this place than he doth to Titus, where he writeth, that the goodnesse and kindenesse of God appeareth not by the workes of righteousnes, which we haue done, but for his infinite mercy. They themselues that make this argument, that Paule meant that there is some will & some running, because he said, ý it is not of him

Rom. 9. 16.

Li. 7. in epist. ad Rom. Hiero. dial. in Pela.

Tit. 3. 4.

that willeth nor of him that runneth, would not giue me leaue to reason after the same fashion, that we haue done some good workes, because Paul sayth, that we haue not attayned the goodnesse of God by the good works that we haue done. If they see a fault in this argumēt, let them open their eyes, & they shall perceiue that their owne is not without the like deceite. For that is a sure reason that Augustine resteth vpon, If it were therfore sayd that it is not of him that willeth nor of him that runneth, because neither the will nor the running is sufficient. Then it may be turned on the contrary parte that it is not of the mercy of God, because it alone worketh not. Sith this second is an absurdity, Augustine doth rightfully conclude, that this is spoken to this meaning, that there is no good will of man, vnlesse it be prepared of the Lord, not but that we ought both to will and to runne, but because God worketh both in vs. No lesse vnaptly do some wrest that sayinge of Paule: We are the workers with God, which out of dout ought to be restrayned only to the ministers: and that they are called workers with him, not that they bring any thing of thēselues, but because God vseth their seruice, after that he hath made thē mete and furnished with necessary giftes.

Epi.107 ad Vitalem.

1.Cor.3 9.

18 They bring foorth Ecclesiasticus, who, as it is not vnknowen, is a wryter of whose authority is douted. But although we refuse it not (which yet we may lawfully do) what doth he testifie for free wil? He sayth, that man so soone as he was created, was left in the hand of his owne counsell: that commaundementes were giuen him, which if he obserued, he shoulde agayne be preserued by them: that before man was set life and death, good and euill: that whatsoeuer he would, should be giuen him. Be it, that man receiued from his creation power to obtaine either life or death. What if on the other side we answere that he lost it? Truely my minde is not, to speake against Salomon, which affirmeth that man at the beginning was create vpright, and he forged vnto himselfe many inuentions. But because man in swaruing, lost as it were by shipwrecke both himselfe and all his good things, it followeth not byandby, that all that is giuen to his first creation belongeth to his nature being corrupted and degenerate. Therfore I answere, not to them onely, but also to Ecclesiasticus himselfe whatsoeuer he be. If thou meane to instruct man, to seeke within himselfe power to attayne saluation, thy authority is not of so great force with vs, that it may be any preiudice, be it neuer so small, against the vndouted word of God. But if thou only study to restrayne the malice of the flesh, which in laying the blame of her owne euills vpon God, vseth to seeke a vayne defense for it selfe, & therefore thou answerest that

Eccl.15 14.

Eccle.7 30.

that vprightnesse was giuen vnto men, whereby it may appeare that himselfe was cause of his owne destruction, I willingly agree vnto it: so that againe thou agree in this with me, that now by his owne fault he is spoyled of those ornamentes, wherwith God had clothed him at the beginning: & that so we confesse together, that now he more needeth a Phisician than a defender.

19 Yet they haue nothing oftener in their mouth thã ỹ parable of Christ of the wayfaringe man, whom theeues layd abroad halfe dead in the way. I know that it is common almost with all wryters, that the calamity of mãkinde is represented vnder the figure of that wayfaring man. Therupon do our aduersaries gather an argument, ỹ man is not so maymed with the robbery of sinne and the Deuill, but ỹ he keepeth still remayning the leauinges of his former good things, forasmuch as it is sayd, that he was left halfe aliue. For where is that halfe life, vnles some portion both of right reason & will remayned? First if I would not giue place to their allegory, I beseech you, what would they do? For there is no dout that it was deuised by the fathers beside the naturall sense of the Lordes wordes. Allegories ought to go no further than they haue the rule of Scripture going before them: so farre is it of, that they be by themselues sufficient to ground any doctrines. And there want not reasons, whereby I can, if I list, ouerthrow this deuise, for the word of God leaueth not to man halfe a life, but teacheth that he is vtterly dead, for somuch as cõcerneth blessed life. And Paul whẽ he speaketh of our redemption, doth not say that we were healed, whẽ we were halfe dead and halfe aliue, but that we were raised vp againe when he were dead. He calleth not vpon them that are halfe aliue to receiue the light of Christ, but them that slepe and are buried. And in like maner speaketh the Lord himselfe, when he sayth, that the houre is come when the dead shall rise againe at his voice. With what face would they set this light allusiõ against so many plaine sentences? But let this allegory haue the force of a certaine testimony, yet what shall they wring out of vs therby? Mã is halfe aliue, therfore he hath somwhat left safe. I graunt: he hath a wit capable of vnderstãding, althogh it pearce not to ỹ heauenly and spirituall wisdom: he hath true iudgement of honesty: he hath some feeling of the godhead howbeit ỹ he attaine not the true knowledge of God. But to what purpose come all these thinges? Truely they bring not to passe that the same saying of Augustine be taken frõ vs, which is also approued by cõmon consent of the Schooles: that after mans fall the freely giuen good thinges, whereupon saluation hangeth, are taken away from him, and that his naturall giftes are corrupted and defiled. Lette therefore this trueth

Luc. 10.

Eph. 2. 5.

Ioh. 5. 25.

remayne with vs vndouted, which can be ſhaken by no engines, that the minde of man is ſo eſtranged frō the righteouſnes of God, that it cōceiueth, coueteth, & enterpriſeth al wickednes, filthines, vncleannes, and miſchiefe: that his heart is ſo throughly ſoked in poyſon of ſinne, that it can breath out nothinge but corrupt ſtinke: But if at any time they do vtter any goodnes in ſhew, yet ſtill the minde remayneth alway wrapped in hypocriſie and deceitfull crookedneſſe, and the heart entangled with inward peruerſnes.

The vj. Chapter.

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

SIth all mankinde hath periſhed in the perſon of Adam, that excellence and nobility of beginninge which we haue ſpoken of would ſo litle profit vs, that it would rather turne to our greater ſhame, till God appeare the redeemer in the perſon of his onely begotten Sonne, which acknowledgeth not men defiled and corrupted with ſinne to be his worke. Therefore ſith we are fallen from life into death, all that knowledge of God the creator whereof we haue entreated, were vnprofitable, vnleſſe there followed alſo faith ſetting foorth God a father vnto vs in Chriſt. Truely this was the naturall order that the frame of the world ſhould be a Schoole vnto vs to learne godlineſſe, from whenſe might be made a paſſage for vs to eternalll life and perfect felicity: but ſince our fallinge away, whether ſoeuer we turne our eyes, vpward and downeward, the curſe of God ſtill preſenteth it ſelfe vnto our ſight, which while it poſſeſſeth and enwrappeth innocent creatures by our fault, muſt needs ouerwhelme our owne ſoules with deſperation. For although Gods will is that his fatherly fauour toward vs do ſtill many wayes appeare: yet by beholding of the worlde we cannot gather that he is our Father when our conſcience inwardly pricketh vs, and ſheweth that there is in ſinne iuſt cauſe of forſaking, why God ſhould not accompt or recken vs for his children. Beſide that there is in vs both ſlouthfullneſſe and vnthankfulneſſe: becauſe both our mindes, as they be blinded, do not ſee the trueth, and alſo as all our ſenſes be peruerſe, we maliciouſly defraude God of his glory. Therefore we muſt come to that ſayinge of Paule:
1.Cor.1 becauſe in the wiſdom of God, the world knew not God by wiſdom,
21. it pleaſed God by the fooliſhneſſe of preachinge to ſaue them that beleue. The wiſdom of God he calleth this honorable ſtage of heauen and earth, furniſhed with innumerable miracles, by beholdinge whereof we ought wiſely to haue knowen God. But becauſe we ſo ill profited therein, he calleth vs backe to the fayth of Chriſt, which for

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that it seemeth foolish, ẏ vnbeleuers do disdaine. Wherfore although the preaching of the crosse do not agree with mãs wit, yet ought we humbly to embrace it, if we desire to returne to God our creator and maker, that he may beginne againe to be our father. Truely since the fall of the first man, no knowledge of God auailed to saluation, without the Mediatour. For Christ speaketh not of his owne age onely, but comprehendeth all ages, whẽ he sayth that this is the eternall life, to know the father the one true God, & him whom he hath sent Iesus Christ. And so much the fowler is their sluggishnesse, which take vpon them to set open heauen to all prophane and vnbeleuing men, without his grace whom, the Scripture ech where teacheth to be the only gate wherby we entre into saluation. But if any wil restrayne that saying of Christ only to the publishing of the Gospel, we haue in readinesse wherwith to confute him. For this hath bin a cõmon sentence in all ages & among all nations, that without reconciliation they that are estranged from God & pronounced, accursed and the children of wrath, can not please God. And here may be also alleaged that which Christ answered to the womã of Samaria: Ye worship what ye know not, but we worship that which we know: because the saluation is frõ the Iewes. In which wordes he both condemneth of falsehood all the religions of the Gentiles, and also assigneth a reason why, for that the Redeemer was promised vnder the lawe to the onely chosen people. Whereupon it followeth, that no worship euer pleased God, but that which had respect vnto Christ. For which cause also Paule affirmeth that all the nations of the Gentiles were without God, and voide of the hope of life. Now wheras Iohn teacheth that life was from the beginning in Christ, and that all the world fell from it, we must nedes returne to the same fountayne Christ. And therfore Christ, insomuch as he is the reconciler, affirmeth himselfe to be the life. And truly the inheritance of heauen belongeth to none, but to the childrẽ of God. But it is not meete that they be accompted in the place and degree of childrẽ, that are not grafted into the body of the only begotten sonne And Iohn plainely testifieth, that they which beleue in his name, are made the children of God. But because it is not directly my purpose yet to discourse of fayth in Christ, therefore it shall for this time be sufficient to haue touched it by the way.

Ioh. 17. 3.

Iohn. 4. 21.

Ephe. 2. 12.

2 And therefore God neuer shewed himselfe mercifull to the olde people, nor euer did put them in any hope of grace without the Mediatour. I omitte to speake of the sacrifices of the lawe, wherein the faithfull were openly and plainely taught, that saluation is no where else to be sought, but in the clensing which was performed by Christ

alone. Only this I say, that the blessed and happy state of the church hath bin alway grounded vpon ỹ person of Christ. For though God comprehended all the issue of Abraham in his couenant, yet doth
Gal. 3. 6. Paule wisely reason, that Christ is properly that seede in whom all nations were to be blessed, forasmuch as we know that not all they were reckened his seede that were begotten of him according to the flesh. For (to speake nothing of Ismael and other) how came it to passe that of the two sonnes of Isaac, that is Esau and Iacob, brethren borne at one birth, while they were yet together in their mothers wombe, the one was chosen, the other refused? Yea how came it to passe that the elder was reiected and the yonger only tooke place? And how also came it to passe, that the greater parte should be forsaken? It appeareth therefore, that the seede of Abraham was principally reckened in one person, and that the promised saluation did neuer stande sure till it came to Christ, whose office is to gather together the thinges that were scattered abroad. Therefore the first adoption of the chosen people did hang vpon the grace of ỹ Mediatour. Which though it be not in so plaine wordes expressed by Moses, yet it sufficiently appeareth that it was commonly knowen to all the godly. For before that there was any king create among the people, Hanna the mother
1.Sam.2 10. of Samuell entreatinge of the felicity of the godly, euen then sayd thus in her song: God shall giue strength to his king, and shal exalt the horne of his anointed. In which wordes she meaneth that God shall blesse his church. Wherewith also agreeth the oracle that is within a litle after adioyned: The Priest whom I shall appoint shall walke before mine anointed. Neither is it to be douted, but that the will of the heauenly father was to haue the liuely image of Christ to be seene in
Psal.2. 12. Dauid and his posterity. Therefore meaning to exhorte the godly to
Ioh.5. 23. the feare of God, he biddeth them to kisse the Sonne. Wherwith this saying of the Gospell also agreeth: He that honoreth not the sonne, honoreth not the father. Therefore although by fallinge away of ten tribes the kingdome decayed: yet it behoued the couenant to stande which God had made in Dauid and his successours: as also he sayd by
1.Re.11. &12.24 the Prophets: I will not altogether cut of the kingdom, for Dauid my seruaunt's sake, and for Hierusalems sake, whom I haue chosen: but there shall remaine one tribe to thy sonne. Where the same thing is repeted the second and third time. It is also expressely added. I will
1.Kings 11.39 afflict the seede of Dauid, but not for euerwith in a litle space of time after, it is sayd: For Dauid his seruantes sake God hath geuen a light in
1.Kings 15.4. Hierusalem, to rayse vp a sonne and to kepe Hierusalem in sauetie.
1 Kings 11.34. Now when the state grew toward destruction, it was said agayne: God would

woulde not scatter Iuda for Dauid his seruantes sake, because he had spoke ỳ he would giue a light to hi & his sonnes for euer. Finally this is the summe, that all other being passed ouer, only Dauid was chosen, vpon whom the good pleasure of God should rest. As in an other place it is sayd: He hath refused the tabernacle of Silo, and the tabernacle of Ioseph, and he hath not chosen the tribe of Ephraim, but he hath chosen the tribe of Iuda, the mount Sion which he hath loued. He hath chosen his seruant Dauid to feede Iacob his people, and Israell his inheritãce. To cõclude, it pleased God so to saue his church, that the safety and preseruation thereof should hange vpon that one head, & therfore Dauid crieth out, The Lord ỳ strength of his people, the strength of the saluations of his Christ. And byandby he addeth a prayer: Saue thy people & blesse thine inheritaunce: meaning that the state of the church is with vnseparable knot ioyned to the gouernmẽt of Christ. And in ỳ same meaning in an other place: Lord saue vs: Let the king heare vs in the day ỳ we shall call vpon him. In which words he plainly teacheth, that the faithfull did vpon none other confidence flee to the helpe of God, but because they were hidden vnder the succour of the king. Which is gathered by an other Psalm: Lord saue vs: Blessed is he that cõmeth in the name of the Lord. Where it is plaine enough, that the faithfull are called backe vnto Christ, that they may hope that they shalbe saued by ỳ hand of God. The same respect hath the other prayer, where all the Church calleth vpon ỳ mercy of God. Let thy hand be vpon the man of thy right hand, vpon the sonne of mã, whom thou hast preserued (or appointed) to thy selfe. For though the author of the Psalme bewayleth ỳ scattring abrode of the whole people, yet he praieth for their restitution in the head alone. Where, when the people was led away into exile, the land wasted, & all things to mans seruing destroyed, Hieremy lamenteth the ouerthrow of the Church, he doth principally complaine that by destruction of the kingdom all hope was cut of from the faithfull. Christ (sayth he) the spirit of our mouth is taken in our sinnes, to whom we sayd, In thy shadowe we shall liue among the nations. Hereby now it sufficiently appeareth, that because God can not be merciful to mankinde without the Mediatour, therefore Christ was alway set before the holy fathers in time of the law, to whom they might direct their faith.

Psa. 77. 60. 67.

Psal. 20. 10.

Psa. 118 25. 26.

Psal. 80 18.

Lamẽt. 4. 20.

3 Now, where cõfort is promised in affliction, specially where the deliueraunce of the Church is described, there the banner of affiance and hope is auaunced in Christ alone. God went out to the sauing of his people with his Messiah, sayth Habacuc. And so oft as the Prophetes make mention of the restoring of the Church, they call backe

Hab. 3. 13.

the people to the promise made to Dauid, concerning the euerlasting continuance of the kingdome. And no maruell. For otherwise there had bin no assuráce of the couenant. For which purpose serueth that notable answere of Esay. For when he saw that the vnbeleuing kinge Achaz refused that which he had declared to him of the raysinge of the siege of Hierusalem and of present safety, as it were sodainely, he
Esay. 7. passed ouer to Messias. Behold a virgine shall conceiue and bring forth
14. a Sonne, meaninge indirectly that though the king and his people by their frowardnesse refused the promise offered vnto them, as though they did of purpose bend themselues to discredite the trueth of God, yet the couenant should not be voide, but that the Redemer shoulde come at his appointed time. Finally it was the care of all the Prophets, to the ende they might shew that God would be mercifull, alway to set out that kingdom of Dauid, wherupon hanged the redem-
Esa. 55. tion and euerlasting saluation. So Esay sayth: I will make a couenant
3. with you the faithfull mercies of Dauid. Beholde I haue giuen him for a witnesse vnto nations, that is, because the faythfull when their state is at the worst, coulde not otherwise haue any hope, but by the meanes of him beinge witnesse, that God would be appeaseable to-
Hier. 23 ward them. Likewise Hieremy, to raise them vp beinge in despeire,
5. sayth: Beholde the dayes come, wherein I will raise vp vnto Dauid a righteous branche, and then shall Iuda be saued, and Israell shall dwell
Eze. 34. in safety. And Ezechiell sayeth; I raise vp one sheepeherd ouer my
23. sheepe, euen Dauid my seruant. I the Lord will be a God to them, and my seruaunt Dauid for a sheepeherd. And I will make a couenant of peace with them. Also in an other place, after he had entreated of
Eze. 37. the incredible renuinge, he sayeth: my seruaunt Dauid shalbe their
25. King, and there shalbe one sheepeherd ouer all, and I will make an euerlastinge couenant of peace with them. I gather here and there a fewe places out of many, because I onely meane to haue the readers putte in minde, that the hope of all the godly hath alway bin reposed no where else but in Christ. And all the other Prophetes also speake
Ose. 1. 12 agreably hereunto, as it is sayd in Osee. The children of Iuda and the children of Israell shalbe gathered together, and shall appoynt to themselues one head. Which he afterward more plainely expoun-
Ose. 3. 5 deth, The children of Israell shall returne, & shall seeke for the Lord their God and Dauid their king. And Michee speaking of the returne of the people expressely sayth, The king shall go before them, & the
Amos 9 Lord in their head. So Amos meaning to prayse the renuing of the
11. people, sayth: I will in that day raise vp the tabernacle of Dauid that is fallen downe, and I wil hedge vp the gappes, and raise vp the places

ouerthro-

ouerthrowen,euen becauſe that was the only ſtandard of ſaluation,to haue the royall glory to riſe vp againe on hie in the ſtocke of Dauid, which is fulfilled in Chriſt.Therfore Zacharie,as his age was nerer to the appearing of Chriſt,ſo doth he more plainly crie out:be glad thou daughter of Sion,reioiſe thou daughter of Hieruſalem. Beholde thy king commeth, righteous and ſaued. Which agreeth with the place of the Pſalme before alleaged. The lorde the ſtrength of the ſaluations of his anointed, Lord ſaue vs. Where ſaluation is deriued from the head to the whole body. Zac.9.9

4 It was Gods will to haue the Iewes ſo inſtructed with theſe prophecies,that to ſeke for their deliuerance,they ſhould bend their eyes directly to Chriſt. And though they had ſhamfully ſwarued,yet could not the remẽbrance of the generall principle be aboliſhed,that God by the hand of Chriſt,as he had promiſed to Dauid,would be the deliuerer of his church,and ſo the couenant ſhould be of his owne free graunt,wherby God had adopted his choſen.Hereby it came to paſſe, that this ſonge ſounded in the mouth of the children when Chriſt a litle before his death entred into Hieruſalẽ,Hoſianna to the ſonne of Dauid. For it appeareth that it was commonly knowen and ſpoken of, & according to common vſe that they ſong,that the only pledge of Gods mercy remayned vnto them, in the cõming of the Redemer. For this cauſe Chriſt himſelfe, to make his diſciples plainly and perfectly beleue in God, biddeth thẽ to beleue on himſelfe, Beleue ye in God,(ſaith he)then beleue alſo in me.For though(to ſpeake properly)faith climeth vp from Chriſt to the father,yet he meaneth that the ſame faith,albeit it reſt vpon God,doth by litle and litle vaniſh away, vnleſſe he become a meane to hold it in aſſured ſtedfaſtneſſe. Otherwiſe the maieſty of God is to hie for mortall men, which creepe vppon the grounde like wormes,to attaine vnto it. Wherefore I allowe that common ſaying,that God is the obiect of faith,but in ſuch ſorte that it needeth correction.Becauſe Chriſt is not in vaine called the inuiſible Image of God, but by this title we are put in minde,that if we finde not God in Chriſt, ſaluation can not be knowen vnto vs. For although amonge the Iewes, the Scribes and Phariſees had darkened with falſe inuentions, that which the Prophetes had ſpoken concerning the Redeemer:yet Chriſt tooke it for a thing confeſſed as receiued by common cõſent,that there was none other remedy, deſpered caſe,and no other meane of deliueringe the church, but by giuing the Mediatour. In deede that was not commonly knowen amonge the people as it ought to haue bin, which Paule teacheth, that Chriſt is the ende of the lawe. But howe true and aſſured it is, doth playnely Mat.21.9. Ioh.14.1. Colo.1.15. Ro.10.4

appeare by the law and the Prophetes. I speake not yet of fayth, because there shalbe elsewhere a more conuenient place for it. Only let the readers hold this as fast stablished, that the first degree of godlinesse be, to acknowledge God to be a Father vnto vs, to defend, gouerne and cherish vs, till he gather vs together into the euerlasting inheritance of his kingdom: and that hereby it plainly appeareth which we sayd euen now, that the knowledge of God which bringeth saluation, standeth not without Christ, and that therefore from the beginning he hath bin set forth vnto all the elect, that they should looke vpon him, and that in him should rest all their affiance. Accordinge to this meaning writeth Ireneus, that the Father which is vnmeasurable, is in his Sonne measured, because he hath applied himselfe to ỹ measure of our capacity, least he should drowne our mindes with the vnmeasurablnes of his glory. Which thing the phrentike men not considering, do wrest a profitable sentence to a wicked fantasy, as though there were in Christ but a portion of the godhead deriued from the whole perfection: whereas it meaneth nothing else, but that God is comprehended in Christ alone. That sayinge of Iohn hath alway bin true: He ỹ hath not the Sonne, neither hath he the father. For though in old time many did boast that they worshipped the soueraigne God, the maker of heauen and earth: yet because they had no Mediatour, it was impossible that they should truely tast of the mercy of God, & so be persuaded ỹ he was their father. Therefore because they knew not ỹ head that is Christ, the knowledge of God was but vaine amõg them: whereby also it came to passe, that at length falling into grosse & filthy superstitions, they bewrayed their owne ignorance. As at this day the Turkes, although they report with full mouth, that the creator of heauen and earth is their God, yet do they thrust an idole in place of the true God while they swarue from Christ.

1. Ioh. 2. 31.

The vij. Chapter.

That the lauv vvas giuen, not to hold still the people in it, but to nourish the hope of saluation in Christ vntill his comming.

BY this continuall processe that we haue rehearsed, may be gathered, that the law was added about foure hundred yeres after the death of Abraham, not for this entẽt to lead away the chosen people from Christ: but rather to keepe theyr mindes in expectation vntill his comminge, to kindle a desire of him, & to confirme them in looking for him, that they should not waxe faint with long tariance. I meane by this word Law, not only the ten commaundementes

dementes, which prescribe a rule how to liue godlily and righteously, but also the forme of religion deliuered by the hand of Moses. For Moses was not made a lawgiuer to abolish the blessinge promised to the kinred of Abraham: but rather we see how euery where he putteth the Iewes in remembrance of that free couenaunt made with their fathers whose heires they were, as if he had bin sent to renewe the same. That was most plainely set foorth by the ceremonies. For what were more vaine and fonde, than for men to offer vp lothsome stinke of the fat of cattell, to reconcile themselues to God therby? to flee to the sprinkling of water or bloud to wash away their filthines? Finally, all the seruice of God apointed in the law (if it be considered by it selfe, and do not containe shadows and figures, which the trueth should answere vnto) shalbe but a very mockery. Wherfore not without a cause both in Stephens sermō, & in the Epistle to the Hebrues is that place so diligently weyed, where God commaūdeth Moses to make all things pertaining to the tabernacle, according to the paterne that had bin shewed him in the mount. For if there had not bin some spirituall thing appointed that they should tend vnto, ỹ Iewes should no lesse haue fondly spent their labour in them, than the Gentiles did in their trifles. Prophane men that neuer earnestly applied the study of godlinesse, cannot without lothsome tediousnesse abide to here so many sundry fashions of vsages: and they not onely maruell why God wearied his people with such a heape of ceremonies, but also they despise and scorne them as childrens playes. And the cause is, for that they consider not the end, frō which if the figures of the law be seuered, they must needes be condemned of vanity. But that same figure sheweth, that God did not therefore commaund sacrifices, because he would occupie them that worshipped him with earthly exercises, but rather to raise vp their minds hier. Which may also plainly appeare by his nature: for as he is spirituall, so he is delited with no other worshippinge but spirituall. This do the sayinges of the Prophetes testifie, wherein they rebuke the Iewes of sluggishnes, for that they thought that any sacrifices were of any value with God. Is that because their purpose is to derogate any thing from the law? No, but according as they were true expositours of the law, so they would by this meane haue mens eyes directed to the marke frō which the cōmon people strayed. Now by the grace offered to the Iewes, it is certainly gathered, that the law was not void of Christ. For Moses did set forth vnto them this end of the adoption, that they shoulde become a priestly kingdom to God. Which they coulde not obtaine vnles there were had for the meane therof a greater and more excellent

Act.5. 44.
Heb.8.5
Exo.25. 40.
Exo.10. 6.

reconciliation, than by the bloud of beastes. For what is lesse likely than Adams children, which by inheritably descending infection are all borne the bondslaues of sinne, to be aduaunced to royal dignity, & so to become partakers of the glory of God, vnlesse that so excellent a benefit shoulde come vnto them from else where than from themselues? Also how could ỹ right of priesthoode remaine in force amōg them, who by filthinesse of sinnes were abhominable to God, vnles they had bin consecrate in a holy head? Wherefore Peter doth very aptly turne that saying of Moises, where he teacheth, that the fulnes of grace, the tast wherof the Iewes had taken vnder the law, was giuen
.Pet.2. in Christ: Yea are (sayth he) a chosen kinred, a kingly priesthoode. For
.. to this end tendeth that turning of the wordes, to shewe that they, to whom Christ appeared by the Gospel, haue obtained more than their fathers, because they are all endued both w̄ priestly and kingly honor, that trusting vpon their mediatour, they may freely be bold to come forth into the sight of God.

2 And here by the way it is to be noted, that the kingdom which at length was erected in the house of Dauid, is part of the law, & contained vnder the ministery of Moses. Whereupon followeth, that as wel in all the kinred of the Leuites as in the posterity of Dauid Christ was set before the eyes of ỹ olde people as in a double looking glasse. For, as I sayd euen now, they could not otherwise be before God either kings or priestes, which were both the bondslaues of sinne and of death, & defiled by their owne corruption. Herby appeareth that that
Gala.3. saying of Paul is most true, that the Iewes were holden as vnder the
4. keping of a Schoolemaister, till the fede came for whose sake the promise was giuen. For, because Christ was not yet familiarly knowen, they were like vnto children, whose weakenesse could not yet beare a full knowledge of heauenly thinges, but howe they were by ceremonies as it were led by the hand to Christ, is before spoken, & may be better vnderstanded by many testimonies of the Prophetes. For although it was commaunded them to come daily with newe sacrifices
Esa. 53. to appease God: yet Esay promiseth that all their sinnes shalbe clean-
Dani.9. sed with one onely sacrifice. Wherewith Daniell agreably sayeth: The priestes appointed of the tribe of Leui, did enter into the Sanctuary: but of the only priest it was once sayd, that by an oth he was chosen
Psa.110 of God to be a priest for euer, according to the order of Melchisedec. At that time the anointing with oile was visible: but Daniel by his vision pronounceth ỹ there shalbe an other manner of anointing. And because I will not tary vpon many examples, the author of the Epistle to the Hebrues euen from the 4. chapter to the 11. doth largely and

plainly

plainely enough shewe, that the ceremonies are nothing worth and vaine till we come to Christ. As concerning the tenne commaundemētes: that lesson of Paule is likewise to be kept in minde, that Christ is the ende of the law vnto saluation, to euery one that beleueth: And an other lesson, that Christ is the Spirite that quickeneth the letter which of itselfe slayeth. For in the first of these two, he meaneth that righteousnesse is vainely taught by commaundementes, vntill Christ do geue it both by free imputation and by the spirite of regeneration. Wherfore he worthily calleth Christ the fulfilling or ende of the law. Bycause it shoulde nothing profit vs to knowe what God requireth of vs, vnlesse he did succour vs fainting and oppressed vnder the yoke & vntolerable burden. In an other place he teacheth that the lawe was made for transgressions, that is to bring men to humilitie being proued gilty of their owne damnation. And, bycause this is the true and onely preparation to seke Christ, what so euer he teacheth in diuerse wordes, do all very well agree together. But bycause he then was in contention with peruerse teachers, which fained that we do deserue righteousnesse by the workes of the lawe, to confute their errour, he was compelled sometime to speake precisely of the bare lawe, which yet otherwise is clothed with the couenant of free adoption.

Rom. 10. 4. 2. Cor. 6. Gal. 3. 19.

3 But now it is good to know, how being taught by the morall lawe, we are made more inexcusable, that our owne giltynesse may moue vs to craue pardon. If it be true that we be taught perfection of righteousnesse in the lawe: then this also followeth, that the absolute keping thereof is perfect righteousnesse before God, that is, whereby a man may be demed and accompted righteous before the heauenly throne of iudgement. Wherefore Moses, when he had published the lawe, doubted not to protest before heauen and earth, that he had set before Israell life and death, good and euill. And we may not denie, but that the rewarde of eternall saluation belongeth to the vpright obedience of the lawe, as the Lord hath promised it. Againe, yet it is good to examine, whether we performe that obedience, vpon desert whereof we may conceiue a trust of that rewarde. For to what small purpose is it, to see the rewarde of eternall life set in keping of the lawe, vnlesse we further knowe whether we may by that way attaine to eternall life? But herein the weakenesse of the lawe doth shewe it selfe. For bycause that keping of the lawe is founde in none of vs all, we are excluded from the promises of life, and do fall into curse only. I do not nowe tell what doth come to passe, but what needes must so come to passe. For where as the doctrine of the lawe is farre aboue the power of man, he may in deede a farre of, looke at the promises,

Deu. 30. 19.

but yet not gather any fruite of them. Therefore this one thing remayneth, that by the goodneſſe of them he may the better weye his owne miſerie, while he conſidereth, that all hope of ſaluation being cut of, death doth certainely hang ouer him. On the other ſide do preſſe vs terrible penall lawes, which do holde entangled and faſt bounde not onely a fewe of vs, but euery one without exception: they preſſe vs, I ſay, and do purſue vs, with vnappeaſable rigour, ſo that we may ſe moſt preſent death in the lawe.

4 Therfore if we loke only vpon the lawe, we can do nothing but be diſcouraged, be confounded, and deſpeire, foraſmuch as by it we are all damned and curſed, & kept farre of from the bleſſedneſſe that he offreth to them that worſhip him. Wilt thou ſay then, Doth the Lord ſo mocke vs? For how ſmally doth it differ from mocking, to ſhewe forth a hope of felicitie, to allure and exhorte men vnto it, to proteſt that it is layed open for vs, when in the meane ſeaſon the entrie vnto it is forcloſed and impoſſible to be come to? I aunſwere: although the promiſes of the lawe, in ſo much as they are conditional, do hang vpon the perfect obedience of the lawe, which can no where be founde, yet are they not geuen in vaine. For when we haue learned that they ſhalbe voide and of no effect vnto vs, vnleſſe God embrace vs with his free goodneſſe without regarde of our workes, and vnleſſe we do embrace by faith the ſame goodneſſe geuen vs by the Goſpell, then want they not their effectualneſſe, yea with their condition annexed. For then he doth ſo freely geue all thinges vnto vs, that he addeth this alſo to the heape of his bountifulneſſe, that not refuſing our halfe full obedience, and remitting ſo much as it wanteth of full performance, he ſo maketh vs to enioy the frute of the promiſes of the lawe, as if we our ſelues had fulfilled the condition. But we will at this preſent procede no further in this matter, bycauſe it ſhalbe more largely to be entreated of, when we ſhall ſpeake of the Iuſtification of faith.

5 Wheras we ſaid that it is impoſſible to kepe the lawe, that is in fewe wordes to be both expounded and proued. For it is wont among the people commonly to be accompted an opinion of great abſurditie, ſo farre that Hierome doubted not to pronounce it accurſed: what Hierome thought, I do nothing ſtay vpon: as for vs, let vs ſearch what is truth. I will not here make long circumſtances of diuerſe ſortes of poſſibilities. I call that impoſſible, which both neuer hath ben, and alſo is hindered by the ordinance and decree of God, that it neuer herafter may be. If we recorde from the fartheſt time of memorie, I ſay that there hath none of the holy men, that being clothed with the

bodie

bodie of death, hath euer attained to that full perfection of loue, to loue God with all his heart, with all his minde, with all his soule, with all his power: Againe, that there hath bene none that hath not bene troubled with concupiscence. Who can say Nay? I see in deede what maner holy men foolish superstition doth imagine vnto vs, euen such whose pureneſſe the heauenly Angels do scarcely counteruaile: but against both the Scripture and profe of experience. I say also, that there shall none herafter be, that shall come to the marke of true perfection, vnleſſe he be loosed from the burden of his bodie. For this point there are open testimonies of Scripture. Salomon said, there is not a righteous man vpon the earth that sinneth not. And Dauid said: euery liuing man shal not be iustified in thy sight. Iob in many places affirmeth the same. But Paule most plainly of all: that the flesh lusteth against the spirite, and the spirite against the flesh. And by no other reason he proueth that all that are vnder the lawe, are subiect to the curse. But bycause it is written, that cursed are all they that do not abide in all the commaundementes therof: meaning, or rather taking it as a thing confessed, that no man can abide in them. And what soeuer is forespoke by the Scriptures, that must be holden for perpetuall, yea and necessarie. With such sutteltie did the Pelagians trouble Augustine, saying that there is wrong done to God, to say that he doth commaund more than the faithful are able by his grace to performe. Augustine, to auoide their cauillation confessed, that the Lord might in deede, if he woulde, aduaunce a mortall man to the pureneſſe of Angels: but that he neither hath done so at any time, nor will do, bycause he hath otherwise affirmed in the Scriptures. And that do I also not denie. But I adde further, that it is inconuenient to dispute of his power against his truth, and that therfore this sentence is not subiect to cauillations if a man shoulde say, that that thing is impossible to be, wherof the Scriptures do pronounce that it shall not be. But if they dispute of the worde: when the Disciples asked the Lorde, who may be saued, he aunswered: with men in deede it is impossible, but with God all thinges are possible. Also Augustine with a most strong reason stiffely defendeth, that in this flesh we neuer yelde to God the due loue that we owe him. Loue (saith he) so followeth knowledge, that no man can perfectly loue God, but he that hath first fully knowē his goodneſſe. We, while we wander in this worlde, see by a glasse and in a darke speech: it followeth therfore, that our loue is vnperfect. Let this therefore remaine out of controuersie, that in this flesh it is impossible to fulfill the lawe, if we behold the weakeneſſe of our owne nature, as it shall yet also in an other place be proued by Paule.

1 Reg. 8.46. Psa.100 43. Gala. 3 10.

Deu. 27 26.

Lib. de natu. & gratia.

Mat.19. 25.

Lib.de spiritu & litera.

Rom. 8 3.

6 But that the whole matter may be more plainly set forth: let vs in a compendious order gather vp together the office and vse of the lawe which they call Moral. Now, as farre as I vnderstand, it is conteined in these three partes. The first is, that while it sheweth to euery man the righteousnesse of God, that is, the righteousnesse which only is acceptable to God, it admonish, certifie, proue gilty, yea and condemne euery man of his owne vnrighteousnesse. For so is it nedefull that man blinded and dronke with loue of himselfe, be driuen both to the knowledge and the confession of his owne weakenesse and vncleannesse: for asmuch as if his vanitie be not euidently conuinced, he swelleth with madde affiance of his owne strength, and can neuer be brought to thinke of the sclēdernesse therof, so long as he measureth it by the proportion of his owne will. But so sone as he beginneth to compare his strength to the hardnesse of the lawe, there he findeth matter to abate his courage. For how so euer he before conceiued a great opinion of it, yet byandby he feeleth it to pante vnder so great a burden, and then to shake and folter, at laste euen to fall downe and faint. So being taught by the scholing of the lawe, he putteth of that arrogancie wherwith before he was blinded. Likewise he is to be healed of an other disease of pride, wherof we haue said that he is sicke. So long as he is suffred to stand to his owne iudgement, he deuiseth Hypocrisie in stede of righteousnesse, wherwith being contented, he riseth vp in courage, by I wote not, what forged righteousnesses, against the grace of God. But so sone as he is compelled to trie his life by the balaunce of the lawe, thē leauing the presumption of the counterfait righteousnesse, he seeth himselfe to be an infinite space distant from holynesse: Againe, that he floweth full of infinite vices, wherof before he seemed cleane. For the euils of luste are hidden in so deepe and crooked priuie corners, that they easily deceiue the sight of mā. And not without cause the Apostle saith, that he knewe not luste, except the lawe had said: Thou shall not luste: bycause except it be by the law disclosed out of her lurking holes, it destroieth miserable man so secretly, that he feeleth not the deadely darte thereof.

Rom. 7. 7.

7 So the lawe is like a certaine looking glasse wherein we beholde, first our weakenesse, and by that our wickednesse, and laste of all by them both our accursednesse, euen as a glasse representeth vnto vs the spottes of our face. For when power faileth man to follow righteousnesse, then muste he needes sticke faste in the mire of sinnes. And after sinne byandby followeth curse. And of howe much the greater transgression the lawe holdeth vs giltie and conuict, with so much the more greuous iudgement it condemneth vs. For this purpose maketh the

the ſaying of the Apoſtle, that by the lawe is the knowledge of ſinne. For there he ſpeaketh onely of the firſt office of the lawe, the proofe wherof is in ſinners not yet regenerate. And like to this are theſe two ſayinges, that the lawe entred that ſinne might abound, and therfore that it is the miniſtration of death that worketh wrath and ſlayeth. For without doubt ſo much more groweth iniquitie, with how much more vnderſtanding of ſinne the conſcience is ſtriken, bycauſe vnto breach of lawe is added obſtinacie againſt the maker of the lawe. It followeth therfore that the lawe armeth the wrath of God to the deſtruction of the ſinner, bycauſe of it ſelfe it can do nothing but accuſe, condemne and deſtroie. And as Auguſtine writeth, if the ſpirite of grace be abſent, the lawe is preſent with vs, onely to this ende, to accuſe vs and kill vs. And yet when this is ſaid, neither is the lawe dishonored thereby, nor any thing taken from the excellencie thereof. Truely if our will were wholy framed and diſpoſed to the obedience of the lawe, then plainely the onely knowledge of it were ſufficient to ſaluation. But for aſmuch as our fleſhly and corrupt nature fighteth, as an enemie with the ſpirituall lawe of God, and is nothing amended with the diſcipline thereof, this followeth that the lawe which was geuen for ſaluatiõ, (if it hadde founde fitte hearers) tourneth to the occaſion of ſinne and death. For ſith we are all proued tranſgreſſors of it, the more plainely that it openeth the righteouſneſſe of God, ſo much the more on the other ſide it diſcloſeth our iniquitie: the more ſurely that it confirmeth the rewarde of life and ſaluation laide vp for righteouſneſſe, ſo much the more aſſured it maketh the deſtruction of the wicked. So farre is it of therefore that theſe ſayinges ſhoulde be to the diſhonour of the lawe, that they much auaile to the more glorious commendations of Gods bountie. For truely it hereby appeareth that we are hindered by our owne wickedneſſe, and peruerſneſſe, that we enioy not the bleſſedneſſe of life ſet openly abroade for vs by the lawe. Whereby the grace of God that helpeth vs without the ſuccour of the lawe, is made ſo much the ſweter, and the mercie more louely that geueth it vnto vs, wherby we learne that he is neuer wearied with often doing vs good and heaping new giftes vpon vs.

Rom. 3. 22.
Rom. 5. 20.
2. Cor. 3.
Rom. 4. 15.
De corre. & gratia. Vide Ambroſ. cap. 1. de Iac. & vita beata. cap. 6.

8 And wheras the iniquitie and condemnation of vs all is ſealed by the teſtimonie of the lawe, it is not done for this purpoſe (if at leaſte we well profit in it) to make vs fall downe with deſpeire, or with diſcouraged mindes to tumble downe hedlong. In deede the reprobate are amaſed after that manner, but that is by reaſon of their obſtinacie, but with the children of God there behoueth to be an other ende of inſtructiõ. I graunt, the Apoſtle teſtifieth that we are all con-

Rom 3. 19.

demned by iudgement of the lawe, that euery mouth may be stopped, and that all the worlde may become bounde vnto God: but yet the same Apostle in an other place teacheth, that God hath concluded all vnder vnbeliefe, not to destroy all, or to suffer all to perish, but that he might haue mercy of all, that leauing the foolish opinion of their owne strength, they might vnderstand, that they stand and are vpholden by the onely hande of God: that they being naked and emptie, may flee to his mercie, that they may reste them selues wholly vpon it, hide them selues wholly in it, take holde of it alone in steede of righteousnesse and merites, which is laide open in Christ for all men who soeuer they be that with true faith do desire and looke for it. For God in the commaundementes of the lawe appeareth but a rewarder of perfect righteousnesse, wherof we all are destitute, and on the other side a rigorous iudge of euill doinges. But in Christ his face shineth full of grace and lenity, euen towarde the wretched and vnworthy sinners.

Rom.11 32.

9 Of profiting, to craue the grace of his helpe, Augustine speaketh oft, as when he writeth to Hilarie, The lawe commaundeth that endeuoring to do the thinges commaunded, and being wearied with our weakenesse vnder the lawe, we shoulde learne to aske the helpe of grace. Againe to Aselius. The profit of the lawe is to conuince man of his owne weakenesse, and compell him to craue the Physicke of grace that is in Christ. Againe to Innocent of Rome, The lawe commaundeth, and grace ministreth strength to do. Againe to Valentine: God commaundeth those thinges that we can not do, that we may learne to knowe what to aske of him. Againe: The lawe was geuen to accuse you, that being accused you should feare, that fearing you shoulde craue pardon, and not presume of your owne strengthes. Againe: The lawe was geuen for this purpose, of great to make little, to shewe that thou hast no strength of thine owne to righteousnesse, that thou as poore, vnworthy and needy, shouldest flee vnto grace. After, he tourneth his speech to God and saith: Do so Lorde, do so merciful Lorde, commaunde that which can not be fulfilled: yea, commaunde that which can not but by thy grace be fulfilled, that when men can not fulfill it by their owne strength, euery mouth may be stopped, and no man may thinke him selfe great. Let all be little ones, and let all the worlde be gilty before thee. But I am not wise to heape vp so many testimonies, sith that holy man hath writte a booke proprely of that matter, which he hath intituled, Of the Spirite and Letter. The seconde profiting he doth not so liuely describe, either bycause he knewe that it did hang vpon the former, or bycause he did

Epistol. 200.
Epistol. 200.
Epistol. 95.
Lib. de corre. & gratia.
In Psal. 70.
In Psal. 118.
Ser. 27.

not ſo well vnderſtand it, or bycauſe he wanted wordes where with diſtinctly & plainly to expreſſe his meaning of it, which yet he rightly conceyued: but this firſt office of the lawe is not idle euen in the reprobate alſo. For though they go not thus farre forwarde with the children of God, that after the throwing downe of their fleſh they be renued and floriſh againe in the inward man, but amaſed with the firſt terrour do lie ſtill in deſperation: yet it ſerueth to ſhewe forth the equitie of Gods iudgement, that their conſciences be toſſed with ſuch wayes. For they euer willingly deſire to make ſhifte againſt the iudgement of God. Nowe while the ſame is not yet opened, they yet ſo aſtoniſhed with the teſtimonie of the lawe and their conſcience do bewraie in them ſelues what they haue deſerued.

10 The ſecond office of the lawe, is that they which are touched with no care of that which is iuſt and right, vnleſſe they be compelled, when they heare the terrible penall ordinaunces therein, may be reſtrayned at leaſt with feare of puniſhment. But they are reſtrained, not becauſe their inwarde minde is moued or affected withall, but bycauſe being as it were brideled, they withholde their hande from outwarde worke, and do keepe in their peruerſeneſſe within them, which otherwiſe they woulde haue outragiouſly poured out. Thereby they become truely nether the better, nor the more righteous before God. For although being letted either by feare or by ſhame, they dare not put that in practiſe which they haue conceiued in their minde, nor openly blow abrode the rages of their luſt: yet haue they not a hearte framed to the feare & obediēce of God, yea the more that they holde backe them ſelues, ſo much the ſtronglier within they are kindeled, they burne, they boile, ready to do any thing, and to breake forth any whether, if this terrour of the lawe did not ſtay them. And not that onely, but alſo they moſt ſpitefully hate the lawe, and do deteſt God the lawemaker, ſo that if they coulde, they would very faine take him away, whome they can not abide, neither when he commaundeth rightfull thinges, nor when he reuengeth him vpon the deſpiſers of his maieſtie. In ſome in deede more darkly, and in ſome more plainely, but in all generally that are not regenerat, is this feeling, that they are drawen to the following of the lawe not by willing ſubmiſſion, but reſiſting and againſt their willes, only by violence of feare. But this conſtrained and enforced righteouſneſſe is neceſſarie for the publike common ſtate of men, the quiet wherof is herin prouided for, while ordre is taken that all thinges be not cōfounded with vprore, which woulde come to paſſe, if all thinges were lawefull for all men. Yea it is not vnprofitable for the childrē of God to be exerciſed with this Scholing,

so long as they before their calling being yet destitute of the spirite of sanctification, are still wanton with the folly of the flesh. For when they are drawen backe, though it be but from outwarde licentiousnesse, by the terrour of Gods vengeance, although for that they are not yet tamed in minde, they go for the present time but a little forwarde, yet they partly grow in vre to beare the yoke of Christ, so that when they are called, they be not altogether rude and raw to discipline, as to a thing vnknowen. This office the Apostle seemeth proprely to haue touched; when he saieth that the lawe was not set for the righteous man, but for the vnrighteous and disobedient, wicked and sinners, euill doers and prophane men, slaiers of their parētes, and murtherers, fornicators, Sodomites, robbers of children, lyers and periured men, and what soeuer ells is against sounde doctrine. For he saieth, that it is a stay to the wilde outraging lustes of the flesh, that ells woulde stray abroade without measure.

1. Tim. 1. 9.

11 But to both may that be applyed which he saith in an other place, that the lawe was to the Iewes a Schoolemaister to Christ, for there are two sortes of men, whom with her schooling she leadeth by the hande to Christ. The one sorte, of whome we first spake, bycause they are to full of affiance of their owne strength or righteousnesse, are not meete to receiue the grace of Christ, vnlesse they be first emptied, therefore the lawe bringeth them downe to humilitie by knowledge of thē selues, that so they may be prepared to desire that which before they thought they wanted not. The other sorte neede a bridle to be holden backe, least they so geue loose the reines to the wantonnesse of their flesh, that they fall of altogether from all studie of righteousnesse. For where the spirite of God doth not yet gouerne, there sometime lustes do so boile, that it is in great perill least they throw downe the soule that is subiect to them into the forgetfulnesse and despisinge of God: and so woulde it come to passe if God did not with this remedy prouide for it. Therfore those whom he hath apointed to the inheritaunce of his kingdome, if he do not byandby regenerate them, he keepeth them by the workes of the lawe vnder feare, vntill the time of his visitation, not that chaste and pure feare such as ought to be in children, but yet a profitable feare for this that they may according to their capacitie be taught by introduction to true godlinesse. Of this we haue so many proues, that it needeth no example. For who soeuer haue any time continued in not knowing of God, will cōfesse that this happened vnto them, that they were holden by the bridle of the law in some feare & obediēce of God, vntil the time that being regenerate by his spirit, they beganne hartely to loue him.

Gal. 3. 24.

12 The

12 The third vse, which is also the principall vse, and more nearely loketh vnto the propre ende of the lawe, concerneth the faithfull, in whose heartes already liueth and reigneth the spirite of God. For although they haue the lawe written and grauen in their heartes by the finger of God, that is to say, be so affectioned and minded by the direction of the spirite that they desire to obey God, yet do they still two waies profite in the lawe. For it is to them a very good meane, whereby they may dayly better and more assuredly learne what is the will of the Lord which they aspire vnto, and may be confirmed in the vnderstanding thereof. As if a seruaunt be already bente with all the affection of his hearte, to please his Lorde: yet hath he neede diligentely to searche out and marke the fashions of his Lorde, that he may frame and apply him selfe vnto them. And let none of vs exempt him selfe from this neede. For no manne hath hetherto attained to so great wisedome, but that he may by dayly instruction of the lawe get newe profit in proceding to the purer knowledge of Gods will. Then bycause we neede not onely doctrine but also exhortation: this other profite shall the seruaunt of God take by the lawe, to be by the often meditation thereof stirred vp to obedience, to be strengthened in it, to be holden backe from the slippery way of offending. For after this maner, must these holy ones driue forwarde them selues, which with how great cheerefulnesse so euer they trauaile to Godwarde according to the spirite, yet they are alway loden with the sluggishnesse of ỹ flesh, that they procede not with such ful redinesse as they ought. To this flesh is the lawe geuen as a whippe, that like a slowe and dull Asse it may be pricked forwarde to worke. Yea to the spirituall man, bycause he is not yet dispatched of the burden of the flesh, it shall be a continuall pricke that suffereth him not to stand still. Euen to this vse Dauid hadde respect, when he did set forth the lawe with those notable praises: The lawe of the Lorde is vndefiled, conuerting soules: the iustices of the Lorde are vpright, and chearing heartes: the commaundemente of the Lorde is bright, that geueth light to the eyes. &c. Againe: A launterne to my feete is thy worde, and a light vnto my pathes, and innumerable other that be rehearseth in all that Psalme. Neither are these thinges against the sayinges of Paule, wherein is shewed, not what vse the lawe ministreth to the regenerate, but what it is able to geue to manne of it selfe. But here the Prophet reporteth with howe great profite the Lorde doth instruct them by reading of his lawe, to whome he inwardely inspireth a readynesse to obey. And he taketh holde not of the commaundementes onely, but also the promise of grace annexed to the thinges,

Psal. 119. 8.

Ps. 119. 105.

whiche onely maketh the bitternesse to waxe sweete. For what were lesse ameable than the lawe, if it shoulde onely with requiring and threatening trouble soules carefully with feare, and vexe them with terrour? But specially Dauid sheweth, that he in the lawe conceyued the Mediatour, without whome there is no delite or sweetenesse.

13 Which while some vnskillfull men canne not discerne, they boldely shake a way all Moses, and bidde the two tables of the lawe farewell, bycause they thinke it is not agreable for Christians to cleaue to that doctrine that conteineth the ministration of death. Let this prophane opinion departe farre out of our mindes. For Moses taught excellently well, that the same Lawe which with sinners can engendre nothing but death, ought in the holy to haue a better and more excellent vse. For thus, when he was ready to die, he openly
Deu. 31 5. saide to the people: Lay your heartes vpon all the wordes that I do testifie to you this daie, that ye maie committe them to your children, that ye maie teache them to keepe, to do, and to fullfill all the thinges that are written in the volume of this lawe, bycause they are not vainely commaunded you, but that euery one shoulde liue in them: but if no manne canne denie that there appeareth in it an absolute paterne of righteousnesse, then either we muste haue no rule at all to liue iustely and vprightely, or els it is not lawefull for vs to departe from it. For there are not many but one rule of life which is perpetualll and canne not be bowed. Therefore, whereas Dauid
Psal. 1. 2 maketh the life of a righteous manne continually busied in the meditation of the lawe, let vs not referre that to one age onely, bycause it is moste meete for all ages to the ende of the worlde: and let vs not therefore be frayed awaie, or flee from being instructed by it, bycause it appointeth a muche more exact holynesse than we shall performe, while we shall carry about the person of our bodie. For nowe it executeth not against vs the office of a rigorous exacter that will not be satisfied, but with his full taske performed: but in this perfection where vnto it exhorteth vs, it sheweth vs a marke, towarde which in all our life to endeuour, is no lesse profitable for vs, than agreable with our dutie. In which endeuour if we faile not, it is well. For all this life is a race, the space whereof being runne out, the Lord wil graunt vs to atteine to that marke, towarde which our endeuoures do trauaile a farre of.

14 Nowe therefore, whereas the lawe hath towarde the faithfull a power to exhorte, not such a power as may binde their consciences with curse, but suche as with often calling on, may shake of sluggishnesse

neſſe and pinche imperfection to awake it: many when they meane to expreſſe this deliueraunce from the curſe thereof, do ſay, that the lawe is abrogate to the faithfull. (I ſpeake yet of the lawe morall) not that it doth no more commaunde them that which is right, but only that it be no more vnto them that which it was before, that is, that it do no more, by making afraide and confounding their conſciences, damne and deſtroie them. And truely ſuch an abrogation of the lawe, Paule dothe plainely teache, and alſo that the Lord himſelfe ſpake of it, appeareth by this that he woulde not haue confuted that opinion that he ſhoulde diſſolue the lawe, vnleſſe it hadde bene commonly receyued among the Iewes. But foraſmuch as it coulde not riſe cauſeleſly and without any colour, it is likely that it grewe vpon falſe vnderſtanding of his doctrine, as in a maner all erroures are wonte to take occaſion of truthe, but leaſt we ſhoulde alſo ſtumble at the ſame ſtone, let vs diligently make diſtinction, what is abrogate in the lawe, and what remaineth yet in force. Where the Lord proteſteth that he came not to deſtroie the lawe, but to fullfill it: and that till heauen and earth paſſe away, no one iote of the lawe ſhoulde paſſe away, but that all ſhoulde be fullfilled: he ſufficiently confirmeth that by his comming nothing ſhould be taken away from the due keeping of the lawe. And for good cauſe: ſith he came rather for this ende, to heale offences. Wherefore the doctrine of the lawe remaineth for all Chriſtians, inuiolable, which by teaching, admoniſhing, rebuking and correcting may frame and prepare vs to euery good worke.

Mat. 5. 17.

15 As for thoſe thinges that Paule ſpeaketh of the curſe, it is euident that they belong not to the very inſtruction, but onely to the force of binding the conſcience. For the lawe not onely teacheth, but alſo with authoritie requireth that which it commaundeth. If it be not perfourmed, yea if duety be ſlacked in any parte, it bendeth her thunderboulte of curſe. For this cauſe the Apoſtle ſaith, that all they that are of the workes of the lawe, are ſubiect to the curſe, bycauſe it is written: Curſed is euery one, that fulfilleth not all. And he ſaieth, that they be vnder the workes of the lawe, that do not ſet righteouſneſſe in the forgeueneſſe of ſinnes, by which we are looſed from the rigor of the lawe. He teacheth therefore that we muſt be looſed from the bondes of the lawe, vnleſſe we will miſerably periſh vnder them. But from what bondes? the bondes of that rigorous and ſharp exacting, that releaſeth nothing of the extremitie of the lawe, and ſuffreth not any offence vnpuniſhed. From this curſe (I ſay) that Chriſt might redeme vs, he was made a curſe for vs. For it is written: Curſed is euery one that hangeth vpon the tree. In the chapter following in

Gala. 3. 10. Deu. 27. 26.

Gal. 3. 12. and 5. 4.

deede he saith, that Christ was made subiect to the lawe, to redeme them that were vnder the lawe: but all in one meaning, for he byandby addeth, that by adoption we might receiue the right of children. What is that? that we shoulde not be oppressed with perpetuall bondage, that shoulde holde our conscience fast strained with anguish of death. In the meane time this alway remaineth vnshakē, that there is nothing withdrawen of the authority of the lawe, but that it ought still to be receiued of vs with the same reuerence and obedience.

16 Of ceremonies it is otherwise, which were abrogate not in effect, but in vse onely. And this, that Christ by his comming hath made an ende of them, doth so nothing diminish their holinesse, that it rather setteth them forth, and maketh them glorious. For as they shoulde haue geuen but a vaine shew to the olde people, vnlesse the power of the death & resurrection of Christ had bene shewed therin, so if they had not ceased, we coulde not at this day discerne to what purpose they were ordained. Therefore Paule, to proue that the keping of them now is not onely superfluous, but also hurtfull, teacheth
ol. 2. that they were shadowes wherof we haue the body in Christ. We see
7. therefore how in the abolishing of them, the trueth shineth better than if they did still a farre of, and as it were with a veile spred before, shewe a figure of Christ that hath already plainely appeared. And
Mat. 27 therefore the veile of the temple at the death of Christ was torne in
1. two peeces and fell downe: because now the true and expres image of the heauenly good thinges was come to light, which before had
Heb. 10 bene but vnperfectly begonne with darke rude daughters, as the author of the Epistle to the Hebrues saith. Herevnto serueth that saying
Luk 16. of Christ, that the lawe & the Prophetes were vnto the time of Iohn,
6. and that from that time forwarde, the kingdome of God beganne to be ioyfully preached: not meaning that the holy fathers were without the preaching that cōtaineth the hope of saluation, & of eternall life, but because a farre of, and vnder shadowes only they did beholde that which we at this day see in the full light. But why it behoued that the church of God shoulde climbe vp hyer from those first instructions,
ohn. 1. Iohn the Baptist declareth: for that the lawe is geuen by Moses, but
5. grace and trueth beganne by Iesus Christ. For although the purging of sinnes were truely promised in the olde sacrifices, and the Arke of the couenant was a sure pledge of the fatherly fauor of God: yet all this had bene but a shadowe, if it had not bene grounded vpon the grace of Christ, wherein is founde, perfect, and eternall stedfastnesse. Let this then remaine sure, that although the cremonial vsages of the lawe haue ceased to be obserued, yet by the ende of them it is the

better

better knowne howe great was the profit of them before Christes cõming, which in taking away the vse of them hath sealed the force and effect of them with his death.

17 Somewhat more hard is the point that Paule noteth. And he hath renued you together with him, when ye were dead by sinnes, and the vncircumcision of your flesh, forgiuing you all your offences, blotting out the handwriting that remained in the decrees against vs, which was contrary vnto vs, and he hath taken it away, fastening it to the crosse. &c. For he seemeth to stretch the abolishing of the lawe somewhat further that now we haue nothing to do with the decrees thereof. For they erre that expounde it of the lawe morall, whose vnappeasable rigor rather then doctrine thereof they thinke to be taken away. Some more depely waying the wordes of Paule, do espie that it is properly spoken of the lawe ceremoniall, and do shew that this worde Decree, doth more than once so signifie in Paule. For to the Ephesians he saith thus: He is our peace, that maketh both to be one, that maketh voide the lawe of commaundementes consisting in the decrees, that he might make two in himselfe into one newe man. It is no dout that he speaketh there of the ceremonies, for he calleth it the partition wherewith the Iewes were seuered from the Gentiles: wherefore I graunt that those first expositors are rightfully reproued by these: but yet me thinkes that these do not sufficiently well set forth the minde of the Apostle. For I like not at all, to haue these two places compared together in all pointes, when his purpose was to aduertyse the Ephesians of their adoption into the fellowship of Israel, he teacheth that the stop is taken away, wherby they were before time kept asunder, that was in ceremonies. For the vsages of washinges and sacrifices, wherewith the Iewes were made holy vnto the Lorde, do seuer them from the Gentiles. But in the Epistle to the Colossians, who seeth not that he toucheth a hyer misterie? In deede the point of the disputation there, is of Mosaicall obseruations wherevnto the false Apostles did labor to driue the Christian people. But, as in the Epistle to the Galathians he fetcheth that controuersie further of, and as it were bringeth it backe to the first head therof, so doth he also in this place. For if in the ceremonies you consider nothing els but a necessitie of the vse of them, to what purpose was it, to call it a handwriting against vs? moreouer to set the whole summe in a maner of our redemption in this, that it shoulde be cancelled? Wherefore the matter it selfe trieth out, that here is some more secret thing to be cõsidered. And I trust that I haue attained the naturall vnderstanding of it, if at least this be graunted me to be true, which in one place is most

Col. 2. 12.

Ephe. 2. 14.

truely written by Augustine, yea that he hath taken out of the plaine wordes of the Apostle, that in the Iewish ceremonies was rather a confessiō than a clensing of sinnes. For what did they els by sacrifices, but confesse them selues in their conscience gilty of death, that did put clensinges in their place? What did they with their clensinges, but testifie them selues to be vncleane? And so was the handwriting of their sinne, and vncleannesse oft renued by them, but there was no discharge in that testifying thereof. For which cause the Apostle writeth that at length by meane of the death of Christ, was perfourmed the redemption of the offences that remained vnder the olde Testament. Therfore the Apostle doth worthily cal the ceremonies handwritinges against those that obserue them: forasmuch as by them they did openly seale to their owne damnation and vncleannesse. And it hindereth not, that they were also partakers of the same grace with vs. For this they obteined in Christ, not in the ceremonies, which there the Apostle doth seuer from Christ, because being at that time vsed, they did obscure the glorie of Christ. Thus learne we, that the ceremonies, if they be considered by themselues, are well and fitly called handwritinges against the saluation of men, because they were as solemne instrumentes that testified their being bounde. When the false Apostles went about to binde the Christian Church to them againe. Paule did not without cause admonish the Colossians, by fetching the signification of them further of, to what pointe they shoulde fall backe againe, if they suffered them selues in such sorte to be yoked by them. For therewithal was the benefite of Christ wrested away from them, in as much as he hauing once performed the eternall clensing, hath vtterly abolished those dayly obseruations, which were only of force to seale sinnes, but coulde do nothing to the putting away of them.

Heb. 7. & 9. & 10.

Heb. 9. 15.

The viij. Chapter.

An exposition of the Morall lawe.

HEre I thinke it shall not be from the purpose, to enterlace the tenne commaundementes of the lawe with a shorte exposition of them, because thereby both that shall better appeare which I haue touched, that the same keping of them which God hath once appointed, remaineth yet in force: and then also we shall haue besides that a proofe of the seconde point, that the Iewes did not only learne by it what was the true force of godlynesse, but also by the terror of the iudgement, sith they saw themselues vnable to keepe it, they were compelled whether they woulde or no, to be drawen to the Mediator. Nowe in setting forth the summe of

thoſe things that are required in the true knowledge of God, we haue allready taught, that we cannot conceiue him according to his greatneſſe, but that by and by his maieſty preſenteth it ſelfe vnto vs, to binde vs to the worſhip of him. In the knowledge of our ſelues we haue ſet this for the chiefe point, that being voide of the opinion of our owne ſtrength, and cleane ſtripped of the truſt of our owne righteouſneſſe, and on the other ſide diſcouraged and beaten downe with conſcience of our owne nedineſſe, we ſhoulde learne perfect humilitie and abaſement of our ſelues. The Lord ſetteth forth both theſe pointes in his lawe, where firſt chalenging to himſelfe due power to gouerne, he calleth vs to the reuerence of his diuine maieſtie, and apointeth out vnto vs wherein it ſtandeth and conſiſteth: and then publiſhing a rule of his righteouſneſſe, (againſt the righteouſneſſe whereof our nature as it is peruerſe and crooked, doth alway ſtriue, and beneth the perfection whereof our power as of it ſelfe it is weake and feble to do good, lieth a greate way belowe) he reproueth vs both of weakeneſſe and vnrighteouſneſſe. Moreouer that inwarde lawe which we haue before ſaid to be grauen and as it were imprinted in the hartes of al men, doth after a certaine maner enforme vs of the ſame thinges that are to be learned of the two tables. For our conſcience doth not ſuffer vs to ſleepe a perpetuall ſleepe without feeling, but that it inwardly is a witneſſe and admoniſher of thoſe thinges that we owe to God, and layeth before vs the difference of good and euill, and ſo accuſeth vs when we ſwarue from our duetie. But man being wrapped in ſuch darkeneſſe of errours as he is, ſkarſe euē ſlenderly taſteth by that lawe of nature, what worſhip pleaſeth God: but truely he is very farre diſtant from the right knowledge thereof. Beſide that, he is ſo ſwollen with arrogancie and ambition, and ſo blinded with ſelfe loue, that he can not yet looke vpon, and as it were, deſcend into him ſelfe to learne to ſubmit and humble him ſelfe, and confeſſe his owne miſerie. Therfore (as it was neceſſary both for our dulneſſe and ſtubborneſſe) the Lorde hath ſet vs a lawe written, which ſhoulde both more certainely teſtifie that which in the law naturall was too obſcure, and alſo ſhould ſhake away our drowſineſſe, and more liuely touche our minde and remembraunce.

2 Nowe it is eaſy to vnderſtand what is to be learned of the lawe, that is, that as God is our creator, ſo of right he hath the place of our father and Lorde, and that by this reaſon we owe to him glorie, reuerence, loue and feare. Yea and alſo that we are not at our owne libertie, to followe whether ſo euer that luſt of our minde doth moue vs, but that we ought to hang vpon his becke, and to reſt onely vpon

that which pleaseth him. Then we learne, that he deliteth in righteousnesse and vprightenesse, that he abhorreth wickednesse, and therefore, that vnlesse we will with wicked vnthankefulnesse fall away from our creator, we must necessarily obserue righteousnesse all our life lõg. For if then only we yelde vnto him the reuerence that we owe, when we prefer his will before our owne, it followeth, that there is no other due worship of him, but the obseruation of righteousnesse, holynesse & cleannesse. Neither may we pretend this excuse that we want power, and like wasted detters be not able to pay. For it is not conuenient that we shoulde measure the glory of God by our owne power: for whatsoeuer we be, he alway abideth like to himselfe, a louer of righteousnesse, a hater of wickednesse. What soeuer he requireth of vs (because he cã require nothing but that which is right) by bonde of nature we muste of necessitie obey: but that we are not able, is our owne fault. For if we be holden bounde of our owne lust wherin sin reigneth, so ẏ we are not lose at libertie to obey our father, there is no cause why we should allege necessitie for our defence, the euill wherof is both within vs, and to be imputed vnto our selues.

3 When we haue thus farre profited by the teaching of the lawe, then must we by the teaching of the same lawe also descend vnto our selues: whereby at length we may cary awaie two thinges. The first is, by comparing the righteousnesse of the lawe with our life, to learne, that we are farre of from being able to satisfie the will of God, and that therefore we are not worthy to haue place among his creatures, much lesse to be reckened among his children. The second is, in considering our strength, to learne that it is not onely insufficient to fulfill the lawe, but also vtterly none at all. Hereupon followeth both a distrust of our owne strength, and a care and fearefullnesse of minde. For conscience can not beare the burden of iniquitie, but that byandby the iudgement of God is present before it: and the iudgement of God can not be felte, but that it striketh into vs a dreadefull horrour of death. And likewise being constrained with proues of her owne weakenesse, it can not choose but byandby fall into despeire of her own strength. Both these affectiõs do engendre humility & abatement of courage. So at length it commeth to passe, that man made afraide with feling of eternal death, which he seeth to hang ouer him by the deseruing of his owne vnrighteousnesse, turneth him selfe to the only mercy of God, as to the onely hauen of saluation: that feling that it is not in his power to pay that he oweth vnto the lawe, despeiring in him selfe, he may take breath againe and beginne to craue and looke for helpe from els where.

4 But

4 But the Lord not contented to haue procured a reuerēce of his righteousnesse, hath also added promises and threatninges, to fill our heartes with loue of him, and with hatred of wickednesse. For, because our minde is to blinde, to be moued with the onely beauty of goodnesse, it pleased the most mercifull Father of his tender kindenesse, to allure vs with sweetenesse of rewardes, to loue and long for him. He pronounceth therefore, that with him are rewardes layd vp for vertue, and that he shall not spende his labour in vaine, whosoeuer he be, that shall obey his commaundementes. He proclaimeth on the other side, that he not only abhorreth vnrighteousnesse, but also that it shal not escape vnpunished, for that he will be a reuenger of the contempt of his maiesty. And to exhort vs by all meanes, he promiseth as well the blessinges of this present life, as also eternall blessednesse, to their obedience that keepe his commaundementes: and to the transgressours therof, he threatneth both present miseries and the punishment of eternall death. For the same promise, (he that doth these thinges, shall liue in them:) and also the threateninge that answereth it, (the soule that sinneth, that same shall die) do without dout belong to the immortality or death that is to come, and shall neuer be ended. Albeit, wheresoeuer is mentioned the good will or wrath of God, vnder the one is contained the eternity of life, vnder the other eternall destruction. Of present blessinges and curses there is a long register rehearsed in the law. And in the penall ordinaunces appeareth the soueraigne cleannesse of God, that can suffer no iniquity: but in his promises, beside his great loue of righteousnesse, (which he cannot finde in his heart to defraude of her reward) there is also proued his maruelous bountifullnesse. For whereas we and all ours are indetted vnto his maiesty, by good right whatsoeuer he requireth of vs, he demaundeth it as due det, but the payment of det is not worthy of rewarde. Therfore he departeth with his owne right, whē he offereth reward to our obediences, which we do not yeld of our selues as things that were not due: but what those promises do bring vnto vs, is partly sayd already, and partly shall appeare more plainly in place fit for it. It sufficeth for this present, if we remember and consider, that there is in the promises of the law, no small commendation of righteousnesse, that it may the more certainely appeare howe much the keepinge thereof pleaseth God: that the penall ordinaunces are set for the more detestation of vnrighteousnesse, least the sinner, delited with the swete flatterings of vices, should forget that the iudgement of the lawmaker is prepared for him.

Leu.18. 5. Eze.18. 4.& 20.

Leu.26. 4. De.28.1

5 Now whereas the Lord giuing a rule of perfect righteousnesse,

hath applied all the partes thereof to his owne will, therein is declared that nothing is to him more acceptable than obedience, which is so much more diligētly to be marked, as the wantonnesse of mans minde is more ready to deuise nowe and then diuerse sortes of worshipping to winne his fauour withall. For in all ages that irreligious affectation of religion, because it is naturally planted in the witte of man, hath shewed and yet doth shew foorth it selfe, that men do alway delite to inuent a way to obtaine righteousnesse beside the word of God, wherby it commeth to passe, that the commaundementes of the law haue but smale place among the workes that are commonly called good works, while that innumerable route of mens workes occupieth almost all the roome. But what other thing meant Moses than to restraine such licentiousnesse, when after the publishing of the law he spake thus to the people: Giue heede, and heare all ỹ things that I commaund thee, that it may be well to thee and to thy children after thee for euer, when thou shalt do that which is good and pleasaunt before thy God. What I commaunde thee, that onely do: adde not vnto it, nor diminish it. And before, when he had protested, that this was his wisedom and vnderstanding before other nations that he had receiued iudgementes, righteousnesse and ceremonies of the Lord, he sayd further, keepe therefore thy selfe & thy soule carefully, that thou forget not the wordes which thine eyes haue seene, and that at no time they fall out of thy heart. For, because God did foresee, that the Israelites woulde not rest, but that after they had receiued the lawe, they would beside it trauaile in bringinge foorth new righteousnesse, if they were not seuerely holden backe: therfore he pronounceth that herein is contained the perfection of righteousnesse, which shoulde haue bin the strongest stay to hold them backe, and yet they did cesse from that boldnesse so much forbidden them. But what of vs? we are surely comprehended within the same charge: for it is no dout that that continueth still whereby the Lord hath chalenged to his law the absolute doctrine of righteousnesse, yet we not contented therwith, do monstruously trauaile with forginge and coyninge of newe good workes one vpon an other. For the healing of this fault, the best remedy shalbe, if this thought shalbe stedfastly settled in vs, that the law is giuen vs from God to teach vs a perfect righteousnesse: that therin is taught no righteousnesse, but the same that is examined, by the appointed rule of Gods will: that therefore new formes of workes are vainely attempted to winne the fauour of God, whose true worship standeth in onely obedience: but rather that such study of good works as wandereth out of the lawe of God, is an intolerable defilinge of

Deu.12. 18.

Deu.4. 9.

Gods

Gods righteousnes and of the true righteousnes Augustine also sayth most truely, which calleth the obedience that is done to God, sometime the mother and keeper, somtime the originall of all vertues. Lib.4. de ciui. Dei. ca. 12. de bono coniugali cõtra adu. Legis & proph. 6.

6 But when we haue expounded the lawe of the Lord, then more fitly and with more profite shall that be confirmed which I haue before spoken of the office & vse of the law. But before that I beginne to discusse euery seuerall commaundement by it selfe, it shall be good now to giue such lessons as serue to the vniuersall knowledge therof. First let vs hold for determined, that the life of mã is instructed in the law not onely to outward honesty, but also to inward and spirituall righteousnesse. Which thinge whereas no man can deny, yet there be fewe that rightly marke it. That commeth to passe, because they looke not vpon the lawmaker, by whose nature the nature of the law also ought to be weyed. If any king do by proclamation forbid to cõmit fornication, to kill, or to steale: in this case I graunt that if a man do only conceiue in his minde a lust to commit fornication, to sinne, or to steale, and do not commit any of these thinges in dede, he is out of the compasse of this prohibitiõ. And the reason is, for that because the foresight of a mortal lawmaker, could not extend but to outward ciuility: his commaundementes are not broken, but when the outward offences are committed. But God (whose eye nothing escapeth, and which regardeth not so much the outward shew as the cleannes of the heart) vnder the forbidding of fornication, manslaughter and theft, forbiddeth lust, wrath, hatred, coueting of an other mans, guile, and whatsoeuer is like to these. For insomuch as he is a spiritual lawmaker, he speaketh no lesse to the soule than to the body. But the mãslaughter of the soule, are wrath and hatred: the theft of the soule, is euell desire and couetousnesse: the fornication of the soule, is lust. But mans lawes also (will some man say) haue regard to ententes & willes, and not to successes of fortune. I graunt, but yet they are such ententes and willes, as haue outwardly broken out. They weye with what entent euery outwarde act hath bin done, but they searche not the secrete thoughtes. Therefore they are satisfied when a man onely withholdeth his handes from offendinge. On the other side, because the heauenly lawe is made for our mindes, therefore the restrainte of myndes is principally needefull to the keepinge thereof. But the common sorte of menne, euen when they mightily dissemble there contempt of the lawe, do frame their eyes, their feete, their handes, and all the partes of their body to some obseruation of the law, in the meane time they hold their heart most farre of from all obedience, and thinke themselues well discharged, if they

keepe close frō men ỳ which they do in the sight of God. They heare it sayd: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steale: they draw not out their swerd to kill: they ioyne not their bodies with harlots: they lay not their handes vpon other mens goods. All this is well hitherto. But in their whole heartes they breath out murders, they boile in lust, they cast their eyes aside at all mens goods, and deuour them with couetinge. Now wanteth that which was the chiefe point of the lawe. Whence, I pray you, commeth so grosse dulnesse, but that leauing the lawemaker, they rather measure righteousnesse by their owne wit? Against these doth Paul mightily crie out, affirming that the law is spirituall: whereby he meaneth, that it not onely demaundeth an obedience of the soule, minde and will, but also requireth an Angelike pureneſſe, which hauing all the filthinesse of the flesh cleane wiped away, may sauour nothinge but of the spirite.

Rom.7. 14.

7 When we say that this is the meaninge of the lawe, we thrust not in a new exposition of our owne, but we follow Christ the best expositour of the law. For when the Pharisees had infected the people with a false opinion, that he performeth the law that hath with outward worke committed nothing against the law, he reproued this most perilous errour, and pronounced that vnchast looking at a woman is fornication: he protested that they are manslayers that hate their brother, for he maketh them gilty of iudgement that haue but conceiued wrath in their minde, and them gilty of the counsell that in murmuring or grudging haue vttered any token of a displeased mind: and them gilty of Hell fier, that with tauntes and railing breake forth into open anger. They that haue not espied these thinges, haue fayned Christ to be an other Moses, the giuer of the law of the Gospell, which supplied the imperfection of the law of Moses. Whereupon commeth that common principle of the perfection of the law of the Gospell, which far passeth the old law, which is a most pernicious opinion. For hereafter, where we shall gather a summe of the cōmaundementes, it shall appeare by Moses himselfe, how reprochfully they dishonor the law of God. Truely it sheweth that all the holinesse of the fathers did not much differ from hypocrisie, & it leadeth vs away from that only and perfect rule of righteousnesse. But it is very easie to confute that errour: for that they thought that Christ did adde vnto the law, whereas he did but restore the law to her integrity, while he made it free, & clensed it being obscured with lies, and defiled with leuen of the Pharises.

Matt.5. 21.

8 Let this be our second note, that there is alway more contayned in

in the commaundementes and prohibitions, than is by words expressed, which yet is so to be tempered, that it be not like a Lesbion rule, whereby licentiously wresting the Scriptures, we may make of euery thing what we list. For many bring to passe by this vnmeasured liberty of running at large, that with some the authority of Scripture groweth in contempt, and other some despeire of vnderstanding it. Therfore, if it be possible, we must take some such way, that may by right and perfect path lead vs to the will of God, we must I say search how farre our exposition may exceede the boundes of the wordes, that it may appeare that it is not an additiō of mens gloses knit to the word of God, but rather that the pure and naturall meaning of the lawgiuer is faithfully rendred. Truely in a manner in all the commaundementes it is so manifest, that there are figuratiue speaches, meaninge more in expressing parte that he may worthily be laughed at that will restraine the meaning of the law to the narrowness of the wordes. It is euident therfore, that sober expositiō doth passe beyond the words: but how farre, that remayneth hard to iudge, vnlesse there be some measure appointed: wherefore I thinke this to be the best measure, that if it be directed to the entēt of the commaundement, that is, that in euery commaundement be weyed, why it was giuen vs. As for example: Euery commaundement is either by way of bidding, or of forbidding: the trueth of both sortes shall foorth with be founde, if we consider the intent or the end thereof. As the end of the fift commaūdement is, that honor is to be giuen to them to whom God appointeth it. This therefore is the summe of the commaundement, that it is right and pleaseth God, that we honor them to whom he hath giuen any excellency, and that he abhorreth contempt and stubbornnesse against them. The intent of the first commaundement is, that God alone be honored. The summe therefore of the commaundement shall be, that true godlinesse, that is to say, true worshippe of his maiesty pleaseth God, and that he abhorreth vngodlinesse. So in euery commaundement we must looke, vpon what matter it treateth: then must we search out the ende, till we finde what the lawemaker doth testifie therein properly to please or displease him: and last of all must we draw an argument from the same to the contrary, after this maner: If this pleaseth God, then the contrary displeaseth him: if this displease him, then the contrary pleaseth him: if he commaunde this, then he forbiddeth the contrary, if he forbid this then he commaundeth the contrary.

9 That which is now somewhat darkely touched, shall in expounding of the commaundements become very plaine by practise, wher-

fore it suffiseth to haue touched it,sauinge that this last point,is to be shortly confirmed with some prouse thereof,because otherwise either it should not be vnderstanded,or being vnderstand, it might perhaps at the beginning seeme to sound like an absurdity, This needeth no proofe,that when a good thing is commaunded,the euill is forbidden that is contrary to it:for there is no man but he wil graunt it me. And common iudgement will not much sticke to admitte, that when euill thinges are forbidden,the contrary dueties are commaunded.It is an vniuersall opinion that vertues are commended, when the contrary vices are condēned.But we require somwhat more than those formes of speach do signifie commonly among the people. For they for the most parte take the vertue contrary to any vice,to be the abstainingē from the same vice: we say that it proceedeth farther,that is to contrary dueties & doings.Therfore in this commaundemēt, Thou shalt not kill the common sense of men will consider nothing else,but that we must abstaine frō all hurt doing, or lust to do hurt. I say that there is further contained, that we should by all the helpes that we may, succour the life of our neighbour. And, least I speake without a reason,I proue it thus:God forbiddeth that our brother be hurt or misused,because he willeth that our neighbours life be deare & precious vnto vs:he doth therfore require withal those duties of loue that may be done by vs for ȳ preseruation of it. And so may we see how the end of the commaundement doth alway disclose vnto vs all that we are therein commaunded or forbidden to do.

10 But why God, in such as it were halfe cōmaundementes,hath by figures rather secretly signified, than expressed what his will was, whereas there are wont to be many reasons rendered therof,this one reason pleaseth me aboue the rest. Because ȳ flesh alway endeuoreth to extenuate the filthinesse of sinne,& to colour it with faire pretenses,sauing where it is euē palpable for grossenes,he hath set forth for an example in euery kinde of offense that which was most wicked & abhominable, at the hearing whereof our very senses might be moued with horrour, thereby to imprint in our mindes a more haynous detestinge of euery sorte of sinne. This many times deceiueth vs in weying of vices,that if they be any thing secret,we make them seeme small.These deceites the Lord doth disclose,when he accustometh vs to referre all the whole multitude of vices to these principall heades, which do best of all shew,how much euery kinde is abhominable.As for example, wrath and hatred are not thought so haynous euills, when they are called by their owne names,but whē they are forbiddē vs vnder the name of manslaughter,we better vnderstand how abhomina-

minable they are before God, by whose word they are set in the degree of so horrible an offense: and we moued by his iudgement, do accustome our selues better to wey the haynousnesse of those faultes that before seemed but light vnto vs.

11 Thirdly is to be considered, what meaneth the diuiding of the lawe of God into two tables, whereof all wise men will iudge that there is sometime mention made not vnfitly from the purpose, nor without cause. And we haue a cause ready, that doth not suffer vs to remayne in dout of this matter. For God so diuided his law into two partes, in which is contayned the whole righteousnesse, that he hath assigned the first to the dueties of religiō that do peculiarly pertaine to the worshipping of his Godhead, the other to the dueties of Charity which belong vnto men. The first foundation of righteousnesse is the worship of God: which being once ouerthrowen, all the other members of righteousnesse are torne in sunder and dissolued, like to the partes of a house vniointed and fallen downe. For what manner of righteousnesse wilt thou call it, that thou vexest not menne with robbery & extorcions, if in the meane time by wicked sacrilege thou spoylest Gods maiesty of his glory? that thou defilest not thy body with fornication, if with thy blasphemies thou prophanely abuse the sacred name of God? that thou murthereſt no man, if thou trauaill to destroy and extinguish the memorie of God. Wherefore righteousnesse is vainly bosted of without religion, & maketh no better shew, than if a mangeled body with the head cutte of, shoulde be brought foorth for a beautifull sight. And religion is not onely the principall parte of righteousnes, but also the very soule wherwith it breatheth: and is quickned. For men keepe not equity and loue among themselues without the feare of God. Therefore we say, that the worship of God is the beginning and foundation of righteousnes, because when it is taken away all the equity, continence and temperance that men vse amonge themselues, is vaine and triflinge before God. We say also that it is the springe heade and liuely breath of righteousnesse, because hereby men do learne to liue amonge themselues temperately & without hurt doing one to an other, if they reuerence God as the iudge of right and wronge. Wherefore in the first table he instructeth vs to godlinesse and the proper dueties of religion, wherewith his maiesty is to be worshipped: in the other he prescribeth howe for the feares sake of his name, we ought to behaue our selues in the fellowship of men. And for this reason our Lord (as the Euangelistes reherse it) did in a summe gather the whole lawe into two principall pointes, the one that we should loue God with all our heart, with all our soule,

Mat. 22. 37. Luc. 10. 27.

with all our ſtrength : the other, that we loue our neighbour as our ſelues. Thus thou ſeeſt how of the two partes wherein he concludeth the whole law, he directeth the one toward God, & appointeth the other toward men.

12 But although the whole lawe be contained in two principall pointes, yet, to the ende to take away all pretenſe of excuſe, it pleaſed our God, to declare in the ten cõmaundements more largely & plainly all things that belong both to the honor, feare & loue of himſelfe, and alſo to that charity which he commaundeth vs to beare to men for his ſake And thy ſtudy is not ill ſpent to know the diuiſion of the commaundementes, ſo that thou remember that it is ſuch a matter wherein euery man ought to haue his iudgement free, for which we ought not contentiouſly to ſtriue with him that thinketh otherwiſe. But we muſt needes touch this point, leaſt the readers ſhoulde either ſcorne or maruell at the diuiſion that we ſhall vſe, as newe and lately deuiſed. That the law is diuided in ten words, becauſe it is oft approued by the authority of God himſelfe, it is out of controuerſie, wherfore there is no dout of the number, but of the manner of diuidinge. They that ſo diuide them, that they giue three commaundements to the firſt table, and put other 7 into the ſecond, do wipe out of the nũber the commaundement concerninge images, or at leaſt they hide it vnder the firſt: whereas without dout it is ſeuerally ſet by the Lord for a commaundement, and the tenth commaundement of not coueting the things of his neighbour, they do fondly teare into two. Beſide that it ſhall byandby be done to vnderſtand, that ſuch manner of diuiding was vnknowen in the purer age. Other do recken, as we do, fower ſeuerall cõmaundementes in the firſt table, but in place of the firſt they ſet the promiſe without the commaundement. As for me, becauſe vnleſſe I be conuinced by euident reaſon, I take the ten wordes in Moſes for ten commaundementes, me thinkes I ſee ſo many diuided in very fit order. Therefore, leauing to them their opinion, I will follow that which I beſt allowe, that is, that the ſame which theſe later ſorte make the firſt commaundement, ſhalbe in ſteede of a preface to the whole law, and then ſhal follow the commmaundements, foure of the firſt table, and ſixe of the ſeconde, in ſuch order as they ſhalbe rehearſed. Auguſtine alſo to Boniface agreeth with vs which in rehearſinge them kepeth this order: that God onely be ſerued with obedience of religion, that no idole be worſhipped, that the name of the Lord be not taken in vaine, when he had before ſeuerally ſpoken of the ſhadowiſhe commaundement of the Sabbat. In an other place in deede that firſt diuiſion pleaſeth him, but for to ſclender a cauſe, that is, becauſe

ibr. 2. u. vet. eſt.

cause in the number of three, if the first table cõsist of three cõmaundementes, the mistery of the trinity more plainly appeareth. Albeit in the same place he sticketh not to confesse that otherwise he rather liketh our diuision. Beside these, the author of the Vnperfect worke vpon Matthew is of our side. Iosephus, vndoutedly according to the cõmon consent of his time, assigneth to either table fiue commaundements. Which is both against reason, because it confoundeth the distinction of religion & charity, and also is confuted by the authority of the Lord himselfe, which in Matthew reckeneth the commaundement of honoringe our parentes, in the number of the second table. Mat. 19. Now let vs heare God himselfe speaking in his owne wordes.

The first commaundement.

I am the Lord thy God, which haue brought thee out of the lande of AEgypt, out of the house of bondage. Thou shalt haue no straunge Gods before my face.

13 Whether you make the first sentence a parte of the first commaundemẽt, or read it seuerally, it is indifferent to me, so that you do not deny me that it standeth in stede of a preface to the whole lawe. First in making of lawes is heede to be taken, that they be not shortly after abrogate by contempt. Therfore God first of all prouideth, that the maiesty of the law that he shal make, may neuer at any time come in contempt. For stablishinge whereof he vseth three maners of argumentes. First he chalengeth to himselfe power and right of dominion, whereby he may constraine his chosen people, that they must of necessity obey him: thẽ he setteth forth a promise of grace with swetnesse therof to allure them to study of holines. Thirdly he reciteth the benefit that he did for them, to reproue the Iewes of vnthankefulnes, if they do not with obedience answere his kindnes. Vnder the name of Iehouah, the Lord, is meant his authority & lawful dominion. And if all things be of him and do abide in him, it is right that all things be referred to him, as Paule sayth. Therfore we are with this word alone sufficiently brought vnder the yoke of Gods maiesty, because it were monstruous for vs to seeke to withdrawe our seluds from vnder his gouernment, out of whom we can not be. Rom. 36.

14 After that he hath shewed that it is he that hath power to cõmaund, to whom obedience is due, least he should seeme to draw by onely necessity, he also allureth with sweetenesse in pronouncing, that he is the God of the Church. For there is hidden in this speach a mutuall relation, which is contained in the promise: I will be to thẽ a God, & they shalbe to me a people. Wherupon Christ proueth that Ier. 33. Mat. 32.

Abraham, Isaac and Iacob haue immortall life, by this that God testified that he is their God. Wherefore it is as much in effect, as if he should say thus: I haue chosen you to be my people, not only to do you good in this present life, but also to giue you ỹ blessednes of the life to come. But to what end this tendeth, it is noted in diuerse places in the law. For when the Lord doth vouchsaue to deale thus mercifully with vs, to call vs into the company of his people, he choseth vs (sayth Moses) that we shoulde be a peculiar people vnto himselfe, a holy people, & should kepe his commaundements. From whense also cõmeth this exhortation: Be ye holy, for I am holy. Now out of these two is deriued that protestatiõ that is in the Prophet: The sonne honoreth the father, and the seruaunt honoreth his Lord. If I be a Lord, where is my feare? If I be a father, where is my loue?

eut.7. & 14. & 26. 3. eu. 19. al.1.6

15 Now followeth the rehearsall of his benefit, which ought to be of so much more force to moue vs, as ỹ fault of vnthankefullnes is more detestable euen among men. He then did put Israell in remembrance of a benefit lately done, but such a one as for the miraculous greatnesse therof being worthy to be had in remembrance for euer, should remaine in force with their posterity. Morouer it is most agreable for this present matter. For ỹ Lord seemeth to say that they were deliuered out of miserable bondage for this purpose, that they should with obedience and redines of seruice honor him, the author of their deliuerance. He vseth also, (to the end to hold vs fast in the true worshipping of him alone) to set out himselfe with certaine titles, wherby he maketh his sacred maiesty to be differently knowen from all idols & forged gods. For, as I sayd before, such is our redy inclinatiõ to vanity, ioyned with rash boldnes, ỹ so soone as God is named, our minde can not take hede to it selfe, but that it byandby falleth away to some vaine inuention. Therfore, when the Lord meaneth to bring a remedy for this mischiefe, he setteth out his owne godhead with certaine titles and so doth compasse vs in, as it were within certaine grates, least we should wander hither and thither & rashly forge our selues some new God, if forsaking ỹ liuing God, we should erect an idole. For this cause, so oft as the Prophetes meane properly to point out him, they cloth him, and as it were enclose him, within those markes, whereby he had opened himselfe to the people of Israell, And yet when he is called the God of Abrahã, or the God of Israell, when he is set in the temple of Hierusalem among the Cherebins, these & like formes of speache do not binde him to one place or to one people, but are set onely for this purpose, to stay the thoughts of the godly in that God, which by his couenant, that he hath made with Israell, hath so represented

xo.3. mos.1 aba.2. 8. s.80.2 : 99.1

ſented himſelfe, that it is no way lawfull to vary from ſuch a paterne. But let this remaine ſtedfaſtly emprinted, that there is mention made of the deliuerance to this end, that the Iewes might the more cherefully giue themſelues to the God that doth by right claime them vnto him. And we (leaſt we ſhould thinke that the ſame nothing belongeth to vs,) ought to conſider, that the bondage of Ægipt is a figure of the ſpiritual captiuity, wherin we are all holden boūd, vntil our heuenly deliuerer do make vs free by the power of his arme, & conuey vs into the kingdom of liberty. As therfore, when in the old time he minded to gather together the Iſraelites that were ſcattered abroad, to the worſhipping of his name, he deliuered them out of the intolerable dominion of Pharao, wherwith they were oppreſſed: ſo al thoſe to whō at this day he profeſſeth himſelfe a God, he doth now deliuer frō the deadly power of the deuil, which was in a ſhadow ſignified by ỳ corporall bondage. Wherfore there is no man, but his minde ought to be inflamed to harken to the law which he heareth to haue proceded frō the ſoueraigne king. From whom as all things take their beginning, ſo is it meete that they haue alſo their ende appointed & directed to him. There is no man (I ſay) but he ought to be rauiſhed to embrace the lawmaker, to the keeping of whoſe commaundementes, he is taught that he is peculiarly choſen: frō whoſe bounty he looketh both for flowing ſtore of all good things, & alſo the glory of immortall life: by whoſe maruelous power and mercy, he knoweth himſelfe to be deliuered out of the iawes of death. Eſ. 37 16.

16 After that he hath grounded and ſtabliſhed the authority of his law, he ſetteth forth the firſt cōmaundement, *That we haue no ſtraunge Gods before him.* The ende of this commaundement is, that God will only haue preeminēcie, and wholly enioy his owne authority among his people. And that it may ſo be, he commaundeth that there be far from vs all vngodlines and ſuperſtition, whereby the glory of his godheade is either diminiſhed or obſcured: and by the ſame reaſon he commaundeth, that we worſhippe and honor him with true endeuour of godlineſſe. And the very ſimplicity of the wordes themſelues do in a manner expreſſe the ſame, For we cannot haue God, but we muſt alſo comprehende therein all thinges that properly belonge to him. Whereas therfore he forbiddeth vs to haue other Gods, he meaneth therby, that we ſhould not giue away elſewhere ỳ which is propre to him. For although ỳ things ỳ we owe vnto God be innumerable, yet not vnfitly they may be brought vnto foure principal points: Adoration, whereunto as a thing hanging vpon it, is adioyned ſpiritual obedience of cōſcience: Affiance, Inuocation, & Thankeſgiuing.

Adoration I call the reuerēce & worſhip which euery one of vs yeelderth vnto him, when he ſubmitteth himſelfe vnto his greatnes: wherfore I do not without cauſe make this a part therof, ỳ we yeelde our conſciences in ſubiection to his lawe. Affiance is an aſſurednes of reſting in him by reknowledging of his powers, whē repoſing al wiſdom, righteouſnes, power, trueth and goodnes in him, we thinke our ſelues bleſſed with onely partaking of him. Inuocation, is a reſorting of our minde to his faith and help as to our only ſuccour, ſo oft as any neceſſity preſſeth vs. Thankeſgiuing, is a certaine thankefulnes wherby the praiſe of all good things is giuen vnto him. Of theſe, as God ſuffreth nothing to be conueyed away elſe where, ſo he commaunded all to be wholly giuen to himſelfe. Neither ſhal it be enough to abſtaine from hauing any ſtraunge God, vnleſſe thou reſtraine thy ſelfe in this, that many wicked cōtemners are wont, which thinke the redieſt way, to ſcorne all religions: but true religion muſt go before, whereby our mindes may be directed to the liuinge God, with knowledge whereof they being endued, may aſpire to reuerence, feare & worſhip his maieſty, to embrace the communicatinge of all his good thinges, euery where to ſeeke for his help, to reknowledge and aduaunce with confeſſion of praiſe the magnificence of his works, as to the only marke in all the doings of our life. Then, that we beware of peruerſe ſuperſtition, whereby our mindes ſwaruing from the true God, are drawen hither and thither as it were vnto diuerſe gods. Wherefore, if we be cōtented with one God, let vs call to remembrance that which is before ſaid, that all forged gods are to be driuen farre away, and that the worſhip is not to be torne in ſunder, which he alone claimeth to himſelfe. For it is not lawfull to take away any thing from his glory, be it neuer ſo litle, but that all thinges that belong to him may wholly remaine with him. The percell of ſentence that followeth (Before my face) encreaſeth the hainouſnes: for that God is prouoked to ialouſy, ſo oft as we thruſt our owne inuentions in his place, as if an vnchaſt woman by bringing in an adulterer openly before her husbands eyes ſhould the more vexe his minde. Therefore when God teſtified that with his preſent power & grace he looked vpon ỳ people that he had choſen, the more to fray them from the wicked act of falling from him, he giueth them warning that there can be no new gods brought in, but that he is witnes and beholder of their ſacrilege. For this boldneſſe is encreaſed with much wickedneſſe, that man thinketh that in his fleinges away he can begile the eyes of God. On the other ſide, God crieth out that whatſoeuer we purpoſe, whatſoeuer we go about whatſoeuer we practiſe, it commeth in his ſight. Let therefore our cō-

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ſcience be cleane euen from the moſt ſecret thoughtes of ſwaruinge from him, if we will haue our religion to pleaſe the Lord. For he requireth to haue the glory of his godhead whole & vncorrupted not only in outward confeſſion, but alſo in his eyes, which do behold the moſt ſecret corners of heartes.

The ſecond Commaundement.

Thou ſhalt not make to thee any grauen image, nor any ſimilitude of thoſe thinges that are in heauen aboue, or in earth beneth, or in the waters vnder the earth. Thou ſhalt not worſhip them, nor ſerue them.

As in the firſt commaundement he pronounced that he is the one God beſide whom there are no other gods to be deuiſed or had, ſo nowe he more openly declareth what manner of God he is, and with what kinde of worſhip he is to be honored: that we may not preſume to forge any carnall thing for him. The end therfore of this cõmaundement is, that he will not haue the lawful worſhip of him, to be prophaned with ſuperſtitious vſages. Wherfore in ſumme, he calleth and draweth vs away from the carnall obſeruations, which our fooliſhe minde is wont to inuent, when it conceiueth God according to her owne groſneſſe. And therefore he frameth vs to the lawfull worſhip of him, that is the ſpirituall worſhip, and which is appointed by him. He ſpeaketh of ẏ groſſeſt fault that is in this offenſe, namely outward idolatry. And there be two partes of this commaundement, The firſt reſtraineth our liberty, that we do not preſume to make ſubiect to our ſenſes or by any forme to repreſent God, which is incomprehenſible. The ſecond parte forbiddeth vs to honor any images for religions ſake. Moreouer he ſhortly reciteth all the formes wherewith he was wont to be expreſſed in ſhape, by the prophane and ſuperſtitious nations. By thoſe thinges that are in heauen, he meaneth the Sunne, the Moone, and other Starres, and paraduenture alſo birdes, as expreſſing his meaning in the fourth of Deuteronomy he meaneth as wel birdes as ſtarres. Which note I would not haue ſpokẽ of but that I ſaw ſome vnskilfully to apply it to Angels. Therefore I omit the other partes, becauſe they are ſufficiently knowen of themſelues. And we haue already in the firſt booke taught plainely enough, that whatſoeuer viſible formes of God man doth inuent, they are directly contrary to his nature, and that therefore ſo ſoone as images come foorth, true religion is corrupted and defiled. Deut.4 15.

18 The penall ordinance that followeth ought not a litle to auaile to ſhake of our ſlouthfulneſſe. For he threatneth: That he is the Lord

our God, a ielous God, that visiteth the iniquity of the fathers vpon the children vnto the third and fourth generation, in them that hate his name, and sheweth mercy vnto thousandes to them that loue him and keepe his commaundementes. This is asmuch in effect, as if he shoulde haue sayd, that it is he onely vpon whom we ought to sticke. And to bring vs thereunto, he speaketh of his power, that doth not without punishment suffer it selfe to be contemned or diminished. Here is in deede set the name El, which signifieth God. But because it is deriued of strength, to expresse the sense the better, I did not sticke so to translate it, or to put it into the text. Thē he calleth himselfe ielous that can abide no fellow. Thirdly he affirmeth that he will be a reuenger of his maiesty and glory if any do transferre it to creatures or to grauen images, and that not with a shorte or slender reuenge, but such as shall extende to the children and childrens children, and childrens childrens children, that is such as shalbe followers of their fathers vngodlinesse: as also he sheweth a perpetualll mercy & bountifulnes vnto longe continuance of posterity, to those that loue him and keepe his lawe. It is a common manner with God to take vpon him the persone of a husband toward vs. For the coniunction wherwith he bindeth himselfe vnto vs, when he receiueth vs into the bosome of his church, is like vnto a certaine holy wedlocke, that must stand by mutuall faithfulnes. As he doth all the dueties of a faithfull and true husband, so againe he requireth of vs such loue and chastity as ought to be in wedlocke, that we yeelde not our soules to Satan, to lust, and to filthy desires of the flesh, to be defiled by them. Whereupon he that rebuketh the Apostasie of the Iewes, complaineth that they did throw away chastity, & were defiled with adulteries. Therefore, as the husband, the more holy and chast that he himselfe is, the more is he kindeled to anger if he see his wiues minde encline to a strāge louer: so the Lord that hath wedded vs vnto himselfe in trueth, testifieth that he hath a most feruētly burning ialousie, so oft as neglecting the purenes if his holy mariage, we are defiled with wicked lustes, but specially then when we transferre to any other, or do infect with any superstition the worshippe of his name, which ought to be most vncorrupted: Forasmuch as by this meane we do not only break the faith giuen in wedlocke, but also do defile the very weddinge bed with bringing into it adulterers.

Ier. 3. Osee. 2.

19 In the thretening is to be seene what he meaneth by this, when he sayth, that he will visite the iniquity of the fathers vpon the children vnto the third and fourth generation. For, beside that it standeth not with the equity of Gods iustice, to punish the innocent for an o-

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thers offence. God himselfe also saith, that he will not make the sonne to beare the wickednes of the father. But this sentence is more than once repeated, of prolonging the punishmēt of the sinnes of the aunceſters vpon the generations to come. For so doth Moses oftentimes speake vnto him: Lord, Lord, that rendreſt the iniquity of the fathers to the children, vnto the third & fourth generation. Likewise Ieremy: Thou that sheweſt mercy in thousandes, that rendereſt the iniquity of the fathers into the bosome of the children after them. Many, while they trauaile much in losinge this knot, thinke that it is to be vnderstanded onely of temporall punishmentes, which if the children suffer for the parentes faultes, it is no absurdity, forasmuch as they are oftentimes layed vpon them for their saluation, which is in dede true For Esay declared to Ezechias, that his sonnes should be spoiled of the kingdom, & caried into exile for ỹ sinne that he had committed. The houses of Pharao & Abimelech were plaged for offending Abraham. But when that is alleaged for assoilinge of this queſtion, it is rather a shift than a true expoſition. For here & in like places he threatneth a more greuous reuenge thā that it may be limited within the bounds of this preſent life. It is therefore thus to be taken: that the iust curse of the Lord, lieth not only vpon the head of the wicked mā himselfe, but also vpon his whole family: whē the curse once lieth vpon them, what is else to be looked for, but that the father being destitute of the spirit of God, liue most wickedly, and the sonne likewise forsaken of the Lord for the fathers fault, do follow the same way of destruction: & finally, the childes child, & the childe of the childes childe, the cursed seede of deteſtable men do fall headlong after them?

Eze. 18. 20.
Num. 14. 8.
Ier. 32. 18.
Esa. 39. 7.
Gen. 12. 17. & 20. 3.

20 First let vs see, whether such reuēge be vnsemely for the iustice of God. If all the nature of man be dānable, we know that destruction is prepared for them, to whom the lord vouchsaueth not to communicate his grace, Neuertheles they do perish by their own vnrighteouſneſſe, & not by vnrighteous hatred of God. Neither is there left any cause to quarell, why they be not holpen by ỹ grace of God to saluation as other are. Wheras therfore this punishmēt is laid vpon wicked mē & euil doers for their offenses, that their houses be depriued of the grace of God during many generations: who can accuse God for this most iust reuenge? But ỹ Lord on ỹ other side pronounceth, that ỹ punishmēt of ỹ fathers sinne shal not passe ouer vnto ỹ sonne. Note what is there entreated of. When the Israelites had bin long & continually vexed w̄ many calamities, they began to vse for a Prouerbe, that their fathers had eatē a sower grape, wherwith the childrens teeth were set on edge: whereby they meant that their fathers had cōmited sinnes,

Eze. 18. 20.

whereof they, being otherwise righteous, and not deseruing it, did suffer the punishment, rather by the vnappeaseable wrathfulnesse of God, than by a moderate seuerity. The Prophet pronounceth vnto thē ỳ it is not so: because they are punished for their owne offenses, & that it standeth not with the iustice of God, ỳ the righteous sonne shoulde suffer punishment for the naughtinesse of the wicked father. Which thing also is not contained in this present ordinance. For if ỳ Visiting, wherof mention is now made, be fulfilled when the lord taketh away from the house of the wicked his grace, the light of his trueth and other helps of saluation: in this that the children beinge blinded & forsaken of him, do go on in the steps of their fathers, they susteine curses for their fathers offenses. But inasmuch as they are put to temporall miseries, & at last to eternal destruction, herein they are punished by the iust iudgement of God, not for ỳ sinnes of other, but for their owne iniquity.

21 On the other side is offered a promise of enlarging the mercy of God into a thousand generatiōs, which promise is also often found in the Scriptures, & is set in ỳ solemne couenant of the church: I wil be thy God, and of thy seede after thee. Which thing Salomon hauing respect vnto, wryteth that ỳ childrē of the righteous shalbe blessed after their death not only by reasō of holy bringing vp, which also not a litle auaileth therunto, but also for ỳ blessing promised in the couenāt, that the grace of God shall rest eternally in the houses of the godly. Hereupō groweth great cōfort to the faithfull, great terrour to the wicked. For if euen after death, the remembrance both of righteousnes & wickednesse be of so great force with God, that the cursing of the one, and the blessinge of the other redoundeth vnto posterity, much more shal it light & rest vpon the heads of the doers thēselues. But it maketh nothinge against vs, that the issue of the wicked many times cōmeth to good proufe, & ỳ issue of the faithfull swatueth out of kinde: because the lawmaker meant not here to stablish such a perpetuall rule as should derogate his free electiō. For it sufficeth for the comforte of the righteous and for the terrour of the sinner, that the penalty is not vaine or of no effect, although it do not alway take place. For as the temporall punishmentes that are layed vpon a fewe wicked men, are testimonies of the wrath of God against sinnes, and of the iudgement that shal one day be giuē vpon all sinners, although many escape vnpunished euen to the ende of their life: so when God giueth one example of this blessing to shew mercy & bountifulnesse to the sonne for the fathers sake, he giueth a proufe of his cōstant & perpetuall fauour to them that worship him: and when he once pur-

Gen. 17

Pro. 20.

sueth

sueth the wickednesse of the father in the sonne, he sheweth what iudgement is prepared for all the reprobate for their owne offences. Which assurednesse he had in this place principally respect vnto. And by the way he commendeth vnto vs the largenesse of his mercie, which he extendeth vnto a thousand generations, wheras he assigned but onely fower generations to vengeance.

The third Commaundement.

Thou shalt not take the name of the Lord thy God in vaine.

The ende of this commaundement is, that his will is to haue the maiesty of his name to be holy amōg vs. Therfore the summe shalbe, that we do not defile it with cōtempteously and irreuerently vsing it. With which prohibition the commaundement hangeth orderly together, that we take studie and care godlily to reuerence it. Therfore we ought so to order our selues both in our mindes and our tonges, that we neither thinke nor speake any thing of God himselfe or his misteries, but reuerently and with much sobrietie: that in weying his workes, we conceiue nothing but honorable towarde him. These three thinges I say, it behoueth vs not negligently to marke, that what soeuer our minde conceiueth of him, what soeuer our tong vttereth, it may sauour of his excellencie, and may agree with the holy highnesse of his name: and finally may serue to aduaunce his magnificēce, That we do not rashly or disorderly abuse his holy word and reuerēd misteries either to ambition, or to coueteousnesse, or to our owne triflinges: but that as they beare the dignitie of his name emprinted in them, so they may keepe their honour and estimation among vs. Last of all, that we do not carp against or speake euill of his workes, as these wretched men are wont to babble reprochefully against thē: but that what soeuer we rehearse done by him, we reporte it with wordes of praise of his wisedome, righteousnesse & goodnesse. That is to sanctifie the name of God. Where otherwise is done, it is defiled with vaine and peruerse abuse, bycause it is violently carried from the right vse wherunto onely it was apointed: and though there be no other hurt done, yet it is spoiled of his dignitie, and by little and little brought to contempt. Now, if there be so much euil in this rash readinesse to vse the name of God out of season, much more mischiefe is in this, if it be employed to euill vses, as they do that make it to serue the superstitions of Necromancie, cruell execrations, vnlawfull coniurations, and other wicked enchauntementes. But swearing is chiefly mentioned in the commaundement, as the thing wherin the peruerse abuse of Gods name is most detestable, that thereby we may be the

better altogether frayed away from all defiling thereof. But that here is commaundement geuen of the worſhip of God, and of the reuerence of his name, and not of the truthe and equitie that is to be kept among men, appeareth by that that he afterwarde in the ſecond table condemneth periurie and falſe witneſſe, whereby hurte is done to the fellowſhip of men: but it were in vaine to repete it againe, if this commaundement entreated of the dutie of charitie. And alſo the diuiſion of the lawe it ſelfe requireth it, bycauſe as it is ſaid, God did not in vaine apointe two tables for his lawe, whereby is gathered that in this commaundement he chalengeth his owne right to himſelfe, and defendeth the holyneſſe of his name, and teacheth not what men owe to men.

23 Firſt is to be learned what is an othe. It is a taking of God to witneſſe, to confirme the truthe of that which we ſpeake. For thoſe curſed ſpeaches that conteine manifeſt reproches againſt God, are vnworthy to be reckened among othes. That ſuch taking to witneſſe, whan it is rightly done, is a kinde of worſhipping of God, is ſhewed
Eſa. 19. in diuerſe places of the Scripture. As when Eſaie prophecieth of the calling of the Aſſyrians and Egyptians into fellowſhip of the couenaunt with Iſrael, They ſhall ſpeake (ſaith he) in the tongue of Chanaan, and ſhall ſwere in the name of the Lorde. That is to ſay, in ſwering by the name of the Lorde, they ſhall yelde a confeſſion of his religion. Againe when he ſpeaketh of the enlargemēt of his kingdome, he ſaith: Whoſoeuer ſhall bleſſe himſelfe, ſhall bleſſe in the God of
Eſa. 65. 6. the faithfull: and he that ſhall ſwere in the lande, ſhall ſwere in the true God. Hieremie ſaith, If they ſhall teache the people to ſwere in my
Hiere. 12. 6. name as they haue taught them to ſwere by Baal, they ſhalbe builded vp in the middes of my houſe. And for good cauſe it is ſaide, that when we call vpon the name of the Lorde to witneſſe, we do witneſſe our religion towarde him. For ſo we confeſſe that he is the eternall and vnchaungeable truthe, whome we call vpon, not onely as a moſt ſubſtantiall witneſſe of truth aboue all other, but alſo as the onely defenſe thereof, which is able to bring forth hidden thinges into light, and then as the knower of heartes. For where teſtimonies of men do faile, there we flee to God for witneſſe, ſpecially where any thing is to be proued that lieth ſecrete in conſcience. For which cauſe the Lorde is bitterly angry with them that ſweare by ſtrange gods, and he iudgeth that maner of ſwearing to be an argumēt of manifeſt falling from his allegeance: Thy ſonnes haue forſaken me, and do ſweare by
Hiere. 5. 7 them that are no gods. And he declareth the haynouſneſſe of this offenſe by threatening of puniſhment: I will deſtroy them that ſweare
Soph. 1. by

by the name of the Lorde, and sweare by Melchan.

24 Nowe when we vnderstand that it is the Lordes will that there be in our othes a worship of his name: so much the more diligent hede is to be taken, that in stede of worshipping they do not conteine dishonour, contempt or abacement of it. For it is no small dishonour, when periurie is committed in swearing by him, wherefore it is called in the lawe, Profanation. For what is left to the Lorde when he is spoiled of his truth? he shall then ceasse to be God. But truely he is spoiled therof, when he is made an affirmer and approuer of falshod. Wherefore, when Iosua minded to driue Achan to confesse the truth, he said: My Sonne, geue glorie to the Lorde of Israell, meaning thereby, that the Lorde is greuously dishonored if a man sweare falsely by him. And no maruell. For we do as much as in vs lieth, in a maner, to staine his holy name with a lie. And that this manner of speech was vsed among the Iewes so oft as any was called to take an othe, appeareth by the like protestation, that the Pharisees vse in the Gospell of Iohn. To this heedefulnesse the formes of othes that are vsed in the Scriptures do instruct vs: The Lord lyueth, The Lord do these thinges vnto me, and adde these thinges, The Lorde be witnesse vpon my soule. Which do proue, that we can not call God for witnesse of our sayinges, but that we also wishe him to take vengeance of our periurie, if we speake deceiptfully.

Leu 12. Iosu 19. Iohn 24. 1.Sa 14. 2 Re 31. 2.Co 23.

25 The name of the Lorde is made vile and common, when it is vsed in superfluous othes, although they be true. For in such case it is also taken in vaine. Wherfore it shal not be sufficient to absteine from swearing falsely, vnlesse we do also remember, that swearing was suffred and ordeined not for luste or pleasure, but for necessities sake: and therefore they go beyond the lawfull vse thereof, that applie it to thinges not necessarie. And there can no other necessitie be pretended, but where it is to serue either religion or charitie, wherin at this day men do to much licentiously offende, and so much the more intolerablie, for that by very custome it hath cessed to be reckned for any offense at all, which yet before the iudgement seate of God is not slenderly weyed. For euery where without regard, the name of God is defiled in trifling talkes, and it is not thought that they do euill, bycause by long suffred and vnpunished boldenesse, they are come to rest as it were in possession of so great wickednesse. But the commaundement of the Lord remaineth in force, the penaltie abideth in strength, and shall one day haue his effect, whereby there is a certaine speciall reuenge proclaimed against them that vse his name in vaine. This commaundement is also transgressed in an other point, that in our

othes we put the holy seruantes of God in the place of God, with manifest vngodlynesse, for so we transfer the glorie of his godhead to them. Neither is it without cause, that the Lorde hath geuen speciall commaundement to swere by his name, and by speciall prohibition forbidden, that we shoulde not be heard swere by any strange gods. And the Apostle euidently testifieth the same, when he writeth, that men in swearing do call vpon a hier than themselues, and that God which had none greater than his owne glorie to swere by, did swere by himselfe.

eut.6. . and 20. od. .13.

26 The Anabaptistes not contented with this moderatiõ of swearing, do detest all othes without exception, bycause the prohibition of Christ is generall: I say vnto ye, swere not at all, but let your talke be yea yea, and nay nay, what so euer is more than this, is of euill. But by this meane, they do without consideration stumble against Christ: while they make him aduersarie to his father, and as if he had come downe from heauen to repeale his fathers decrees. For the eternall God doth in the lawe not onely permit swearing as a thing lawfull, which were enough: but also in necessitie doth commaunde it. But Christ affirmeth that he is all one with his father? that he bringeth no other thing, but that which his father commaunded him, that his doctrine is not of himselfe, &c. What then? will they make God contrarie to himselfe, which shall afterwarde forbidde and condemne the same thing in mens behauiours, whiche he hath before allowed by cõmaunding it? But bycause there is some difficultie in the wordes of Christ, let vs a little weye them. But herein we shall neuer atteine the truth, vnlesse we bende our eyes vnto the entent of Christ, and take heede vnto the purpose that he there goeth about. His purpose is not either to release or restreigne the lawe, but to reduce it to the true and naturall vnderstanding, whiche had bene very muche depraued by the false gloses of the Scribes and Pharisees. This if we holde in minde, we shall not thinke than Christ did vtterly condemne othes, but only those othes which do transgresse the rule of the lawe. Thereby it appeareth, that the people at that time did forbeare no maner of swearing but periuries, wheras the lawe doth not onely forbidde periuries, but also all idle and superfluous othes. The Lord therefore the most sure expositour of the lawe, doth admonish them, that it is not onely euill to forsweare, but also to sweare. But how to sweare? in vaine. But as for these othes that are commended in the lawe, he leaueth them safe and at libertie. They seme to fight somewhat more strongly when they take earnest holde of this worde At all, which yet is not referred to the worde Sweare, but to the formes of swearing that

att.5. c.5. o.22. hn.7. att.5.

that are after rehearsed. For this was also parte of their errour, that when they did sweare by heauen and earth, they thought that they did not touch the name of God. Therefore after the principall kinde of offense against this commaundement, the Lorde doth also cut of from them all byeshiftes, that they shoulde not thinke that they haue escaped, if not speaking of the name of God they call heauen and earth to witnesse. For here by the way it is also to be noted, that although the name of God be not expressed, yet mē by indirect formes do sweare by him, as if they sweare by the liuely light, by the bread that they eate, by their Baptisme, or other tokens of Gods liberalitie toward them. Neither doth Christ in that place where he forbiddeth them to sweare by heauen and earth and Hierusalem, speake it to correct superstition, as some men falsely thinke, but he rather confuteth their sophisticall sutteltie, which thought it no faulte babblingly to throwe out indirect othes, as though they spared the holy name of God, which is engrauen in all his benefites. But otherwise it is, where either a mortall man, or a dead man, or an Angell is put in the place of God: as among the prophane nations flatterie deuised that stinking forme of swearing by the life or soule of the King: for then the false making of Gods doth obscure and minish the glorie of the one onely God. But when we meane only, to procure credit to our sayinges by the holy name of God, although the same be indirectly done, yet in all such trifling othes his maiestie is offended. Christ taketh from this licentiousnesse, all pretense of excuse, in this that he forbiddeth to sweare at all. And Iames tendeth to the same purpose, reciting the same wordes of Christ which I haue before alleged, bycause that same rash boldenesse hath alway bene in the worlde, which is a prophane misuse of the name of God. For if ye referre this worde, At all, to the substance, as if without any exception it were altogether vnlawfull to sweare: wherefore serueth that exposition which is added afterward: Neither by heauen nor by earth, &c? Wherby it sufficiently appereth that those cauillations are met withall, by which the Iewes thought their faulte to be excused. Iac. 5. 12.

27 Therefore it can not nowe be doubtefull to sounde iudgementes, that the Lorde in that place did onely reproue those othes that were forbidden by the lawe. For he himselfe which shewed in his life an examplar of the perfection that he taught, did not sticke to sweare when occasion required. And his disciples, who (we doubte not) did obey their maister in all thinges, followed the same example: who dare say that Paule woulde haue sworne, if swearing had ben vtterly forbidden? but when matter so required, he sware without

any sticking at it, yea sometime adding an execration. But this question is not yet ended, bycause some do thinke that onely publike othes are excepted out of this prohibitiō, as those othes that we take when the Magistrate doth offer them to vs and require them of vs. And such as Princes vse to take in stablishing of leagues, or the people when they sweare allegeance to their Prince, or the Soldiar when he is put to an othe for his true seruice in the warre, and such like. And to this sorte they adioyne, and that rightfully, such othes, as are in Paule to confirme the dignitie of the Gospell, for asmuch as the Apostles in their office are not priuate men but publicke ministers of God. And truely I denie not that those are the safest othes, bycause they are defended with soundest testimonies of Scripture. The magistrate is commaunded in a doubtefull case to driue the witnesse to an othe, and he on the other side to aunswere by othe: and the Apostle saith, that mens controuersies are by this meane ended. In this cōmaundement bothe these haue a perfect allowance of their offices. Yea and we may note, that among the olde heathen men, the publike and solemne othe was had in great reuerence, but common othes that were vsually spoken without consideration, were either nothing or very little regarded, bycause they thought that in these they had not to do with the maiestie of God at all. But yet it were to much daungerous to condemne priuate othes, that are in necessarie cases soberly, holily, and reuerently taken, which are mainteined both by reason and examples. For if it be lawefull for priuate men in a weighty and earnest matter to appele to God as iudge betwene them, much more is it lawefull to call him to witnesse. Put the case: thy brother will accūse thee of false breache of faith, thou endeuorest to purge thy selfe according to the dutie of charitie, and he by no meanes will suffer himselfe to be satisfied. If thy good name come in perill by his obstinate maliciousnesse, thou shalt without offense appele to the iudgement of God, that it will please him in time to make thine innocency knowen. Now if the weight of the wordes be considered, it is a lesse matter to call him to witnesse. Therefore I see not why in this case we shoulde affirme, that the calling him to witnesse is vnlawfull. And we are not without many examples thereof. For though the othe of Abraham and Isaac with Abimelech be said not to serue for our purpose, bycause it was made in the name of a publike companie, yet Iacob and Laban were priuate men, which stablished a couenaunt with mutuall othe betwene themselues. Booz was a priuate man, which by the same meane cōfirmed his promise of mariage to Ruth. Abdias was a priuate man, a iust man and fearing God, which affirmed vnto

Heb. 6. 16.

Gen. 21 24. and 26. 31. and 31. 53.

Ruth. 3. 13.

Elias

Elias by othe, the thing that he meant to persuade him. Therefore I haue no better rule, but that othes be so tempered, that they be not vnaduised, that they be not common without regard, that they be not vsed of raging luste, nor trifling, but that they serue iuste necessitie, as where the Lordes glorie is to be mainteined, or the edification of our brother furthered, to whiche ende the commaundement of the lawe tendeth. 1.Re.18. 10.

The fourth Commaundement.

Remember that thou kepe holy the Sabbat day. Six dayes shalt thou worke and do all thy workes. But on the seuenth day is the Sabbat of the Lord thy God. In it thou shalt do no worke. &c.

28 The ende of this commaundement is, that we being dead to our owne affections and workes, shoulde be busied in meditation of the kingdome of God, and to the same meditation shoulde be exercised, by such meanes as he hath ordeined. But bycause this cõmaundement hath a peculiar and seuerall consideratiõ from the rest, therefore it must haue also a seuerall manner of exposition. The olde writers vse to call it a shadowish commaundement, for that it conteineth the outward obseruatiõ of the day, which by the comming of Christ was taken away with the other figures. Wherin I graũt they say truely, but they touch but halfe the matter. Wherefore we must fetch the exposition of it farther of. And (as I thinke) I haue marked that there are three causes to be considered, wherupon this commaundement consisteth. For first the heauenly lawemaker meant vnder the rest of the seuenth day, to set out in figure to the people of Israell the spirituall rest, whereby the faithfull ought to cesse from their owne workes, that they might suffer God to worke in them. Secondarily, his will was to haue one apointed day, wherin they shoulde meete together to heare the law, & execute the ceremonies, or at least bestow it peculiarly to the meditation of his workes: that by such calling to remembrance, they might be exercised to godlinesse. Thirdly, he thought good to haue a day of rest graunted to seruauntes, and such as liued vnder the gouernement of other, wherein they might haue some cessing from their labour.

29 But we are many waies taught, that the same shadowing of the spirituall rest, was the principall point in the Sabbat. For the Lorde required the keping of no commaundement in a maner more seuerely, than this: when his meaning is in the Prophetes to declare that all religiõ is ouerthrowen, thẽ he complaineth that his Sabbates are polluted, defiled, not kept, not sanctified: as though that peece of seruice Num.15 22. Eze.20. 21. and 23.38.

Iere.17. 12. and 27. Exo.31. 13. and 35.2. Nehe.9. 14. being omitted, there remained no more wherein he might be honored. He did set forth the obseruing thereof with hie praises. For whiche cause the faithfull did among other oracles maruelousely esteeme the reueling of the Sabbat. For in Nehemiah thus spake the Leuites in a solemne conuocation, Thou hast shewed to our fathers thy holy Sabbat, and hast geuen them the commaundementes and the ceremonies, and the lawe by the hande of Moses. You see how it is had in singular estimation among all the commaundemētes of the lawe. All which thinges do serue to set forth the dignitie of the misterie, whiche is very well expressed by Moses and Ezechiel. Thus you haue in Exodus. See that ye kepe my Sabbat day, bycause it is a token betwene me and you in your generations: that you may knowe that I am the Lord that sanctifie you: kepe my Sabbat, for it is holy vnto you. Let the children of Israell kepe the Sabbat and celebrate it in their generations, it is an euerlasting couenant betwene me and the children of Israell, and a perpetuall token. Yet Ezechiel speaketh more at large. But the summe therof cometh to this effect, that it is for a token whereby Israell shoulde knowe that God is their sanctifier. If our sanctification be the mortifiyng of our owne will, then appeareth a most apte relation of the outwarde signe with the inward thing it selfe: we must altogether rest, that God may worke in vs: we must depart from our owne will, we must resigne vp our heart, we must banish all lustes of the flesh. Finally, we must cesse from all the doinges of our owne wit, that we may haue God working in vs, that we may reste in him, as the Apostle also teacheth.

Eze.20. 12.

Hebr.3. 13. and 4.9.

30 This perpetuall cessing was represented to the Iewes, by the keping of one day among seuen: which day, to make it be obserued with greater deuotion, the Lord commaunded with his owne example. For it auaileth not a litle to stirre vp mans endeuour, that he may knowe that he tendeth to the following of his Creator. If any man search for a secret signification in the number of seuen: For asmuch as that number is in the Scripture the number of perfection, it was not without cause chosen to signifie euerlasting continuance. Wherwith this also agreeth that Moses in the day that he declared that the Lord did rest from his workes, maketh an ende of describing the succediug of dayes and nightes. There may be also brought an other probable note of the number, that the Lord thereby meant to shew that the Sabbat shoulde neuer be perfectly ended, till it came to the last day. For in it we beginne our blessed rest, in it we do dayly procede in profiting more and more. But bycause we haue still a continuall warre with the flesh, it shall not be ended vntill that saying of Esaie

Isa.66. 23.

be

be fulfilled, concerning the continuing of newe Moone with newe Moone, of Sabbat with Sabbat, euen then when God shalbe all in all. 1. Cor
It may seeme therfore that the Lord hath by the seuenth day set forth 15.28.
to his people the perfection to come of his Sabbat at the laste day, that our whole life might by continuall meditation of the Sabbat, aspire to this perfection.

31 If any man mislike this obseruation of the number as a matter to curious, I am not against him, but that he may more simply take it: that the Lorde ordeined one certaine day, wherein his people might vnder the scholing of the lawe be exercised to the continuall meditation of the spirituall reste: And that he assigned the seuenth day, either bycause he thought it sufficiēt, or that by setting forth the likenesse of his owne example, he might the better moue the people to keepe it: or at least to put them in minde, that the Sabbat tended to no other ende, but that they should become like vnto their Creatour. For it maketh small matter, so that the misterie remaine which is therein principally set forth, concerning the perpetual rest of our workes. To consideration whereof the Prophetes did now and then call backe the Iewes, that they should not thinke them selues discharged by carnall taking of their rest. Beside the places already alleaged, you haue thus in Esay: If thou turne away thy foote from the Sabbat, that Esa. 58
thou doe not thine owne will in my holy day, and shalt call the Sab- 13.
bat delicate and holy of the glorious Lorde, and shalt glorifie him while thou doest not thine owne wayes, and seekest not thine owne will to speake the word, thē shalt thou be delited in ỳ Lord, &c. But it is no doubt, that by the comming of our Lorde Christ, so much as was ceremoniall herein, was abrogate. For he is the truth, by whose presence all figures doe vanish away: he is the body at sight whereof the shadowes are left. He, I say, is the true fulfilling of the Sabbat, we being buried with him by Baptisme, are graffed into the fellowship of his Rom. 6
death, that we being made partakers of the resurrection, we may 4.
walke in newnesse of life. Therefore in an other place the Apostle writeth, that the Sabbat was a shadow of a thing to come: and that the true body, that is to say, the perfect substance of truth is in Christ, Col. 2.
which in the same place he hath well declared. That is not contained 16. & 1
in one day, but in the whole course of our life, vntill that we being vtterly dead to our selues, be filled with the life of God. Therefore superstitious obseruing of dayes ought to be farre from Christians.

32 But for asmuch as the two later causes ought not to be reckened among the olde shadowes, but doe belong a like to all ages: since the Sabbat is abrogate, yet this hath still place with vs, that we should

meete at appoynted dayes to the hearing of the word, to the breaking of the misticall bread, and to publike prayer: and then, that to seruauntes and laborers be graunted their rest from their labour. It is out of doubt that in commaunding the Sabbat the Lorde had care of both these thinges. The first of them hath sufficient testimonie by the only vse of the Iewes to proue it. The second, Moses spake of in Deu-
u.5. teronomie in these wordes: that thy man seruaunt and thy mayde seruaunt may rest as well as thou: remember that thou thy selfe didst
od. serue in Egypt. Againe in Exodus: that thy Oxe and thy Asse may
12. rest, and the sonne of thy bondwoman may take breath. Who can deny that both these thinges doe serue for vs as well as for the Iewes? Meetings at the Church, are commaunded vs by the word of God, and the necessitie of them is sufficiently knowen in the very experience of life. Vnlesse they be certainly appoynted and haue their ordi-
Cor. narie dayes, how can they be kept? All thinges by the sentence of the
40. Apostle are to be done comly and in order among vs. But so farre is it of, that comlinesse and order can be kept without this policie and moderation, that there is at hand present trouble and ruine of the Church, if it be dissolued. Now if the same necessitie be among vs, for releefe whereof the Lord appointed the Sabbat to the Iewes: let no man say that it belongeth nothing vnto vs. For our most prouident and tender Father, willed no lesse to prouide for our necessitie than for the Iewes. But thou wilt say, why doe we not rather daily meete togither, that the difference of dayes may be taken away? I would to God, that were graunted, and truely spirituall wisedome was a thing worthy to haue daily a peece of the time cut out for it. But if it can not be obtained of the weakenesse of many to haue daily meetings, and the rule of charitie doth not suffer vs to exact more of them, why should we not obey the order which we see layed vpon vs by the will of God.

33 I am compelled here to be somewhat long, because at this day many vnquiet spirites doe raise trouble, concerning the Sunday. They crie out that the Christian people are nourished in Iewishnesse, because they keepe some obseruation of dayes. But I answere, that we keepe those dayes without any Iewishnesse, because we doe in this behalfe farre differ from the Iewes. For we keepe it not with streight religion as a ceremonie, wherein we thinke a spirituall misterie to be figured, but we retaine it as a necessary remedie to the keeping of order
ol. 2. in the Church. But Paule teacheth that in keeping thereof they are
. not to be iudged Christians, because it is a shadow of a thing to come.
al. 4. Therefore he feared that he had laboured in vaine among the Gala-
. thians,

thians, becauſe they did ſtill obſerue dayes. And to the Romanes he affirmeth that it is ſuperſtition if any man doe make difference betwene day and day. But who, ſauing theſe madde men onely doth not ſee, of what obſeruing the Apoſtle meaneth? For they had no regarde to this politicall ende and the order of the Church, but whereas they kept them ſtill as ſhadowes of ſpiritual thinges, they did euen ſo much darken the glory of Chriſt and the light of the Goſpell. They did not therefore ceaſe from handy vworkes, becauſe they were thinges that did call them away from holy ſtudies and meditations, but for a certaine religion, that in ceaſing from worke they did dreame that they ſtill kept their miſteries of olde time deliuered them. The Apoſtle, I ſay, inueyeth againſt this diſordered difference of dayes, and not againſt the lawefull choiſe of dayes that ſerueth for the quietneſſe of Chriſtian fellowſhip, for in the Churches that he him ſelfe did ordaine, the Sabbat was kept to this vſe. For he appointeth the Corinthians the ſame day, wherein they ſhould gather the collection to releeue the brethren at Ieruſalē. If they feare ſuperſtitiō, there was more daunger thereof in the feaſt dayes of the Iewes, than in the Sundayes that the Chriſtians now haue. For, ſo as was expedient for the ouerthrowing of ſuperſtition, the day that the Iewes religiouſly obſerued is taken away: and, ſo as was neceſſary for keeping of comlineſſe, order, and quiet in the Church, an other day was appoynted for the ſame vſe.

Rom. 15.

1. Cor. 16. 2.

34 Albeit the old fathers haue not without reaſon of their choiſe, put in place of the Sabbat day the day that we cal Sunday. For wheras in the Reſurrection of the Lorde is the ende and fulfilling of that reſt, whereof the olde Sabbat was a ſhadow: the Chriſtians are by the very ſame day that made an ende of ſhadowes, put in minde that they ſhould no longer ſticke vnto the ſhadowiſh ceremonie. But yet I doe not ſo reſt vpon the number of ſeuen, that I would binde the church to the bondage thereof. Neither will I condemne thoſe Churches, that haue other ſolemne dayes for their meetings, ſo that they be without ſuperſtition, which ſhall be, if they be onely applyed to the obſeruation of Diſcipline and well appoynted order. Let the ſumme hereof be this: as the truth was geuen to the Iewes vnder a figure, ſo is it deliuered vs without any ſhadowes at all. Firſt that in all our life long we ſhould be in meditation of a continuall Sabbat or reſt from our owne workes, that the Lord may worke in vs by his ſpirite: then that euery man priuately ſo oft as he hath leaſure, ſhould diligently exerciſe him ſelfe in godly calling to minde the workes of God, and alſo that we all ſhould keepe the lawfull order of the Church appoyn-

Hiſt. trip. lib 9. ca. 38

ted, for the hearing of the worde, for the ministration of the Sacraments and for publike prayer: thirdly that we should not vngently oppresse them that be vnder vs. And so doe the trifelinges of the false prophets vanish away that in the ages past haue infected the people with a Iewish opinion, that so much as was ceremoniall in this commaundement is taken away, which they in their tongue call the appointing of the seuenth day, but that so much as is morall remaineth, which is the keeping of one day in the weeke. But that is nothing else in effect, than for reproch of the Iewes to chaunge the day, & to kepe still the same holinesse in their minde. For there still remaineth with vs the like signification of mysterie in the dayes as was among the Iewes. And truely we see what good they haue done by such doctrine. For they that cleaue to their constitutions, doe by these as much as exceede the Iewes in grosse and carnall superstition of Sabbat: so that
Esa. 3 the rebukings that are read in Esay, doe no lesse fitly serue for them at
58.13 these dayes, than for those that the Prophet reproued in his time. But this generall doctrine is principally to be kept, that lest religion should fall away or waxe faint among vs, holy meetings are to be diligently kept, and those outward helpes are to be vsed that are profitable for to nourish the worshipping of God.

The fift Commaundement.

Honour thy Father and thy Mother, that thou maist liue long vpon the Land which the Lord thy God shall geue thee.

35 The ende of this commaundement is, that because the Lorde delyteth in the preseruation of his order, therefore he willeth that those degrees of preeminence which he hath ordained be not broken, the summe therefore shall be that we reuerence those whom the Lord hath set ouer vs, that we yeld to them honour, obedience and thankefulnesse. Whereupon followeth that it is forbidden vs, to withdraw any thing from their dignitie, either by contempt or obstinacie or vnthankefulnes. For so doth the word Honour, in the Scripture
1.Tim. signifie very largely: as when the Apostle sayeth, that the elders
5. which rule well are worthy of double honour, he meaneth not onely that reuerence is due vnto them, but also such recompense as their ministerie deserueth. And because this commaundement of subiection, doth most of all disagree with the peruersenesse of mans nature, which as it swelleth with greedinesse of climbing hie, so it hardly abideth to be brought lowe: therefore he hath set that kinde of superiority for example, which by nature is most amiable and least enuious: because he might the easelyer meeken and reclaime our mindes to the

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vse of submission. Therefore the Lorde doth by litle and litle traine vs to all lawfull subiection by that which is most easy to beare, forasmuch as the rule of all is alike. For to whome he geueth any preeminence, he doth communicate his owne name with them, so farre as is necessarie to preserue the same preeminence: The name of Father, God, and Lord, do so belong vnto him alone, that so ofte as we heare one of them named, our minde must needes be touched with a feeling of his maiesty. Therfore whom he maketh partakers of these thinges, he maketh to glister with a certaine sparke of his brightnesse, that they may be honorable euery one according to his degree. Therfore in him that is our father we haue to cōsider somewhat of the nature of God, bycause he beareth not the name of God without cause. He that is our Prince or our Lord, hath some partaking of honour with God.

36 Wherfore it ought not to be doubted that God doth here set a generall rule, that as we know any man to be by his ordinaunce set ouer vs, so we yeelde vnto him reuerence, obedience, thankefulnesse, and such other dueties as it lieth in vs to do. And it maketh no differēce, whether they be worthy or vnworthy. For of what sorte soeuer they be, they haue not without the prouidence of God atteined that place, by reason wherof the lawemaker would haue them to be honored. Yet namely he hath geuen commaundement of reuerēce to parentes, that haue brought vs into this life, to which reuerence very nature ought in a maner to instruct vs. For they are monsters and not men, that breake the authoritie of parentes with dishonor or stubburnnesse. Therefore the Lord commaunded all the disobedient to their parentes, to be slaine, as men vnworthy to enioy the benefite of light, that do not reknowledge by whose meanes they came into it. And by many additions of the lawe it appeareth to be true that we haue noted, that there are three partes of honour that he here speaketh of, Reuerence, Obedience, and Thankefullnesse. The first of these the Lord establysheth when he commaūdeth him to be killed that curseth his Father or his Mother, for there he punisheth the contempt and dishonour of them. The seconde he confirmeth when he appointeth the punishment of death for the disobedient and rebellious children. To the thirde belongeth that saying of Christ in the fiftene of Matthew, that it is the commaundement of God that we do good to our parentes. And so oft as Paule maketh mention of a cōmaundement, he expoundeth that therein obedience is required.

Exo. 2
Leui. 9.
Leu. 19
Pro. 10.
Deu. 18.
Mat. 4.
Eph. 5
Col. 3 20.

37 There is annexed a promise for a commendation, which doth the rather put vs in minde, how acceptable vnto God is the submission that is here commaunded. For Paule vseth the same pricke to

ſtirre vp our dulneſſe when he ſaieth: that this is the firſt commaundement with promiſe. For the promiſe that went before in the firſt Table, was not ſpeciall and proprely belonging to one commaundement, but extēded to the whole law. Now this is thus to be taken: The Lord ſpake to the Iſraelites peculiarly of the lande which he had promiſed them for their inheritance. If then the poſſeſsion of lande was a pledge of Gods bountyfullneſſe: let vs not meruell if it pleaſed God to declare his fauour by geuing length of life, by which a man might long enioye his benefit. The meaning therefore is thus. Honour thy Father and thy Mother, that by a long ſpace of life thou mayſt enioy the poſſeſſion of that lande that ſhalbe vnto thee for a teſtimonie of my Father. But ſith all the earth is bleſſed to the faithfull, we do not worthily recken this preſent life among the bleſſinges of God. Therfore this promiſe doth likewiſe belong vnto vs, forſomuch as the continuance of this life is a proofe of Gods good will. For it neither is promiſed to vs, nor was promiſed to the Iewes, as though it contained bleſſedneſſe in it ſelfe, but bycauſe it is wont to be to the Godly a token of Gods tender loue. Therfore if it chaunce that an obedient child to his parētes be taken out of this life before his ripe age, which is oftentimes ſeene, yet doth God no leſſe conſtantly continue in the perfourmance of his promiſe, than if he ſhoulde rewarde, him with a hundreth Acres of lande, to whome he promiſed but one Acre. All conſiſteth in this, that we ſhould cōſider that long life is ſo farre promiſed vs, as it is the bleſſing of God, and that it is his bleſſing ſo farre as it is a proofe of his fauour, which he by death doth much more plentifully and perfectly witneſſe and ſhew in effect to his ſeruauntes.

38 Moreouer, when the Lorde promiſeth the bleſſing of this preſente life to the children that honour their parentes with ſuch reuerence as they ought, he doth withall ſecretly ſay, that moſt aſſured curſe hangeth ouer the ſtubborne and diſobedient children. And that the ſame ſhoulde not want execution: he pronounceth them by his law ſubiect to the iudgement of death, and commaundeth them to be put to execution: & if they eſcape that iudgement, he him ſelfe taketh vengeaunce on them by one meane or other. For we ſee how great a numbre of that ſorte of men are ſlaine in battailes and in fraies, and ſome other tormented in ſtrange vnaccuſtomed faſhions, and they all in a manner are a proofe that this threatning is not vaine. But if any eſcape to olde age, ſith in this life being depriued of the bleſſing of God, they do nothing but miſerably languiſh and are reſerued for greater paines hereafter, they are farre from being partakers of the bleſſing promiſed to the godly children. But this is alſo by the way

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to be noted, that we are not commaunded to obey them but in the Lorde. And that is euident by the foundation before layed: for they ſit on hie in that place whereunto the Lorde hath aduaunced them, by communicating with them a portion of his honour. Therfore the ſubmiſſion that is vſed towarde them, ought to be a ſteppe towarde the honouring of that ſoueraigne Father. Wherefore, if they moue vs to tranſgreſſe the lawe, then are they worthily not to be accompted parentes, but ſtraungers that labour to withdraw vs from obedience to the true Father. And ſo is to be thought of Princes, Lordes and all ſortes of ſuperioures. For it is ſhamefull and againſt conuenience of reaſon, that their preeminence ſhoulde preuaile to preſſe downe his highneſſe, ſith theyres as it hangeth wholy vpon it, ſo ought onely to guide vs vnto it.

The ſixt Commaundement.

Thou ſhalt not kill.

39 The ende of this commaundement is, that foraſmuch as God hath bounde together all mankinde with a certaine vnitie, that euery man ought to regarde the ſafetie of all men, as a thing geuen him in charge. In ſumme therefore, all violence and wrong, yea and all harme doing, wherby our neighboures bodie maie be hurte, is forbidden vs. And therfore we are commaunded, if there be any power of ſuccour in our trauaile to defende the life of our neighboures, that we faithfully imploy the ſame, that we procure thoſe thinges that may make for their quiet, that we watch to keepe them from hurte, and if they be in any daunger, that we geue them our helping hand. If thou conſider that it is God the lawemaker that ſo ſaith, then thinke withall that his meaning is by this rule alſo to gouerne thy ſoule. For it were a fonde thing to thinke, that he which eſpieth the thoughtes of the hearte, and principally reſteth vpon them, ſhould inſtruct nothing but the body to true righteouſneſſe. Therefore the manſlaughter of the hearte is alſo forbidden in this lawe, and an inwarde affection to preſerue our brothers life is here geuen in commaundement. The hande in deede bringeth fourth the manſlaughter, but the minde conceiueth it, when it is infected with wrath and hatred. Looke whether thou canſt be angry with thy brother without burning in deſire to do him hurte. If thou canſt not be angry with him, then canſt thou not hate him, for aſmuch as hatred is nothing but an olde rooted anger. Although thou diſſemble and go about to winde out thy ſelfe by vaine circumſtances: yet where anger or hatred is, there is an affection to hurte. If thou wilt ſtill dally out with ſhiftes to defende it, it is already 1.Ioh

pronounced by the mouth of the holy Ghoſt, that he is a manſleyer that hateth his brother in his hearte. It is pronounced by the mouth of the Lorde Chriſt, that he is gilty of iudgement that is angry with his brother: that he is gilty of the counſell that ſaith Racha: that he is gilty of Hell fier, that ſaith vnto him, Foole.

Matt. 5. 12.

40 The Scripture noteth two pointes of equitie, vpon which this commaundement is grounded: bycauſe manne is both the image of God and our owne fleſh, wherefore vnleſſe we will defile the image of God, we muſt haue care to touche man none otherwiſe, than as a ſacred thing: and vnleſſe we will put of all naturallneſſe of man, we muſt cheriſh him as our owne fleſh. That maner of exhortation that is fetched from the redemption and grace of Chriſt, ſhall be entreated of in an other place. God willed theſe two thinges naturally to be conſidered in man, that might perſwade vs to the preſeruatiõ of him, that we ſhould both reuerence the image of God emprinted in him, and embrace our owne fleſhe. He hath not therefore eſcaped the crime of manſlaughter, that he hath kept him ſelfe from ſheding of bloude. If thou committe any thinge in dede, if thou go about any thing with endeuour, if thou conceiue any thing in deſire and purpoſe that is againſt the ſafetie of an other, thou art holden gilty of manſlaughter. And againe: If thou do not trauaile to thy power and as accaſion may ſerue to defende his life, thou doeſt with like haineouſneſſe offende the lawe. But if there be ſo much care taken for the ſafetie of his body, let vs hereby gather, how much ſtudie and trauaile is due to the ſafetie of his ſoule, which in the Lordes ſight doth infinitely excell the bodie.

The ſeuenth Commaundement.

Thou ſhalt not committe adulterie.

41 The ende of the cõmaundement is, that bycauſe God loueth charitie and cleanneſſe, therefore all vncleanneſſe ought to departe farre away from vs. The ſumme therefore ſhall be, that we be defiled with no vncleanneſſe or luſtfull intemperance of the fleſh: Whervnto aunſwereth the affirmatiue commaundement, that we chaſtely and continently ordre all the partes of our life. But fornication he forbiddeth by name, to which all vnchaſte luſte tendeth, that the filthineſſe of that which is more groſſe and ſenſible, for ſomuch as it alſo defileth the body, he might bring vs to abhorre all filthy luſte. Sith manne was created in this eſtate, not to liue a ſolitarie life, but to vſe a helper ioined vnto him: and ſins that by the curſe of ſinne he is driuen the more to this neceſſitie, the Lord hath in this behalfe prouided

ded help for him so much as was sufficient, when he ordained mariage, when he sanctified with his blessinge the fellowship begonne by his authority. Whereby followeth, that all other fellowship of man & woman out of mariage, is accursed before him, & that the fellowship of mariage it selfe, was ordained for remedy of necessity, ỳ we should not runne out into vnbridled lust. Therefore let vs not flatter our selues, sith we heare that man can not be coupled with woman out of mariage, without the curse of God.

42 Nowe forasmuch as by the condition of nature, and by lust more enkindeled sins the fall of man, we are become doutely subiect to desire of company of women, except it be those whom God of his singular grace hath exempted from it: let euery man looke well what is giuen vnto him. Virginity, I graunt, is a vertue not to be despised: but sith it is to some denied, and to some graũted but for a time, lette them that are troubled with incontinence and striuinge with it, can not get the vpper hande, resorte to the helpe of mariage, that so they may keepe chastity in the degree of their vocation. For they that can not conceiue this word, if they do not succour their owne intemperance with the remedy that is offered and graunted them, they striue against God and resist his ordinaunce. And let no man carpe against me (as many do at this day) that beinge aided with the helpe of God, he can do all thinges. For the helpe of God is present only with Psa. 1
those, that walke in his wayes, that in their vocation from which they 1. & 1
do all withdrawe themselues, which forsakinge the helpes of God, do trauell to ouercome and maister their necessity with vaine rash boldnesse. The Lord affirmeth that continence is a singular gift of God, & of that sorte that are not giuen generally, nor vniuersally to the whole body of the Church, but to a few members thereof. For first he sayth, that there is a certaine kinde of men, that haue gelded themselues for the kingdome of Heauen, that is, that they might the more loosely and freely applie themselues to the affayres of the heauenly kingdome. But, that no man should thinke that such geldinge is in the power of man, he shewed a litle before, that all men are not able to receiue it, but they to whom it is peculiarly giuen Mat. 1
from heauen, whereupon he concludeth: He that can take it, let him 12.
take it. But Paul yet affirmeth it more plainly, where he wryteth, that 1. Cor.
euery man hath his proper gift of God, one thus, and an other thus. 7.

43 Whereas we are by open declaration admonished, that it is not in euery mans power to keepe chastity in single life, although with study and trauaile he indeuour neuer so much vnto it, and that it is a peculiar grace, which God giueth but to certaine men, that he may

pronounced by the mouth of the holy Ghost, that he is a manslayer that hateth his brother in his hearte. It is pronounced by the mouth of the Lorde Christ, that he is gilty of iudgement that is angry with his brother: that he is gilty of the counsell that saith Racha: that he is gilty of Hell fier, that saith vnto him, Foole.

att. 5.

40 The Scripture noteth two pointes of equitie, vpon which this commaundement is grounded: bycause manne is both the image of God and our owne flesh, wherefore vnlesse we will defile the image of God, we must haue care to touche man none otherwise, than as a sacred thing: and vnlesse we will put of all naturallnesse of man, we must cherish him as our owne flesh. That maner of exhortation that is fetched from the redemption and grace of Christ, shall be entreated of in an other place. God willed these two thinges naturally to be considered in man, that might perswade vs to the preseruatiõ of him, that we should both reuerence the image of God emprinted in him, and embrace our owne fleshe. He hath not therefore escaped the crime of manslaughter, that he hath kept him selfe from sheding of bloude. If thou committe any thinge in dede, if thou go about any thing with endeuour, if thou conceiue any thing in desire and purpose that is against the safetie of an other, thou art holden gilty of manslaughter. And againe: If thou do not trauaile to thy power and as accasion may serue to defende his life, thou doest with like haineousnesse offende the lawe. But if there be so much care taken for the safetie of his body, let vs hereby gather, how much studie and trauaile is due to the safetie of his soule, which in the Lordes sight doth infinitely excell the bodie.

The seuenth Commaundement.

Thou shalt not committe adulterie.

41 The ende of the cõmaundement is, that bycause God loueth charitie and cleannesse, therefore all vncleannesse ought to departe farre away from vs. The summe therefore shall be, that we be defiled with no vncleannesse or lustfull intemperance of the flesh: Whervnto aunswereth the affirmatiue commaundement, that we chastely and continently ordre all the partes of our life. But fornication he forbiddeth by name, to which all vnchaste luste tendeth, that the filthinesse of that which is more grosse and sensible, for somuch as it also defileth the body, he might bring vs to abhorre all filthy luste. Sith manne was created in this estate, not to liue a solitarie life, but to vse a helper ioined vnto him: and sins that by the curse of sinne he is driuen the more to this necessitie, the Lord hath in this behalfe prouided

ded help for him so much as was sufficient, when he ordained mariage, when he sanctified with his blessinge the fellowship begonne by his authority. Whereby followeth, that all other fellowship of man & woman out of mariage, is accursed before him, & that the fellowship of mariage it selfe, was ordained for remedy of necessity, ỳ we should not runne out into vnbridled lust. Therefore let vs not flatter our selues, sith we heare that man can not be coupled with woman out of mariage, without the curse of God.

42 Nowe forasmuch as by the condition of nature, and by lust more enkindeled sins the fall of man, we are become doutely subiect to desire of company of women, except it be those whom God of his singular grace hath exempted from it: let euery man looke well what is giuen vnto him. Virginity, I graunt, is a vertue not to be despised: but sith it is to some denied, and to some graũted but for a time, lette them that are troubled with incontinence and striuinge with it, can not get the vpper hande, resorte to the helpe of mariage, that so they may keepe chastity in the degree of their vocation. For they that can not conceiue this word, if they do not succour their owne intemperance with the remedy that is offered and graunted them, they striue against God and resist his ordinaunce. And let no man carpe against me (as many do at this day) that beinge aided with the helpe of God, he can do all thinges. For the helpe of God is present only with Psa. 1
those, that walke in his wayes, that in their vocation from which they 1. & 1
do all withdrawe themselues, which forsakinge the helpes of God, do trauell to ouercome and maister their necessity with vaine rash boldnesse. The Lord affirmeth that continence is a singular gift of God, & of that sorte that are not giuen generally, nor vniuersally to the whole body of the Church, but to a few members thereof. For first he sayth, that there is a certaine kinde of men, that haue gelded themselues for the kingdome of Heauen, that is, that they might the more loosely and freely applie themselues to the affayres of the heauenly kingdome. But, that no man should thinke that such geldinge is in the power of man, he shewed a litle before, that all men are not able to receiue it, but they to whom it is peculiarly giuen Mat. 1
from heauen, whereupon he concludeth: He that can take it, let him 12.
take it. But Paul yet affirmeth it more plainly, where he wryteth, that 1. Cor.
euery man hath his proper gift of God, one thus, and an other thus. 7.

43 Whereas we are by open declaration admonished, that it is not in euery mans power to keepe chastity in single life, although with study and trauaile he indeuour neuer so much vnto it, and that it is a peculiar grace, which God giueth but to certaine men, that he may

haue thē the more ready to his worke: do we not striue against God and nature which he hath institute, if we do not apply the kinde of our life to the proportion of our power? Here the Lord forbiddeth fornication, therefore he requireth cleannesse and chastity of vs. To keepe the same there is but one way, that euery man measure him selfe by his owne measure. Neither lette a man despise mariage as a thinge vnprofitable or superfluous for him, nor otherwise desire single life, vnlesse he be able to liue without a wife. And therein also let him not prouide onely for the quiet and commodity of the flesh, but only that being loosed from this bond, he may be the more in readinesse & prepared to all dueties of Godlinesse. And forasmuch as this benefit is giuen to many but for a time, let euery mā so long abstaine frō mariage as he shalbe meete to liue to kepe single estate, If strēgth faile him to tame his lust, let him learne that the Lord hath now laied
or.7 vpon him a necessity to marry. This the Apostle sheweth when he
9. commaundeth that to auoide fornication euery man haue his owne wife, and euery woman haue her owne husband, that he that can not liue continently should mary in the Lord. First he declareth, that the most part of men are subiect to ȳ vice of incōtinence: & then of those that be subiect vnto it, he excepteth none, but cōmaundeth all to that only remedy, wherewith vnchastity is resisted. Therefore if they that be incontinent do neglect to helpe their infirmity by this meane, they sinne euen in this that they obey not the commaundemēt of the Apostle. Neither let him flatter himselfe that toucheth not a woman as though he coulde not be rebuked of vnchastity, while in the meane
or.6 season his minde burneth inwardly with lust. For Paule defineth chastity to be a cleannes of the minde, ioyned with chastity of the body. A woman vnmaried (sayth he) thinketh vpon those things that are of the Lord, forasmuch as shee is holy both in body and in spirit. Therfore when he bringeth a reason to confirme that former commaundement, he doth not only say, that it is better for a mā to take a wife, than to defile himselfe, with company of a harlot, but he sayth, that it is better to mary than to burne.

44 Now if maried folkes do confesse that their fellowship together is blessed of the Lord, they are thereby admonished not to defile it with intemperate and dissolute lust: For though the honesty of mariage do couer ȳ filthines of incontinence, yet it ought not forthwith to be a prouocation therof. Wherfore let not maried folkes thinke, that all thinges are lawfull vnto them, but let euery husbande haue his owne wife soberly, and likewise the wife her husband, and so doinge, lette them committe nothing vnbeseeming the honesty and

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temperance of mariage. For ſo ought mariage made in the Lord to be reſtrained to meaſure and modeſty, and not to ouerflow into euery kinde of extreme laſciuiouſneſſe. This wantonneſſe Ambroſe reproued with a ſaying very ſore in deede, but not vnfite for it, when he calleth the husbande, the adulterer of his owne wife, which in vſe of wedlocke hath no care of ſhamefaſtneſſe or honeſty. Laſt of all, let vs conſider what lawemaker doth here condemne fornication, euen he which ſith of his owne righthe ought to poſſeſſe vs wholly, requireth pureneſſe of the ſoule, ſpirite and body. Therefore when he forbiddeth to commit fornication, he alſo forbiddeth with wanton attire of body, with vncleanly geſtures, & with filthy talke to lay waite to trap an others chaſtity. For that ſaying is not without good reaſon, which Archelaus ſpake to a yong man aboue meaſure wantonly and deintely clothed, that it made no matter in what parte he were filthily vnchaſt: if we haue regard vnto God that abhorreth all filthines in what ſoeuer part either of our ſoule or body it appeareth. And to put thee out of dout, remember that the Lord here commendeth chaſtity. If the Lorde require chaſtity of vs, then he condemneth all that euer is againſt it. Therefore if thou couet to ſhew obedience, neither let thy minde burne inwardly with euill luſt, nor lette thine eyes runne wantonly into corrupt affections, nor let thy body be trimmed vp for allurement, nor let thy tongue with filthy talke entiſe thy minde to like thoughtes, nor let thy gluttonous belly enflame thee with intemperance. For all theſe vices are, as it were, certaine blottes, wherwith the pureneſſe of chaſtity is beſpotted. Am. lib. de phil.

The eight Commaundement.

Thou ſhalt not ſteale.

45 The ende of this commaundement is, becauſe God abhorreth vnrighteouſneſſe, ỳ euery man may haue his owne rendred vnto him. The ſumme therefore ſhall be, that we are forbidden to gape for other mens goodes, & that therefore we are commaunded euery man to employ his faythfull trauaile to preſerue to eche man his owne goodes. For thus we ought to thinke, that what euery man poſſeſſeth is not happened vnto him by chaunce of fortune, but by the diſtribution of rhe ſoueraigne Lord of all things, & therfore no mans goods can be gotten from him by euill meanes, but that wronge be done to the diſpoſition of God. But of theftes there be many kindes: one ſtandeth in Violence, whẽ ỳ goods of an other are by any maner of force and robbinge licentiouſneſſe bereued. The other kinde conſiſteth in malicious deceite, where they are guilefully conueied away. An other

ſorte there is that ſtandeth in a more hidden ſuttelty, when they are wrong from the owner by colour of lawe. An other ſorte in flatterie, where they are ſucked away by pretenſe of gift. But leaſt we ſhoulde tary too longe vpon rentinge of all the ſeuerall kindes of theft, lette vs know, that all crafty meanes whereby the poſſeſſions and money of our neighboures are conueyed vnto vs, when they once go by crooked wayes from ſincereneſſe of heart, to a deſire to beguile, or by any meane to do hurt, are to be accompted for theftes. Although by pleadinge the lawe, they may preuaile, yet God doth not otherwiſe wey them. For he ſeeth the longe captious ſuttelties, wherewith the guilefull man beginneth to entangle the ſimpler minde, till at length he drawe him into his nettes. He ſeeth the hard and vngentle lawes, wherwith the mightier oppreſſeth and throweth downe the weaker. He ſeeth the allurementes, wherwith as with baited hookes, the craftier taketh thee vnware. All which things are hidden from the iudgement of man, and come not in his knowledge. And this manner of wrong is not only in money, in wares, or in landes, but in euery mans right. For we defraude our neighbour of his goodes, if we deny him thoſe dueties which we are bound to do for him. If any idle factor or bailie do deuour his maiſters ſubſtance, & is not heedeful to the care of his thrift, if he either do wrongfully ſpoile, or do riotouſly waſt the ſubſtance commited vnto him, if a ſeruaunt do mocke his maiſter, if he diſcloſe his ſecretes by any meanes, if he betray his life and his goodes: againe if the Lord do cruelly oppreſſe his houſeholde, they are before God gilty of theft. For he both withholdeth & conueieth an other mans goodes, which performeth not that which by the office of his calling he oweth to other.

46 We ſhall therfore rightly obey this commaundement, if being contented with our owne eſtate, we ſeeke to get no gaine but honeſt and lawful, if we couet not to waxe rich with wrong, nor go about to ſpoile our neighbour of his goodes that our owne ſubſtance may encreaſe, if we labour not to heape vp cruell riches and wronge out of others mens blood, if we do not immeaſurably ſcrape together euery way, by right and by wrong, that either our couetouſneſſe may be filled, or our prodigality ſatisfied. But on the other ſide, lette this be our perpetuall marke, to aide all men faithfully by counſell and helpe to keepe their owne ſo farre as we may: but if we haue to do with falſe and deceitfull men, lette vs rather be ready to yeelde vp ſome of our owne, then to ſtriue with them. And not that only, but let vs communicate to their neceſſities, & with our ſtore relieue their neede, whom we ſee to be oppreſſed with hard and poore eſtate. Finally, lette euery man

man looke how much he is by duety bounde vnto other,and let him faithfully pay it. For this reason lette the people haue in honor all those that are set ouer them,let them paciently beare their gouernement, obey their lawes and commaundementes, refuse nothing that they may beare,still keepinge God fauourable vnto them. Againe,let them take care of their people,preserue common peace,defende the good,restraine the euil,& so order all things,as ready to giue accompt of their office to the soueraigne iudge. Let the Ministers of churches faithfully applie their ministery, and not corrupt the doctrine of saluation,but deliuer it pure & sincere to the people of God,and let thē instruct them not onely with learning, but also with example of life: finally,let thē so be ouer thē,as good shepeherdes be ouer the shepe. Let the people likewise receiue them for the messingers & Apostles of God, giue them that honor whereof the hiest maister hath vouchsaued them,and minister vnto them such thinges as are necessary for their life. Lette parentes take on them to feede,rule and teach theyr children,as committed to them of God,& greue not,nor turne away their mindes from them with cruelty, but rather cherish & embrace them with such lenity and tenderneſſe, as becommeth there person. After which manner,we haue already sayd,that children owe to their parentes their obedience. Let yong men reuerence olde age, euen as the Lord willed that age to be honorable. Let old men also gouerne the weakenes of youth with their wisedom and experience, wherein they excell yonge men,not ratinge them with rough and loude brawlings,but tempering seuerity with mildeneſſe and gentleneſſe. Lette seruauntes shew themselues diligent and seruisable to obey: and that not to the eye,but from the heart,as seruing God himselfe. Also lette maisters shewe themselues not testy and hard to please, nor oppresse them with to much sharpenes, not reprochfully vse them, but rather acknowledge that they are their brethren and their fellow seruauntes vnder the heauēly Lord,whom they ought mutually to loue & gētly to entreat. After this manner,I say,let euery man consider what in his degree and place he oweth to his neighbours,and let him pay that he oweth. Morouer our minde ought alwayes to haue respect to the law maker,that we may know that this law is made as wel for our mindes, as for our handes,that men should study to defend & further the commodities and profite of other.

The ninth commaundement.

Thou shalt not be a lying witnesse against thy neighbour.

47 The end of this commaundement is that because God whichis

trueth abhorreth lyinge,we ought to obſerue trueth without deceitfull colour. The ſumme therefore ſhall be, that we neither hurt any mans name either with ſlaunders or falſe reportes, nor hinder him in his goodes by lyinge: finally that we offende no man, by luſt to ſpeake euill, or to be buſie: with which prohibition is ioyned a commaundement, that ſo farre as we may, we employ our faithfull endeuour for euery man in affirminge the trueth, to defende the ſafety both of his name and goodes. It ſeemeth that the Lord purpoſed to expounde the meaning of his cõmaundement in the three & twenty Chapter of Exodus in theſe wordes. Thou ſhalt not vſe the voyce of lying, nor ſhalt ioyne thy hande to ſpeake falſe witneſſe for the wicked. Againe, Thou ſhalt flee lying. Alſo in an other place he doth not onely call vs away from lyinge in this point that we be no accuſers, or whiſperers in the people, but alſo that no man deceiue his brother for he forbiddeth them both in ſeuerall commaundementes. Truely it is no dout, but that as in the commaundementes before, he hath forbidden cruelty, vnchaſtity & couetouſnes, ſo in this he reſtraineth falſhoode. Whereof there are two partes as we haue noted before. For either we offende the good name of our neighbours by malicioufneſſe and froward minde to backebite, or in lying and ſometime in euill ſpeakinge we hinder their commodities. There is no difference whether in this place be vnderſtanded ſolemne & iudiciall teſtimony, or common teſtimony that is vſed in priuate talkes. For we muſt alway haue recourſe to this principle, that of all the generall kindes of vices one ſpeciall ſorte is ſet for an example, whereunto the reſt may be referred, and that that is chiefely choſen, wherein the filthineſſe of the fault is moſt apparaunt. Albeit, it were conuenient to extende it more generally to ſlaunders and ſiniſter backebitinges wherewith our neighbours are wrongfully greeued, for that falſhoode of witneſſinge which is vſed in iudiciall courtes, is neuer without periury. But periuries inſomuch as they do prophane and defile the name of God, are already ſufficiently met withall in the third commaundement. Wherfore the right vſe of this commaundement is, that our tongue in affirminge the trueth do ſerue both the good name and profite of our neighbours. The equity thereof is more than manifeſt. For if a good name be more precious than any treaſures, whatſoeuer they be: then is it no leſſe hurt to a man to be ſpoyled of the goodneſſe of his name than of his goodes. And in bereuing his ſubſtaunce, ſometime falſe witneſſe doth as much as violence of handes.

Exo.23. 1.

Leui.19 15.

48 And yet it is maruelous ẇ how negligent careleſſeneſſe men do commonly offende in this point, ſo ẏ there are found very few that are

not

not notably sicke of this disease: we are so much delited with a certaine poisoned swetenes both in searching out & in disclosing the euills of other. And let vs not thinke ẏ it is a sufficient excuse, if oftentimes we lye not. For he ẏ forbiddeth thy brothers name to be defiled w̃ lying, willeth also that it be preserued vntouched so farre as the trueth will suffer. For howsoeuer he taketh heede to himselfe only, so that he tell no lye, yet in the same he secretly confesseth that he hath some charge of him. But this ought to suffice vs to kepe safe our neighbours good name, that God hath care of it. Wherfore without dout all euill speaking is vtterly condemned. But we meane not by euill speakinge, that rebukinge which is vsed for chastisement: nor accusation, or iudiciall processe, wherby remedy is sought for an euill, nor publike reprehension which tendeth to put other sinners in feare, nor bewrayinge of faultes to them for whose safety it behoued that they should be forwarned least they should be in daunger by ignoraunce: but we meane only hatefull accusing, which ariseth of maliciousnesse and of a wanton will to backebite. Also this commaundement is extended to this point, that we couet not to vse a scoffing kinde of a pleasauntnes, but mingeled with bitter tauntes, thereby bitingly to touch other mens faultes vnder pretense of pastime, as many do that seeke praise of mery conceites with other mens shame yea & greefe, also when by such wanton railing many times our neighbours are not a litle reproched. Now if we bende our eyes to the lawmaker, which must accordinge to his rightfull authority beare rule no lesse ouer the eares and minde than ouer the tongue: truely we shall finde that greedinesse to heare backebitings, and a hasty readines to euill iudgementes are no lesse forbidden. For it were very fond if a man should thinke that God hateth the fault of euill speakinge in the tongue, and doth not disalowe the fault of euill maliciousnesse in the hearte. Wherefore if there be in vs a true feare and loue of God, let vs endeuour so farre as we may and as is expedient, and as charity beareth, that we giue neither our tongue, nor our eares to euill speakinges, and bitter iestinges, least we rashly without cause yeelde our mindes to indirect suspicions. But being indifferent expositours of all mens sayinges and doinges, let vs both in iudgement, eares, and tongue gently preserue their honor safe.

The tenth Commaundement.

Thou shalt not couet thy neighbours house, &c.

49 The end of this cõmaundement is, ẏ because ẏ lords wil is that

our ſoule be wholly poſſeſſed with the affectiō of loue:all luſt is to be ſhakē out of our minde that is contrary to charity. The ſumme therfore ſhall be, that no thought creepe into vs, which may moue our mindes with a concupiſcens hurtfull and turninge toward an others loſſe:wherewith on the other ſide agreeth the commaundement,that whatſoeuer we conceiue,purpoſe, will or ſtudy vpon,be ioyned with the benefit and commodity of our neighbours.But here,as it ſemeth, ariſeth a hard and comberſome difficulty. For if it be truely ſayd of vs before that vnder the names of fornication and theft are contayned the luſt of fornication, and the purpoſe to hurt and deceiue, it may ſeeme ſuperfluouſly ſpoken,that the couetinge of other mens goodes ſhoulde afterward be ſeuerally forbidden vs. But the diſtinction betwene purpoſe and couetinge, will eaſily loſe vs this knot. For purpoſe (as we haue meant in ſpeakinge of it in the other commaundementes before) is deliberate conſent of will,when luſt hath ſubdued the minde: but couetinge may be without any ſuch either aduiſement or aſſent, when the minde is only pricked & tickled with vaine and peruerſe obiectes. As therefore the Lord hath heretofore commaunded, that the rule of charity ſhoulde gouerne our willes,ſtudies and workes: ſo he now commaundeth the conceptions of our minde to be directed to the ſame rule, that there be none of them crooked and writhen,that may prouoke our minde an other way. As he hath forbidden our minde to be bowed and ledde into wrath, hatred,fornication, robbery, and lying: ſo he doth now forbid vs to be moued thereunto.

50 And not without cauſe doth he require ſo great vprightneſſe. For who can deny that it is righteous,that al the powers of the ſoule be poſſeſſed with charity?But if any of thē do ſwarue from the marke of charity, who can deny that it is diſeaſed? Now whenſe commeth it that ſo many deſires hurtefull to thy neighbour do enter into thy heart, but of this, that neglecting him thou careſt onely for thy ſelfe? For if thy minde were altogether throughly ſoked with charity, no percell thereof ſhoulde be open to ſuch imaginations. Therefore it muſt needes be void of charity, ſo farre as it receiueth concupiſcens. But ſome man will obiect,that yet it is not meete that phantaſies that are wout order toſſed in mans wit,& at length do vaniſh away, ſhould be condemned for concupiſcence,whoſe place is in the heart.I aunſwere: that here our queſtion is of that kinde of phantaſies, which while they are preſent before our mindes, do together bite and ſtrike our heart with deſire, foraſmuch as it neuer commeth in our minde, to wiſh for any thing,but that our heart is ſtirred vp and leapeth with-

all.

all. Therfore God cõmaundeth a maruelous feruẽtnes of loue which he willeth not to be entangled with neuer so small snares of concupiscence. He requireth a maruelously framed minde, which he suffereth not so much as with slight prouocatiõs to be any thing stirred against the law of loue. To this exposition Augustine did first open me the way: because thou shouldest not thinke that it is without consent of some graue authority. And though the Lords purpose was to forbid vs all wrongfull couetingyet in rehearsing that same, he hath brought forth for example those things that most cõmonly do deceiue vs with a false image of delight: because he would leaue nothing to concupiscence when he draweth it from these things, vpon the which it most of all rageth and triumpheth. Loe, here is the seconde Table of the law, wherein we are taught sufficiently what we owe to men for Gods sake, vpon consideration wherof hangeth the whole rule of charity. Wherfore you shall but vainely call vpon those dueties that are contained in this Table, vnlesse your doctrine do stay vpon the feare and reuerence of God, as vpon her foundation. As for them which seeke for two commaundementes in the prohibition of couetinge, the wise reader, though I say nothing, will iudge that by wrong diuision, they teare in sunder that which was but one. And it maketh nothinge against vs, that this worde, Thou shalt not couet, is the second time repeated, for after that he had first set the house, then he renteth the partes thereof, beginning at the wife: whereby it plainely appeareth, that (as the Hebrues do very well) it ought to be read in one whole sentence, and that God in effect commaundeth, that al that euery man possesseth, should remaine safe and vntouched, not onely from wrong and lust to defraude them, but also from the very least desire that may moue our mindes.

51 But now to what ende the whole lawe tendeth, it shall not be hard to iudge: that is, to the fulfilling of righteousnesse, that it might frame the life of man after the example of the purenesse of God. For God hath therein so painted out his owne nature, as if a man do performe in deedes that which is there commaunded, he shall in a manner expresse an image of God in his life. Therefore when Moses meant to bring the summe thereof into the mindes of the Israelites, he sayd: And nowe Israell, what doth the Lorde thy God aske of thee, but that thou feare the Lorde, and walke in his wayes? loue him and serue him in all thy heart, and in all thy soule, and keepe his commaundementes? And he ceassed not still to sing the same song againe vnto them, so oft as he purposed to shewe the ende of the law. The doctrine of the lawe hath such respect hereunto, that it ioyneth Deu.10. 12.

Deut.6. 5.& 11. 13. man, or as Moses in an other place termeth it, maketh man to sticke fast to his God in holinesse of life. Now the perfection of that holynesse consisteth in the two principall pointes already rehearsed, That we loue the Lorde God with all our hearte, all our soule, and all our Mat.22 strength, and our neighbour as our selues. And the first in deede is, that our soule be in all partes filled with the loue of God. From that byandby of it selfe foorth floweth the loue of our neighbour. 1.Tim.1 15. Which thing the Apostle sheweth when he wryteth, that the ende of the law is Loue out of a pure conscience, and a faith not fayned. You see how, as it were, in the heade is set conscience and faith vnfayned, that is to say in one worde true Godlinesse, and that from thense is charity deriued. Therefore he is deceiued, whosoeuer thinketh that in the lawe are taught onely certaine rudimentes and first Introductions of righteousnesse, wherewith men became to be taught their first schoolinge, but not yet directed to the true marke of good woorkes: whereas beyonde that sentence of Moses and this of Paule, you canne desire nothinge as wantinge of the highest perfection. For howe farre, I pray you, will he proceede that will not be contented with this institution, whereby manne is instructed to the feare of God, to spirituall worshippinge, to obeyinge of the commaundementes, to follow the vprightnes of the way of the Lord: finally to purenesse of conscience, sincere faith and loue? Whereby is confirmed that exposition of the law, which searcheth for and findeth out in the commaundementes thereof all the dueties of Godlinesse and loue. For they that follow onely the drie and bare principles, as if it taught but the one halfe of Gods will, know not the end thereof, as the Apostle witnesseth.

52 But whereas in rehearsing the summe of the law, Christ & the Apostle do somtime leaue out ỹ first Table: many are deceiued therin while they woulde faine draw their words to both the Tables. Christ in Matthew calleth the chiefe pointes of the law, Mercy, Iudgemẽt & Faith: vnder the word Faith, it is not doutful to me, but that he meaneth trueth or faithfulnesse toward men. But some, that the sentence might be extended to the whole law, take it for religiousnesse toward Matt.5. 13. God. But they labour in vaine. For Christ speaketh of those workes wherwith man ought to proue himselfe righteous. This reason if we note, we will also cesse to maruell why, when a yong man asked him what be the commaundementes by keping wherof we enter into life: he answered these things only: Thou shalt not kil. Thou shalt not cõmit adultery. Thou shalt not steale. Thou shalt beare no false wit- Mat.19. 28. nesse. Honor thy Father and thy Mother. Loue thy neighbour as thy selfe.

ſelfe. For the obeying of the firſt Table conſiſted in manner all either in the affection of ỹ heart, or in ceremonies: the affection of the heart appeared not, & as for the ceremonies the hypocrites did continually vſe. But the workes of charity are ſuch, as by them we may declare a perfect righteouſneſſe. But this commeth eche where ſo oft in the prophetes, that it muſt needes be familiar to a reader but meanely exerciſed in them. For in a manner alway when they exhorte to repentaunce, they leaue out the firſt Table, and only call vpon Fayth, Iudgemēt, Mercy & Equity. And thus they do not ouerskip the feare of God, but they require the earneſt profe thereof by the tokens of it. This is well knowē, that when they ſpeake of the keeping of the law, they do for ỹ moſt part reſt vpon the ſecond Table, becauſe therin the ſtudy of righteouſnes and vprightneſſe is moſt openly ſeene. It is needleſſe to rehearſe the places, becauſe euery man will of himſelf eaſily marke that which I ſay.

53 But thou wilt ſay, is it then more auaileable to the perfectiō of righteouſnes, to liue innocently among men, than with true godlines to honor God? No, but becauſe a man doth not eaſily kepe charity in all pointes, vnles he earneſtly feare God, therfore it is therby proued, that he hath godlineſſe alſo. Beſide that, foraſmuch as the Lord well knoweth, that no benefit can come from vs vnto him, which thing he doth alſo teſtifie by ỹ Prophet: therefore he requireth not our duties to himſelfe, but doth exerciſe vs in good workes towarde our neighbour. Therfore not without cauſe the Apoſtle ſetteth the whole perfectiō of the holy ones in charity. And not incōueniently in another place he calleth ỹ ſame the fulfillinge of the law: adding that he hath performed ỹ law that loueth his neighbour. Againe, That all ỹ law is comprehended in one word, Loue thy neighbour as thy ſelfe. For he teacheth no other thinge but the ſame which Chriſt doth when he ſaith: Whatſoeuer ye will that men do to you, do ye the ſame to thē. For this is the law & the Prophets, It is certaine, that in the law & the Prophetes, Faith and all that belongeth to the true worſhip of God, holdeth the principall place, & that Loue is beneth it in a lower degree: but the Lords meaning is, that in the law is only preſcribed vnto vs an obſeruation of right and equity, wherin we be exerciſed to teſtifie our godly feare of him, if there be any in vs.

Pſal. 1
Eph. 1
Coloſ 14.
Ro. 1
Matt. 12.

54 Here therfore let vs ſticke faſt, that then our life ſhalbe beſt framed to Gods will and the rule of his law, when it ſhall be euery way moſt profitable to our brethren. But in the whole lawe there is not redde one ſillable that appointeth to man any rule of ſuch thinges as he ſhall do or leaue vndone to the commodity of his owne fleſh. And

surely sith men are so borne of such disposition naturally that they be too much caried all headlong to the loue of themselues, and how much soeuer they fall from the trueth yet still they keepe that selfe loue, there needed no law any more to enflame that loue, that was naturally of it selfe, too much beyonde measure. Whereby it plainly appeareth, that not the loue of our selues, but ỹ loue of God & of our neighbour is the keeping of the commaundements, & that he liueth best & most holily, ỹ (so nere as may be) liueth & trauaileth least for himselfe, & that no man liueth worse & more wickedly than he that liueth and trauaileth for himselfe & only thinketh vpon and seeketh for things of his owne. And the Lord, the more to expresse with how great earnestnesse we ought to be led to the loue of our neighbours, appointed it to be measured by the loue of our selues as by a rule, because he had no other vehement or stronger affection to measure it by. And the force of the maner of speakinge is diligently to be weyed. For he doth not, as certaine Sophisters haue foolishly dreamed, giue the first degree to the loue of our selues, and the second to charity, but rather that affection of loue which we do all naturally draw to our selues he giueth away vnto other, wherupon ỹ Apostle sayth, that Charity seketh not her owne. And their reasō is not to be estemed worth a heare that ỹ thing ruled is euer inferiour to his Rule. For God doth not make the loue of our selues a rule whereunto charity towarde other should be subiect, but whereas by peruersnes of nature, ỹ affectiō of loue was wont to rest in our selues, he sheweth that now it ought to be elsewhere spred abroad, that we should with no lesse cherefullnesse, feruentnesse, & carefulnesse be ready to do good to our neighbour than to our selues.

u.li.1. : doct. hr.ca. 3.

Cor. 3.5.

55 Now sith Christ hath shewed in the parable of the Samaritane that vnder the name of Neighbour euery man is cōtained be he neuer so straunge vnto vs: there is no cause why we shoulde restraine the commaundement of loue within the boūdes of our owne frendships and acquaintances. I deny not that the nerer that any man is vnto vs, the more familiarly he is to be holden with our endeuours to do him good. For so the order of humanity requireth, that so many mo dueties of friendshippe men shoulde communicate together, as they are bound together with streighter bonds of kinred, familiarity or neighbourhoode, & that without any offense of God, by whose prouidence we are in a manner driuen therunto. But I say that all mākinde without exception is to be embraced with one affection of charity: & that in this behalfe is no difference of Barbarous or Grecian, of worthy or vnworthy, of friend or foe, because they are to be considered in God

uc.10. 6.

and

& not in themselues: from which consideration when we turne away, it is no maruell if we be entangled with many errours. Wherefore if we will keepe the true trade of louing, we must not turne our eyes vnto man, the sight of whom would ofter enforce vs to hate thā to loue, but vnto God which cōmaundeth that the loue which we offer him, be poured abroade amonge all men: that this be a perpetuall foundation, that whatsoeuer the man be, yet he ought to be loued because God is loued.

56 Wherfore it was a most pestilent either ignorāce or malice, that the Schoolemen of these commaundementes, touchinge not desiring of reuengement, and louing our enemies, which in the olde time both were giuen to the Iewes and at the same time were commonly giuen to all Christians, haue made Councels which it is in our liberty to obey, or not obey. And the necessary obeying of them, they haue posted ouer to Mōkes which were though but in this one point forsoth more righteous thā simple Christians, that they willingly bound themselues to kepe the Councels. And they render a reason why they receiue them not for lawes, for that they seme too burdenous & heauy, specially for Christians that are vnder the law of grace. So dare they presume to repell the eternall law of God touching the louing of our neighbours? Is there any such difference in any leafe of the law? & are not therein rather eche where founde commaundementes that do most seuerely require of vs to loue our enemies? For what manner of saying is that, where we are commaunded to feede our enemy whē he is hungry? to set into the right way his Oxen or Asses straying out of the way, or to ease them when they faint vnder their burden? Shall we do good to his beastes for his sake without any good wil to himselfe? What? is not the word of the Lord euerlastinge: Leaue vengeance to me, and I will requite it? Which also is spoken more plainely at large in an other place. Seke not vengeance, neither be mindeful of the iniury of thy Citizens. Either let them blot these things out of the law, or let them acknowledge that the Lord was a lawmaker, and not lyingly faine that he was a councell giuer.

Pro.2 21. Exo.2 4. Deu.3 35. Leu.1 18.

57 And what I pray you meane these things that they haue presumed to mocke withall in their vnsauory glose? Loue your enemies, do good to them that hate you, pray for thē that persecute you, blesse them that curse you, that ye may be the childrē of your father which is in heauen. Who can not heare reason with Chrysostome, that by so necessary a cause it plainely appeareth that they are no exhortations but commaundementes? What remaineth more when we be blotted out of the numbre of the children of God? But by their opinion, only

Matt. 44. Lib.d comp &ion cord

Monkes shall be the children of the heauenly father, they onely shall be holde to call vpon God their Father: what shall the Church do in the meane season? it shall by like right be sent away to the Gentils & Publicans. For Christ sayth: If ye be friendely to your friendes, what fauour looke you for therby? do not ỹ Gentiles & publicans the same? But we shall be in good case forsoth, if the title of Christians be left vnto vs, and the inheritaunce of the kingdome of heauen taken away from vs. And no lesse strong is Augustines argument. When (saith he) the Lord forbiddeth to commit fornication, he no lesse forbiddeth to touch the wife of thine enemy thā of thy friend. When he forbiddeth theft, he giueth leaue to steale nothing at all, either frō thy friende or from thine enemy. But these two, not to steale, & not to commit fornication, Paule bringeth within the compasse of the rule of loue, yea & teacheth that they are contained vnder this cōmaundement, Thou shalt loue thy neighbour as thy selfe. Therfore, either Paul must haue bin a false expositour of the lawe, or it necessarily followeth hereby, that our enemies ought also to be loued, euen by commaundement, like as our friendes. Therfore they do truely bewray themselues to be the children of Satan, that do so licentiously shake of the cōmon yoke of the children of God. It is to be douted, whether they haue published this doctrine with more grosse dulnes or shamelesnes. For there are none of the olde wryters that do not pronounce as of a thing certaine, that these are mere cōmaundementes. And that euen in Gregories age it was not douted of, appeareth by his owne affirmatiō, for he without controuersie taketh them for commaundementes. And how foolishly do they reason? They say ỹ they are to weighty a burden for Christiās. As though there could be deuised any thing more weighty, than to loue God with all our heart, with all our soule, with all our strēgth. In cōparison of this law any thing may be cōpted easy, whether it be to loue our enemy, or to lay away all desire of reuenge out of our minde. In dede all things are hie & hard to our weakenes euen the least title of the lawe. It is the Lord in whom we vse strength. Let him giue what he commaundeth, & commaund what he wil. Christian men to be vnder the law of grace, is not vnbridledly to wander without law, but to be graffed in Christ, by whose grace they are free from the curse of the law, and by whose spirite they haue a law wrytten in their heartes. This grace Paule vnproperly called a law, alludinge to the law of God against which he did set it in comparison. But these men do in the name of the law, dispute vpon a matter of nothing.

Mat. 5. 6.

lib. de doctri. Christi. cap. 30.

Io. 13.

58 Of like sorte it is, that they called Veniall sinne, both secrete vngodlinesse that is against the first table, and also the direct transgres-

greſſinge of the laſt commaundement. For they define it thus, that it is a deſire without aduiſed aſſent, which reſteth not long in the heart. But I ſay, that it can not come at all into the heart, but by want of thoſe things that are required in the law. We forbid to haue ſtrange gods. When the minde ſhaken with the engines of diſtruſt, looketh about elſewhere: whē it is touched with a ſoden deſire to remoueher bleſſednesse ſome other way: whenſe come theſe motions, although they quickely vaniſh away, but of this, that there is ſome thing in the ſoule empty, to receiue ſuch tentations? And to the ende not to draw out this argumēt to greater length, there is a commaundement giuē to loue God with all our heart, with all our minde, with all our ſoule: if then all the powers of our ſoule be not bent to the loue of God, we haue already departed from the obedience of the law, Becauſe the enemies that do therein ariſe againſt his kingdome, and interrupt his decrees, do proue that God hath not his throne wel ſtabliſhed in our conſcience. As for the laſt commaundement, we haue already ſhewed that it properly belongeth hereunto. Hath any deſire of minde pricked vs? we are already gilty of couetinge, and therewithall are made tranſgreſſors of the law. Becauſe the Lord doth forbid vs, not only to purpoſe & practiſe any thing that may be to an others loſſe, but alſo to be pricked & ſwell with coueting it. But the curſe of God doth alway hang ouer the tranſgreſſiō of the law. We can not therfore proue euen the very leaſt deſires free from iudgement of death. In weyinge of ſinnes (ſaith Auguſtine) let vs not bring falſe balances to wey what we liſt and how we liſt at our owne pleaſure, ſaying: this is heauy, and this is light. But let vs bring Gods balāce out of the holy Scriptures, as out of the Lordes treaſorie, and let vs therein wey what is heauy: rather let vs not wey, but reknowledge thinges already weyed by the Lorde. But what ſayth the Scripture? Truely when Paule ſayth that the rewarde of ſinne is death, he ſheweth that he knew not this ſtinkinge diſtinction. Sith we are to much enclined to hypocriſie, this cheriſhmēt therof ought not to haue bin added to flatter our ſlouthfull conſciences.

Li. 2. de bap. cōtra Donatiſt. cap. 6.

59 I would to God, they would conſider what ỳ ſaying of Chriſt meaneth: He that tranſgreſſeth one of the leaſt of theſe commaundementes, & teacheth men ſo, ſhalbe compted none in the kingdom of heauē. Are not they of that ſort, when they dare ſo extenuate the trāſgreſſion of the law, as if it were not worthy of death? but they ought to haue conſidered, not only what is cōmaunded, but what he is that cōmaundeth, becauſe his authority is diminiſhed in euery tranſgreſſion, howe litle ſoeuer it be, of the lawe that he hath giuen in com-

Mat. 5. 19.

maundement. Is it a ſmall matter with them, that Gods maieſty be offended in any thinge? Moreouer if God hath declared his will in the lawe, whatſoeuer is contrary to the lawe, diſpleaſeth him. Will they imagine the wrath of God to be ſo diſarmed, that puniſhment of death ſhall not foorwith follow vpon them? And he himſelfe hath pronounced it plainely, if they would rather finde in their heartes to heare his voyce, than to trouble the cleare trueth with their vnſa-
Exo.13. uory ſuttelties of argumēt. The ſoule (ſayth he) that ſinneth, the ſame
20. ſhall dye. Againe, which I euen now alleaged: The reward of ſinne
Rom.6. is death. But albeit they graunt it to be a ſinne, becauſe they can not
23. denie it: yet they ſtand ſtiffe in this, that it is no deadly ſinne. But ſith they haue hitherto too much borne with their owne madneſſe, lette them yet at length learne to waxe wiſer. But if they continue in dotage, we will bid them farewell: and let the children of God learn this, that all ſinne is deadly, becauſe it is a rebellion againſt the will of God, which of neceſſity prouoketh his wrath, becauſe it is a breach of the law, vpon which the iudgemēt of God is pronounced without exception: and that the ſinnes of the holy ones are veniall or pardonable, not of their owne nature, but becauſe they obtayne pardon by the mercy of God.

The ix. Chapter.

That Chriſt, although he vvas knovven to the Ievves vnder the lavv, yet vvas deliuered only by the Goſpell.

BEcauſe it pleaſed God in the olde time not vainely by expiations and ſacrifices to declare himſelfe a Father, and not in vaine he did conſecrate a choſen people to himſelfe: euen then without dout he was knowen in the ſame image, wherein he
Mal.4.2 nowe appeareth to vs with full brightneſſe. Therefore Malachie, after that he had bidden the Iewes to take heede to the law of Moſes, and to continue in ſtudy therof, (becauſe after his death there ſhould come a certaine interruptiō of the office of the Prophetes) did forthwith declare, that there ſhoulde ariſe a ſonne of righteouſneſſe. In which wordes he teacheth, that the law auaileth to this purpoſe to hold ỳ godly in expectation of Chriſt to come: but yet that there was much more light to be hoped for, when he ſhould be come in deede.
1.Pet.1. For this reaſon doth Peter ſay, that the Prophetes did make ſearch,
2. and diligently enquire, of the ſaluation that is now opened by the Goſpell: & that it was reueled vnto them, that they ſhould miniſter, not to themſelues, nor to their owne age but vnto vs, thoſe things that are declared by the Goſpell. Not that their doctrine was vnprofitable

to

to the people in olde time, or nothing auailed themselues: but bycause they enioyed not the treasure which God sent vnto vs by their hand. For at this day the grace whereof they testified, is familiarly set before our eyes. And wheras they did but a litle sippe of it, there is offred vnto vs a more plentifull enioying thereof: Therefore Christ himselfe, which affirmeth that he had witnesse borne him by Moses, yet extolleth the measure of grace whereby we excell the Iewes. For speaking to the Disciples, he said: Blessed are the eyes that see that which ye see, & blessed are the eares that heare that which ye heare. For many kinges and Prophetes haue wished it, and haue not obteined it. This is no small commendation of the reueling of the Gospell, that God preferred vs before the holy fathers that excelled in rare godlinesse. With which sentence that other place disagreeth not, where it is said, that Abraham sawe the day of Christ, and reioysed. For though the sight of a thing farre distant was somewhat darke, yet he wanted nothing to the assurance of good hope. And thense came that ioye which accompanied the holy Prophet, euen to his death. And that saying of Iohn Baptist, No man hath seen God at any time, the only begotten that is in the bosome of the father, hath declared him vnto vs, doth not exclude the godly which had ben dead before him, from the felowship of the vnderstanding and light that shineth in the persone of Christ. But comparing their estate with oures, he teacheth that those misteries, which they saw but darkely vnder shaddowes, are manifest to vs: as the author of the epistle to the Hebrewes doth well set out, saying, that God diuersly and many wayes spake in olde time by the Prophets, but now by his beloued Sonne, Although therfore that only begotten one, which is at this day to vs the brightnesse of the glory, and the point of the substance of God the father, was in olde time knowen to the Iewes, as we haue in an other place alleaged out of Paule, that he was the guide of the olde deliuerance: yet is it true, which the same Paul els where teacheth, that God which commaunded the light to shine out of darkenesse, hath nowe shined vpon our heartes to set forth the knowledge of the glorie of God in the face of Iesus Christ: bycause when he appered in this his image, he did in a maner make himselfe visible, in comparison of the darke and shadowish forme that had ben of him before. And so much the more fowle and detestable is their vnthankefulnesse and peruersnesse, that are here so blinde at midde day. And therefore Paule saith, that their mindes are darkened by Satan, that they shoulde not see the glorie of Christ shining in the Gospell, though there be no veile set betwene them and it.

Iohn 4.6. Mat. 16. Luc. 23. Iohn 56. Iohn. 18. Heb. 1 2. Cor. 6.

2 Now I take the Gospell for the cleere disclosing of the myste-
.Tim.4 rie of Christ. I graunt truely, that in that respect that Paule calleth the
Gospell the doctrine of faith, all the promises that we here and there
finde in the lawe, concerning the free forgeuenesse of sinnes, whereby
God reconcileth men to himselfe, are accompted partes therof. For
he compareth faith against these terrors, wherewith the conscience
should be troubled and vexed, if saluation were to be sought by wor-
kes. Wherevpon followeth, that in taking the name of the Gospell
largely, there are conteined vnder it all the testimonies that God in
olde time gaue to his fathers, of the mercie and fatherly fauour. But
in the more excellent signification of it, I say it is applied to the pu-
blishing of the grace geuen in Christ. And that meaning is not onely
receyued by common vse, but also hangeth vpon the authoritie of
Matt. 4. Christ and the Apostles. Wherevpon this is proprely ascribed vnto
him, that he preached the Gospell of the kingdome. And Marke ma-
Mar.1.1 keth his preface in this maner, The beginning of the Gospell of
Iesus Christ. And there is no neede to gather places to proue a thing
sufficiently knowen. Christ therfore by his comming hath made cleere
.Tim.1 the life and immortalitie by the Gospell. By which wordes Paule
0. meaneth, not that the fathers were drowned in darkenesse of death,
vntill the sonne of God did put on flesh: but clayming this preroga-
tiue of honour to the Gospell, he teacheth that it is a newe and vn-
wonted kinde of message, wherby God performed those thinges that
he had promised, that the truth of his promises shoulde be fulfilled in
the persone of the Sonne. For although the faithful haue alway found
by experience, that same saying of Paule to be true, that in Christ are
all the promises, yea and Amen, bycause they were sealed in their
heartes: yet bycause he hath accomplished all partes of our saluation
in his flesh, therefore that selfe liuely deliuering of the thinges right-
fully obteined a newe and singular title of praise. Wherevpon cometh
John.1. that saying of Christ: Hereafter ye shall see the heauens open, and the
51. Angels of God ascending and descending vpon the sonne of man. For
though he seeme to haue relation vnto the ladder shewed in a vision
to the Patriarch Iacob: yet he setteth out the excellencie of his com-
ming by this marke, that he opened the gate of heauen to all men,
that the entrie thereof maie stand familiarly open to all men.

3 But yet we must take hede of the deuelish imagination of Ser-
uettus, which when he goeth about, or at least faineth that he goeth
about, to extoll the greatnesse of the grace of Christ, vtterly abo-
lisheth the promises, as if they were ended together with the lawe.
He layeth for him, that by the faith of the Gospell there is brought
vnto

vnto vs the accomplishmēt of all the promises: as though there were no difference betwene vs and Christ. I did in deede euen nowe declare that Christ lefte nothing vnperfourmed of the whole summe of our saluation: but it is wrongfully gathered thereupon, that we do already enioy the benefites purchaced by him, as though that saying of Paule were false, that our saluation is hidde in hope, I graunt in deede, that we by beleuing in Christ, do also passe from death to life: But in the meane season we must holde this saying of Iohn, that although we knowe we be the children of God, yet it hath not as yet appeared, till we shalbe like vnto him: that is, till we shall see him suche as he is. Therefore although Christ offer vnto vs in his Gospell present fulnesse of spiritual good thinges, yet the enioying therof lieth stil hidde vnder the keping of hope, till being vnclothed of the corruptible flesh, we be transfigured into the glorie of him that goeth before vs. In the meane time the holy Ghost biddeth vs to reste vpon the promises, whose authoritie ought with vs to put to silence all the barkinges of that filthy dogge. For as Paule witnesseth, godlinesse hath a promise as well of the life to come, as of the life present. For which reason he boasteth that he is an Apostle of Christ, according to the promise of life that is in him. And in an other place he putteth vs in minde, that we haue the same promises, which in the olde time were geuen to the holy men. Finally, he setteth this for the summe of felicitie, that we are sealed vp with the holy spirite of promise, but yet we do no otherwise enioy Christ, but so farre as we embrace him clothed with his promises. Wherby it cometh to passe, that he in dede dwelleth in our heartes, and yet we wander in iourney abrode from him: bycause we walke by faith & not by sight. And these two thinges do not ill agree together: that we possesse in Christ all that perteineth to the perfection of the heauenly life: and yet that faith is a beholding of good thinges that are not seene. Onely there is a difference to be noted in the nature or qualitie of the promises: bycause the Gospell sheweth with her finger that thing, whiche the lawe did shadow vnder figures.

1.Tim. 4.8.
2.Tim.1
2.Cor.7

4 And hereby also is their errour conuinced, whiche do neuer otherwise compare the lawe with the Gospell, but as they compare the merites of workes with the free imputation of righteousnesse. Although in deede this comparison of contraries be not to be reiected: bycause Paule doth oftentimes vnderstand by the name of the law, a rule to liue righteously, wherin God requireth of vs, that which is his, not geuing vs any hope of life, vnlesse we in all pointes obey it: and on the other side adding a curse if we do neuer so litle swarue

from it: that is in such places as he disputeth, the we do freely please God, and are by pardon reckened righteous, bycause the obseruation of the lawe, wherunto the rewarde is promised, is no where founde. Therefore Paule doth fitly make the righteousnesse of the lawe and of the Gospell, contrarie the one to the other. But the Gospell did not so succede in place of the whole lawe, that it shoulde bring any diuers meane of saluation, but rather to confirme and proue to be of force, what so euer the lawe had promised, and to ioine the body to the shadowes. For when Christ saith, that the lawe and the Prophets were vntill Iohn: he maketh not the fathers subiect to the curse, which the bond seruantes of the lawe can not escape: but rather only that they were instructed with certaine rudimentes, so as they stayed a great way beeneath the heigth of the doctrine of the Gospell. Therefore Paule calling the Gospell the power of God, to saluation to euery beleuer, by and by addeth, that it hath witnesse of the lawe and the Prophetes. But in the ende of the same Epistle, although he shewe that the title of praise of Iesus Christ is the reuelation of the misterie kept secret in euerlasting times: yet he doth qualifie that saying, with adding an exposition, teaching that he is openly shewed by the writinges of the Prophets. Wherupon we gather, that when we are to entreate of the whole lawe, the Gospell differeth from the lawe onely in respect of the plaine diclosing thereof. But yet for the inestimable flowing store of grace, which hath ben layed open for vs in Christ, it is not without cause said, that at his cõming the heauenly kingdome of God was erected in earth.

Rom. 1. 16.

5. Now betwene the lawe and the Gospell came Iohn, which had an office that was meane and of affinitie to them both. For though when he called Christ the lambe of God, and the sacrifice for the cleansing of sinnes, he shewed forth the summe of the Gospell: yet bycause he did not expresse that same incõparable strẽgth and glorie, which at length appered in his resurrection, therefore Christ sayeth, that he was not egal to the Apostles. For so do those wordes of his meane: that though Iohn excell among the sonnes of women, yet he that is least in the kingdome of heauen, is greater than he. Bycause he doeth not there commend the persones of men, but after he had preferred Iohn before all the Prophetes, he auaunceth the preaching of the Gospell to the hiest degree: which preaching we see in an other place signified by the kingdome of heauen. But whereas Iohn himselfe doth aunswere that he is but a voice, as though he were inferiour to the Prophetes, he doth not that for fained humilities sake; but meaneth to teach that the propre office of the Embassadour was

Mat. 11. 11.

Iohn. 1. 23.

not

not committed to him, but that he onely executeth the office of an apparitor: as it was forespoken by Malachie: Beholde, I sende Elias the prophet, before that the great and terrible day of the Lorde do come. And truely he did nothing els in the whole course of his ministerie, but endeuour to get disciples to Christ: as also Esaie proueth, that this was enioyned him from God. And in this sense Christ is called a candell burning and shining, bycause the broade day had not yet appeared. And yet this is no let, but that he may be reckened among the publishers of the Gospel, like as he vsed the same Baptisme, which was afterwarde deliuered to the Apostles. But that which he beganne, was not fulfilled but by the Apostles, with free proceding, after that Christ was taken vp from them into the heauenly glorie.

Mal.4.5

Iohn.5.35.

The x. Chapter.

Of the likenesse of the olde and newe Testament.

BY the thinges aforsaid it may nowe appeare euidently, that all the men whome from the beginning of the worlde God adopted into the estate of his people, were with the same lawe, and with the bonde of the same doctrine, which nowe remaineth in force among vs, bound in conuenant to him. But bycause it is of no small importance that this point be well established, I will adioyne vnto it for an addition, sith the fathers were partakers of all one inheritance with vs, and hoped for all one saluation by the grace of al one Mediatour, how farre their estate differed from oures in this fellowship. But although the testimonies that we haue gathered out of the lawe and the Prophets for proofe therof, do make it plaine that there was neuer any other rule of religion and godlinesse in the people of God: yet bycause in writers there are oftentimes many thinges spoken of the difference of the olde and new Testament, that may make the reader that is not of very sharp iudgement to be in doubt: therefore we shall rightfully apoint one peculiar place for the better and more exact discussing of this matter: Yea and that thing also, which otherwise shoulde haue bene very profitable for vs, is nowe made necessarie by that monstruous losel Seruettus, and by diuerse other mad men of the sect of Anabaptistes, which haue no other opinion of the people of Israell, than as of a hearde of swine: which they fondely faine to haue bene fatted vp by the Lorde here in this earth, without any hope of heauenly immortalitie. Therefore that we may keepe away this pestilent errour from godly mindes, and also to plucke out of them all doubtes which are wont byandby to arise vpon hearing mention of the diuersitie betwene the olde and newe Testament: let

vs by the way looke, what they haue in them like, and what vnlike one to the other: what couenant the Lorde made with the Israelites in the olde time before the cõming of Christ, and what couenant he hath nowe made with vs sins Christ hath bene openly shewed.

2 And both these pointes may be made plaine with one worde. The couenãt of all the fathers so differeth nothing from ours in substance and in the matter it selfe, that it is altogether one and the selfe same: but the ministration is diuers. But bycause of so great shortnesse no man were able to attaine a certaine vnderstanding, we must needes proceede on with a longer declaration if we meane to profit any thing at all. But in shewing how they are like or rather all one, it shalbe superfluous to discourse againe of new vpõ all the speciall particulars that haue already bene declared: and it shalbe out of season to mingle those thinges together that remaine yet to be spoken in other places. Here we must chiefly rest vpon three principall pointes: First, that we holde, that carnall wealth and felicitie was not the marke apointed to the Iewes to aspire vnto, but that they were by adoption chosen vnto the hope of immortalitie:and that the truth of this adoption was certainly assured vnto them both by oracles,and by the lawe,& by the prophecies.Secondarily,that the couenant whereby they were ioyned to the Lord, was vpholden not by any merites of theires,but by the onely mercie of God that called them. Thirdly, that they both had and knew Christ the mediatour, by whome they shoulde both be ioyned to God and enioie his promises. Of which pointes, bycause the second paradũture is not yet sufficiẽtly knowen, it shall in place apointed for it be declared at large. For we shall confirme by many and cleere testimonies of the Prophetes, that it was of his owne meere goodnesse and tender fauour, what so euer good the Lord at any time did,and promised to the people of Israell. The third also hath already had here and there some plaine declarations of it, and we haue not left the first altogether vntouched.

3 Therefore in setting out of this point,bycause it most specially belongeth to this present matter,and for that they make vs most controuersie about it, we will emploie the more earnest trauaile: but yet so that if there wante yet any thing of the explication of the other, it may be by the way supplied,or in conuenient place be added.Truely
Rom. 1. the Apostle taketh away all doubt of them all, when he saith, that
2. God the Father long before by the Prophetes in the holy Scriptures promised the Gospell, which he afterwarde published according to
Rom. 3. the time apointed. Againe, that the righteousnesse of faith which is
21. taught by the Gospell it selfe, hath witnesse of the lawe and the Prophetes.

phetes. For the Gospell doth not holde the heartes of men in the ioy of this present life, but lifteth them vp to the hope of immortalitie: doth not fasten them to earthly delites, but preaching to them a hope layed vp in heauen, doth in a manner transport them thether. For thus he defineth in an other place. Sins that ye beleeued the Gospell, ye are sealed vp with the holy Spirite of promise, which is the earnest of our inheritaunce, for the redemption of the possession purchaced. Ephe. 1. 13. Againe, we haue heard of your faith in Christ Iesu, and of your charitie towarde the holy ones, for the hopes sake that is layed vp for you in heauē, wherof ye haue heard by the true speech of the Gospel. Col. 1. Againe: He hath called vs by the Gospel to the partaking of the glorie of our lorde Iesus Christ. Wherefore it is called, both the worde of saluation, and the power of God to saue the faithful, and the kingdome of heauen. 1. Thes. 2. 14. Now if the doctrine of the Gospell be spirituall, and openeth the entrie to the possessiō of an incorruptible life: let vs not thinke that they to whome it was promised and declared, did passe ouer and neglect the care of their soule, & lie dully like beastes in seeking pleasures of the body. Neither let any man here cauill that the promises which are sealed in the law and the Prophetes, cōcerning the Gospel, were ordeined for the new people. For within a little after that which he spake of the Gospell promised in the lawe, he addeth, that all the thinges that the law conteineth, are without doubt properly directed to them that are vnder the lawe. I graunt in deede it is in an other argument. But he was not so forgetfull, that when he had ones said that all the thinges which the lawe conteineth belong to the Iewes, he did not remember what in a fewe verses before he had affirmed of the Gospell promised in the lawe. Wherefore the Apostle sheweth most plainly, that the old Testamēt chiefly tended to the life to come, when he saith, that vnder it are conteined the promises of the Gospell. Rom. 3. 19.

4 By the same reason followeth, both that it stoode vpon the free mercie of God, and also was confirmed by the meane of Christ. For the very preaching of the Gospell pronounceth no other thing, but that sinners are iustified by the fatherly kindenesse of God, without their owne deseruing: and the whole summe therof is fulfilled in Christ. Who then dare make the Iewes without Christ, with whome we heare that the couenant of the Gospell was made, whereof Christ is the only foundation? Who dare make them strangers from the benefite of free saluation, to whome we heare that the doctrine of the righteousnesse of faith was ministred? But, that we dispute not longe of an euidēt matter, we haue a notable sentence of the Lord. Abrahā reioyced that he might see my day, he sawe it and was glad. And the John. 8. 56.

ſame thing whiche Chriſt there teſtifieth of Abraham, the Apoſtle ſheweth that it was vniuerſall in the faithfull people, when he ſaith,
Heb.13. that Chriſt abideth, yeſterday, this day, and for euer. For he ſpeaketh not there only of the eternal godhed of Chriſt, but alſo of his power, which was continually opened to the faithfull. Wherefore both the
Luke.1. 4. and 2. bleſſed Virgin and Zacharie in their ſonges, do ſay, that the ſaluation reueled in Chriſt, is the performance of the promiſes, which God in olde time had made to Abraham and the Patriarches. If the Lorde in geuing his Chriſt, diſcharged his olde othe, it can not be ſaid but that the ende therof was alway in Chriſt, and euerlaſting life.

5 Yea and the Apoſtle doth make the Iſraelites egall with vs, not onely in the grace of the couenant, but alſo in ſignification of Sacramentes. For meaning by examples of puniſhmentes, wherewith the Scripture reciteth that they were corrected in the olde time, to make
1.Cor. 10.1.& 1. the Corinthians afraide, that they ſhoulde not runne into the like offenſes, he beginneth with this preface, that there is no cauſe why we ſhoulde chalenge any prerogatiue vnto our ſelues, to deliuer vs from the vengeance of God which they ſuſteined, for aſmuch as the Lord did not onely graunt vnto them the ſame benefites, but he hath glorioufly ſet forth his grace among them with the ſame tokens: As if he ſhoulde haue ſayd: If ye truſt that ye be out of peril, bycauſe both Baptiſme wherewith ye be marked, and the Supper which ye daily receyue, haue excellent promiſes, and in the meane time deſpiſing the goodneſſe of God, ye are licētiouſly wanton: Know ye, that the Iewes alſo were not without ſuch ſacramentes, againſt whome yet the Lord did moſt ſeuerely put his iudgementes in execution. They were Baptized in paſſing ouer the Sea, and in the cloude wherewith they were defended from the burning heate of the ſonne. They ſay, that that ſame paſſage was a carnall Baptiſme, which after a certaine proportion aunſwereth to our ſpirituall Baptiſme. But if that were allowed true, the Apoſtles argument coulde not procede, which meaneth here to haue this taken away from the Chriſtiās, that they thinke that they excell ỳ Iewes by the prerogatiue of Baptiſme. Neither is that which byandby after followeth, ſubiect to this cauillation: that they did eate the ſame ſpirituall meate that we eate, and dronke the ſame ſpirituall drinke; which he expoundeth to be Chriſt.

6 To ouerthrow this ſentence of Paule, they obiecte that which Chriſt ſaith: Your fathers did eate Manna in the wilderneſſe, and are
Iohn.6. dead: he that eateth my fleſh, ſhall not die for euer. Which two places are very eaſily made to agree together. The Lord, bycauſe he then talked to hearers that ſought onely to be filled with foode of their

belly,

belly, but cared not for the meate of the soule, tempered his talke somewhat to their capacitie, but specially he frameth the comparison of Manna and of his body according to their sense. They required that he, to gette himselfe some credite, woulde approue his power with doing some such miracle, as Moses did in the wildernesse, when he obteined Manna from Heauen. But in Manna they conceyued nothing but the remedie of carnall hunger, wherewith the people was then vexed: but they pearced not to that hier misterie which Paule hath respect vnto: Christ therefore, to shew how much greater a benefite they ought to looke for at his hande, than that which they reported that Moses did bestow vpon their fathers, frameth this comparison: If it were a great miracle in your opinion, and worthy to be remembred, that the Lord by Moses ministred foode from Heauen to his people, to susteine them for a small time, that they shoulde not perish for hunger in the wildernesse: gather hereby how much more excellent is the meate that geueth immortalitie. We see why the Lord passed ouer that thing which was principall in Manna, and spake only of the basest profit of it: euen bycause the Iewes as it were of purpose to reproche him, did caste Moses in his teeth, which succored the necessitie of the people with remedie of Manna: he aunswered that he is the minister of a much hier grace, in cōparison wherof, the carnall feding of the people, which alone they so much esteemed, ought of righte to be nothing regarded. But Paule, bycause he knew that the Lorde when he rained Manna from heauen, did not onely poure it downe for the feding of their belly, but also did distribute it for a spirituall mysterie, to be a figure of the spirituall quickning that is had in Christ, did not neglect that parte that was most worthy of cōsideration. Wherfore it certainely and clerely followeth, that the same promises of eternall and heuenly life, which now the Lorde vouchesaueth to graunt vnto vs, were not only cōmunicated vnto the Iewes, but also sealed with very spirituall Sacramentes. Of which matter Augustine disputeth largely against Faustus the Manichee.

7 But if the readers had rather to haue testimonies alledged vnto them out of the lawe and the Prophetes, whereby they may perceiue that the spirituall couenant was common also to the fathers, as we heare by Christ and the Apostles: I will also follow that desire, and so much the more willingly, bycause by that meane the aduersaries shalbe more surely conuinced, so that they shall haue afterward no way to dally. And I will beginne at that proofe, which although I knowe that the Anabaptistes pride will thinke very fonde and in a manner to be laughed at, yet shall much auaile with such readers as

are willing to learne and haue their sounde wit. And I take it as a principle confessed, that there is such effectuall force of life in the worde of God, that whome so euer God vouchesaueth to be partakers therof, it quickeneth their soules. For this saying of Peter hath alway ben of force, that it is the incorruptible seede which abideth for euer, as he also gathereth out of the wordes of Esaie. Nowe sith God in the olde time bounde the Iewes vnto him with this holy bonde, it is no doubt that he did also seuer them into the hope of eternall life. For when I say they embraced the worde, which shoulde ioine them nier to God, I take it for the maner of communicating it: not that general maner, which is poured abrode throughout the heauen and earth and all the creatures of the worlde, which although it do quicken all thinges, euery one after the proportion of their nature, yet it doth not deliuer them from necessitie of corruption: but I speake of this speciall maner, whereby the soules of the godly are both lightened vnto the knowledge of God, and in a maner coupled to him. By this enlightening of the worde, sith Adam, Abel, Noe, Abraham, and the other fathers cleaued vnto God, I say that it is not doubtefull that they had an entrie into the immortall kingdome of God. For it was a sounde partaking of God, which can not be without the benefit of eternall life.

1.Pet.1. 23.
Esa. 40. 6.

8 But if this seeme somewhat entangled: go to, let vs come to the very forme of the couenant, which shal not only satisfie sobre wittes, but also shall sufficiently conuince their ignorance that bende themselues to speake against it. For God did alway thus couenant with his seruantes: I will be to you a God, and ye shalbe to me a people. In which wordes the Prophetes themselues are wont to expounde, that both life and saluation, and the whole summe of blessednesse is comprehended. For Dauid doth not without cause often pronounce, that blessed is the people, whose God is the lorde: blessed is the nation, which he hath chosen to be his inheritance: and that not for earthly felicities sake, but bycause he deliuereth them from death, he preserueth them for euer, and continually sheweth them eternall mercie, whome he hath taken to his people: as it is in the other Prophetes, Thou art our God, we shall not die: The Lorde is our king, our lawemaker, he shall saue vs. Blessed art thou, O Israell, bycause thou art saued in the lorde God. But, not to labour ouermuch in a thing needelesse, this admonition is founde eche where in the Prophetes, that we shall wante nothing towarde all aboundance of good thinges, and assurance of saluation, so that the Lorde be our God. And rightfully: For if his face so sone as it beginneth to shine, is a most present pledge of

Leui.26 12.
Ps.144. 15.
Psal.33. 12.
Abac.1. 12.
Esa. 33. 21.
Deu.33. 29.

of ſaluation; to what man ſhall he openly ſhew himſelfe for his God, but that he will alſo open to him his treaſure of ſaluation? For he is our God with this condition, to dwell in the middeſt of vs: as he teſtified by Moſes. But ſuch preſence can not be obteined, but that life muſt be alſo together had in poſſeſſion with it. And although there were no more expreſſed, yet had they a promiſe of ſpirituall life plaine enough in theſe wordes: I am your God: For he did not declare that he woulde be a God vnto their bodies alone, but principally to their ſoules. But ſoules vnleſſe they be ioyned to God by righteouſneſſe remaine eſtranged from him in death. But on the other ſide, let that ioyning be preſent, it ſhall bring euerlaſting ſaluation with it.

Leu. 26. 12.

Exo. 6. 7.

9 Beſide that, he did not onely teſtifie that he was to them their God, but he alſo promiſed that he woulde be ſo all way: to the ende that their hope not contented with preſent benefites, ſhoulde be extended to eternitie. And many ſayinges do ſhewe, that the ſpeaking in the future time meant ſo much, as where the faithfull not onely in preſent euels, but alſo for the time to come, doe confort them ſelues with this, that God will neuer faile them. Now as concerning the ſeconde part of the promiſe, he yet more plainely aſſured them of the bleſſing of God to be prolonged vnto them beyond the boundes of this life, in ſayeng: I will be the God of your ſeede after you. For if he minded to declare his good will towarde them being dead, in doing good to their poſteritie, much more woulde his fauour not faile towarde themſelues. For God is not like vnto menne, which do therefore carry their loue to their frendes children, bycauſe their power is interrupted by death, ſo that they can not emploie their frendely doinges vpon them to whome they did beare good will. But God, whoſe bountifulneſſe is not hindered by death, taketh not away from the very dead the frute of ths mercie, which for their ſakes he poureth out into a thouſand generations. Therefore the Lordes will was by a notable proofe to ſette forth vnto them the greatneſſe and flowing plentie of his goodneſſe which they ſhoulde feele after death, when he deſcribed it to be ſuch as ſhoulde flow ouer into all their poſteritie. And the truth of this promiſe the Lorde did then ſeale, and as it were brought forth the fulfilling of it, when he named himſelfe the God of Abraham, Iſaac and Iacob, long after their death. For, what? had it not been a fonde naming, if they had vtterly periſhed? For then had it ben all one, as if he had ſaid, I am the God of them that are not. Wherefore the Euangeliſtes reherſe, that with this one argument the Sadduces were ſo driuen to a ſtreight, that they coulde not denie that Moſes did teſtifie the reſurrection of the dead, for that

Gen. 17. 7.

Exo. 20. 6.

Exo. 3. 6.

Mat. 22. 23.

Luc. 20. 32.

eu.33 they had learned by Moses, that all the Saintes were in his hande. Wherupō it was easy to gather, that they are not destroyed by death, whome he that is the iudge of life and death had receyued in to his sauegard, custodie, and protection.

10 Now (which is the principal point wherevpon this controuersie hangeth) let vs looke, whether the faithful themselues haue not ben so instructed of the Lord, that they perceyued that they shoulde haue a better life els where, & so neglecting this life, had an eie to the other. First the state of life that was enioyned them by God, was a cōtinuall exercise, whereby they might be put in minde, that they were the most miserable of all men, if their happinesse were only in this life. en.3. Adam, most vnhappy, euen with onely remembrance of the happinesse that he had lost, did with painefull labours hardely susteine his nedinesse, and that he shoulde not be pressed with the curse of God, in the onely labours of his handes, euen there receyued he extreme sorrowe of that which remained for him to be his comfort. Of his two sonnes, the one was taken away by the wicked slaughter of his en.4. brother: the other he had lefte aliue, whose sight he worthily detested and abhorred. Abel cruelly murthered in the very floure of his age, became an example of the wretchednesse of men. Noe, while the en.6. whole worlde carelesly liued in pleasure, spent a good part of his age with great werinesse in bilding the Arke. This that he escaped death, came to passe by his greater troubles, than if he shoulde haue died a en.9. hundred deathes. For byside that the Arke was to him as a graue for tenne monethes, there is nothing more vnpleasant than to be holden so longe in manner drowned in dong of beastes. When he had passed ouer so great difficulties, he fell into newe matter of griefe, he sawe him selfe scorned of his owne sonne, and was compelled with his owne mouth to curse him, whome by the great benefit of God he had receyued safe from the generall floode.

cn.12 11 Abraham in deede may be one alone to be compared with a hundred thousand, if we consider his faith, which is set forth vnto vs for the best rule of beleuing, of whose kinred we must be accompted, that we may be the children of God. But what more absurditie is there, than Abraham to be the father of all the faithfull, and not to possesse so much as the smalest corner amōg them? but he can not be throwen downe out of the number, no not from the most honorable degree, but that the whole church must be destroyed. Now as touching the experiēces of his life: When he was first called by the commaundement of God, he was plucked away from his countrey, his parentes and his frendes, in whome men thinke to be the chiefe sweete-

nesse

nesse of life: euen as if God of determined purpose meant to spoyle him of all the pleasures of life. So soone as he came into the lande where he was commaunded to dwell, he was driuen out from thense with famine. Thither he fled for succour, where to saue himselfe, he was compelled to deliuer out his wife to be abused, which we knowe not whether it were not more bitter to him thã many deathes. Whẽ he was returned into the lande of his owne dwelling, he was driuen out againe from thense with famine. What a felicitie is this, to dwell in that lande, wherin a man must so oft be hungry, yea die for famine if he runne not away? And therewithall he was brought to that necessitie with Abimelech, that he must needes redeeme his life with the losse of his wife, while many yeares long he wandred vncertainely hither and thither, he was compelled by the continuall brawlinges of his seruantes to put away his nephew, whome he loued as his owne sonne. Which departing without doubt he dyd no otherwise take, than if he had suffred the cutting of one of his limmes. A litle after, he heard that he was carried away captiue by his enemies. Whether so euer he went, he founde neighbours outrageously barbarous, which woulde not suffer him so much as to drinke water out of the welles that himselfe had digged with great labour. For he would not haue redeemed the vse of them at the hand of king Gerar, if he had not first ben forbidden. Nowe when he came to olde age, he saw the thing which is the most vnpleasant & bitter that that age hath, himselfe punished with hauing no children, till beside all hope he begate Ismaell, whose birth yet he payed dere for, when he was weried with the brawling of Sara, as if he in mainteining the stubbornnesse of his bondewoman, were himselfe the cause of the trouble of his household. At length Isaac was borne, but with this condition that his first begotten Ismaell must, as forsaken, be cruelly caste out of doores. When only Isaac was left, in whome the weryed age of the silly good man might rest, within a litle after he was commaunded to kill him. What can mans wit deuise more miserable, than the father to be made the butcher of his owne sonne? If Isaac had dyed of any sickenesse, who woulde not haue thought the olde man most miserable, that had a sonne geuen him in mockeage, for whome his griefe of want of children should be doubled? If he had ben slaine by some straunger, the vnhappinesse of the thing would haue much encreased his miserie. But this passeth all examples of miserie, to haue him slaine with his fathers owne hand. Finally, he was in all the whole course of his life so tossed and vexed, as if a man would in a table paint out an example of a miserable life, he coulde finde none more fit, than this of Abraham.

Gen. 12.

And let noe man obiect that he was not altogether vnhappy, for that he at length prosperously escaped from so many and so great tempestes. For we can not say that he liueth a blessed life, which for a long space together painefully weareth out of infinite troubles, but him that without feeling of euils, quietly enioyeth present good thinges.

12 Isaac that was lesse troubled with euilles, yet scarce euer toke any tast of sweetenesse. He also felt the same vexations, that do not suffer a manne to be blessed in the earth. Famine chaced him out of
en.26 the lande of Chanaan: he had his wife violently plucked away from
5. his bosome: his neighbours oft troubled him, and by all meanes op-
en.28 pressed him, so that he was faine to striue for his water: at home in his owne house, he suffred much troublesomnesse by his childrens wiues, he was greeued with disagreementes of his sonnes, and coulde not remedie that so great a mischiefe, but by the banishment of him whome he had blessed. But as for Iacob, he is nothing els but a no-
en.28 table example of extreme infelicitie. He passed his childehod most vnquietly at home among the threateninges and terrors of his elder brother, to which at length he was compelled to geue place. When
en.29 he was fled from his parentes and his natiue countrey, beside that it
9. was a greuous thing to liue in banishment, he was nothing more kyndly or gently receiued of his vncle Laban. The it sufficed not that he had serued seuen yeare a hard and cruell seruice, but that also he must be by guile defrauded of his wife. For an other wiues sake he was driuen into new seruice, where he was all the day fried with heate of the sunne, and all the night lay waking and pained with frost and cold, as himselfe complained. While he by the space of twentie yeares suffred so hard a life, he was dayly vexed with newe iniuries of his
en.31. father in lawe. Neither was he quiet in his owne house, seyng it di-
3. uided and in a maner scattered abrode with the hatred, brawling and enuie of his wiues. When he was commaunded to returne into his countrey, he was compelled to watche an auantage to take his iourney, much like a shamefull running away: and yet coulde he not so escape the vniust dealing of his father in lawe, but was faine to suffer his reproches and rebukes in the middes of his iourney. Then fell he
en.32 into a much more cruell destresse. For when he came nere to his bro-
1. ther, he had so many deathes before his eyes, as might be prepared by a cruell man and a bent enemie. So was he aboue measure tormented and as it were drawen in sonder with terrible feares, so long as he looked for his brothers comyng: when he came ones in his sight, he fell down as halfe dead at his feete, vntil he foud him more fauorable
en.35 than he durst haue hoped. Beside that, at his first entrie into the lande,
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he loſt Rachel his derely beloued wife. Afterwarde he heard worde that the ſonne which he had by her, and whome therefore he loued aboue the reſte, was torne with wilde beaſtes: by whoſe death howe great griefe he conceyued, he himſelfe declared in this, that after long weping he obſtinately ſtopped vp all wayes whereby comfort might come to him, leauing himſelfe nothing, but to goe downe to his ſonne wayling into the graue. In the meane time howe great cauſes of griefe, wayting and werineſſe were the rauiſhment and deflouring of his daughter, and the boldeneſſe of his ſonnes in reuenging it, which not onely made him to be abhorred in ſight of all the inhabitantes of that countrey, but alſo procured him moſte preſent perill of vtter deſtruction? Then followed that horrible outragious offenſe of Ruben his firſt begotten ſonne, which was ſuch as their coulde not chaunce a more greuous. For whereas the defiling of a mans wife is reckned among the hyeſt ill fortunes: what is to be ſaide of it, when that wickedneſſe is committed by a mans owne ſonne? Within a litle while after, his houſe is ſpotted with an other vnnaturall adulterie: ſo that ſo many ſhames might well breake a hearte, that otherwiſe were moſt conſtant and vnable to be vanquiſhed with calamities. Nere before the ende of his life, while he ſought to prouide ſuccour for the famine of himſelfe and other, he has ſtriken with tidynges of a newe misfortune, vnderſtanding that an other of his ſonnes was kept in priſon, for recouering of whome he was compelled to leaue to the reſt Beniamin his onely dearling. Who can thinke, that in ſuch a heape of miſcheues he had any one moment geuen him ſafely to take breath in? And therefore he himſelfe the beſte witneſſe of himſelfe, affirmed to Pharao, that his dayes were ſhorte and euill vpon the earth. Nowe truely he that declareth that he hath paſſed his life by continuall miſeries, denieth that he felt that proſperitie which the Lorde had promiſed him. Therefore either Iacob did vnkindely and vnthankefully weye the grace of God, or he truely profeſſed that he had ben miſerable vpon the earth. If his affirmation were true, then it followeth, that he had not his hope faſtened vpon earthly thinges.

Gen. 37. 35.
Gen. 34. 2.
Gen. 35. 12.
Gen. 37. 18.
Gen. 42. 32.
Gen. 47. 9.

13 If theſe holy fathers loked for (as vndoubtedly they did) a bleſſed life at the hande of God, truely they both thought and ſaw it to be an other maner of bleſſedneſſe, than the bleſſedneſſe of earthly life. Which thing the Apoſtle alſo doth ſhewe excellently well: Abraham (ſaith he) direct by faith in the lande of promiſe as in a ſtrange lande, dwelling in tentes with Iſaac and Iacob parteners with him of the ſame inheritaunce. For they loked for a citie ſet vpon a good

Heb. 11. 9.

foundation, the maker and bilder wherof is God. All these are dead in faith, not receyuing the thinges promised, but loking at them a farre of, and beleuing and confessing that they were gestes and strangers vpon the land. Whereby they declare that they sought for a countrie, and if they had ben moued with desire of that lande from whense they came, they had power to returne. But they sought for a better, that is the heauenly countrie. Wherefore God is not ashamed to be called their God, for asmuche as he hath prepared them a citie. For they had bene duller than blockes, to followe promises so earnestly, wherof there appered no hope in earth, vnlesse they had loked for the fulfilling of them els where. But this he chiefely enforceth, and that not without good reason, that they called this life a iourney frō home, euen as Moses reporteth. From if they were strangers and foreners in the lande of Chanaan, where is the Lordes promise whereby
Gen.47 they were made heires of it? He sheweth plainely therefore, that the Lordes promise, cōcerning the possessiō therof, had a further respect. Wherefore they purchaced not one foote in the lande of Chanaan, but for burial, wherby they testified, that they did not hope that they should receiue the frute of the promise till after death. And that is the
Gen.47 cause why Iacob so much esteemed to be buried there, that he com-
9. and pelled his sonne Ioseph to promise it him, and to sweare to performe
6. it: and why Ioseph willed his bones, certaine ages after, whē they were
Gen.50 long before fallen into powder, to be remoued thither.
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14. Finally, it appeareth plainely, that in all the trauailes of this life they had alway set before them the blessednesse of the life to come. For to what purpose shoulde Iacob haue so much desired, and with so great daunger sought the preeminence of the first begotten, which should procure him nothing but banishment, and in a maner to be cast of from beyng his childe: but no good at all, vnlesse he had respect to a hyer blessing? And he declared, that he had this meaning by the
Gen.49 wordes which he spake among his last breathinges: Lorde, I will loke
8. for thy saluation. What saluation coulde he haue loked for, when he sawe that he laie ready to geue vp the ghost, vnlesse he had seene in death the beginning of a newe life? But what dispute we of the holy ones and children of God, when euen he was not without a tast of such vnderstanding, which otherwise was enemie to the truthe? For
Num.23 what meant Balaam when he said: Let my soule die the death of the
10. righteous, and let my laste times be like vnto theires? but that he
Psa.116. meante the same thing that Dauid afterwarde vttered, that the death
5. of the Saintes is precious in the sight of the Lorde, but the death
Psal.34. of the wicked, is very euill? If the furthest bounde and ende were
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in death,there could in it be noted no difference betwene the righteous and vnrighteous,they differ one from the other by the diuersity of the estates,that after death shall befall to them both.

15. We are not yet come beyonde Moses: Which (as these men say)had no other office,but to perswade the carnal people to worship God by the frutefullnesse of the ground & plenty of all thinges. And yet (vnlesse a man will flee the light that willingly offereth it selfe) there is already a plaine declaration of the spirituall couenant. But if we come downe to the Prophetes, there with most full brightnesse both the life euerlasting and the kingdome of Christ do vtter themselues. And first of all Dauid,which as he was before ỹ other in time, so accordinge to the order of Gods distribution, he shewed the heauenly misteries in shadowes more darkely than the rest,yet with what plainnesse and certainty directeth he all his sayings to that end? How he esteemed the earthly dwelling,this sentence testifieth:I am here a forener & stranger,as all my fathers were. Euery liuing man is vanity, euery one walketh about as a shadow. But now what is my exspectation,Lord? euen to thee is my hope. Truely he that confessing that in the earth there is nothinge founde or stedfast,keepeth still a stedfastnes of hope in God,cõsidereth his felicity laied vp in an other place. To such consideration is he wont to call all the faithfull, so oft as he meaneth to comfort them truely. For in an other place,after he had spoken of the shortnesse, and the transitorie and vanishing image of mans life,he addeth:but the mercy of the Lord is for euer vpon them that feare him. Like whereunto is that which is in the hundred and second Psalme. At the beginning Lord thou didst lay the foundation of the earth,and the heauens are the workes of thy handes. They shal perish,but thou abidest:they shall waxe olde like a garment,and thou shalt change them as apparell, but thou remaine the selfe same, and thy yeares shall not faile:the sonnes of thy seruauntes shall dwell, and thy posterity shalbe stablished before thee. If the Godly ceasse not for the decay of heauen & earth to be stablished before the Lord, it followeth, that their saluation is ioyned with the eternity of God. But that hope can not stand at all,vnlesse it rest vpon the promise that is set forth in Esay: The heauens(sayth the Lord) shall vanish away like smoke, the earth shalbe worne out like a garment,& the inhabitantes of it shall perish like those thinges. But my saluation shalbe for euer,& my righteousnes shall not faile:where euerlastingnes is giuẽ to righteousnes & saluation, not in respect ỹ they remaine with God,but in respect that they are felt of men.

Psa. 39. 13.

Psa 102. 17.

Esa. 58. 6.

16 Neither may we otherwise take those thinges, that he com-

monly speaketh of the prosperous successe of the faithfull, but to apply thē to the open shewing of the heauenly glory. As these sayings:
Psa. 97. 10. The Lord kepeth the soules of the righteous, he shall deliuer them from the hand of the sinner. Light is arisen to the righteous, and ioy to the vpright in heart. The righteousnes of the Godly man abideth
Psa. 112. 7 9. for euer: his horne shalbe exalted in glory, the desire of the sinner shal
Psa. 140 12. perish. Againe: but the righteous shal confesse vnto thy name, the vpright shall dwell with thy countenance. Againe: the righteous shall be
Psa. 112 6. in eternall remembrance. Againe: The Lord shall redeeme the soules
Psa. 34. 23. of his seruantes. For the Lord oftentimes leaueth his seruantes to the lust of the wicked, not only to be vexed, but also to be torne in peeces & destroied: he suffereth the good to lye languishing in darkenesse & filth, while the wicked do in a manner shine among the starres. And he doth not so chere them with ỹ brightnes of his coūtenance, that they enioy long cōtinuing gladnes. Wherfore euen he also hideth not, that if the faithfull fasten their eyes vpon the present state of thinges, they shalbe striken with a sore tēptation, as though there were no fauour or reward of innocency with God. So much doth wickednes for the most part prosper & florish, while the company of the Godly is oppressed with shame, pouerty, contempt & all kindes of crosses. It wan-
Psa. 73. 17. ted but litle (sayth he) that my foote slipped not, & my steppes fell not abroade, while the fortune of fooles grieueth me, and while I see the prosperity of ỹ wicked. At length after rehearsall of it he concludeth. I bent my thought, if I could vnderstand these thinges. But it is a torment to my spirit, till I enter into the sanctuary of the Lord, & vnderstand the last end of them.

17 Let vs therfore learne, yet by this confession of Dauid, that the holy fathers vnder the old testament were not ignorant, how seldom or neuer God doth in this worlde performe to his seruauntes those things that he promiseth them, & that therefore they did lift vp their mindes to Gods sanctuary, wherin they had ỹ laied vp in store, which appeareth not in ỹ shadow of this present life. That was ỹ last iudgement of God, which when they coulde not see with eyes, they were content to vnderstand by faith. Trusting vpon which affiance, whatsoeuer happened in the world, yet they douted not a time would once come, when the promises of God should be fulfilled. As these sayings do witnesse, I will behold the face of God in righteousnesse: I will be
Psal. 17. satisfied with thy countenance. Againe. I as a greene Oliue tree in the
Psa. 52. 10. house of the Lord. Againe. The righteous shall florish as a Date tree,
Psa. 92. 13. and shall spred in branches like the Ceder of Libanus, beinge planted in the house of ỹ Lord, they shall florish in the Palaces of our God:

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They shall still beare frute, they shall be fat and greene in their olde age. When he had sayd a litle before: How deepe are thy thoughtes. O Lord, while the wicked do florish, they bud out like an herbe, that they may perish for euer. Where is that faire shew and beauty of the faithfull, but when the face of this worlde shall be turned inward by disclosing of the kingdom of God? When they turned their eyes to that eternity, they despised the hardnesse enduring but a moment of present miseries, & boldly burst foorth into these words: Thou shalt not suffer for euer the righteous to die, but thou shalt throw downe the wicked headlong into ỹ pit of destruction. Where as in this world the pit of eternall destruction that may swallow vp the wicked? Amōg whose felicities, this is also reckened in an other place, that they close vp the end of their life in a momēt, without long languishing. Where is that so great stedfastnesse of the holy ones, whom Dauid himselfe ech where complaineth, not only to be shaken with trouble, but also to be oppressed, and vtterly broken in peeces? Forsooth, he did set before his eyes, not what the altering course of the world beareth, which is vnstable & more vnstedfast than the ebbinge and flowing of tides, but what the Lord will do, when he shall one day sitte for the eternall settling of heauen and earth. As in an other place he excellently wel describeth it: The foolish do stay vpon their welthines, & are proude because of their great riches. And yet no mā, though he florish in neuer so great dignity, can redeeme his brother from death, no man can pay to God the price of his ransome, but whereas they see that both the wise do die, and that the wicked also and fooles do perish & leaue their riches to strangers, yet they thinke that their houses shall abide for euer, and their dwellings to the ende of ages, and they aduaunce their names vpon the earth, but man shall not continue in honor: he shalbe like to the beastes that die. This imagination of theirs is extremest folly, which yet their posterity do greedily follow. They shall be placed like a flocke in Hell, and death shall haue rule ouer them. When the light ariseth, the vpright shall haue dominion ouer them, the beauty of them shall perish, Hell is their dwelling house. First this laughinge to scorne of the foolish, for that they rest on the slippery and rolling good things of the worlde, doth shew that the wise must seeke a farre other felicity. But there he more euidently discloseth the mistery of the resurrection, where after the destruction & extinguishment of them, he erecteth the kingdom of the Godly. For what rising of light (I pray you) shal we call that, but the reueeling of the new life which followeth the end of this present life.

Psa. 55. 23.

Iob. 21. 13.

Psa. 49. 7.

18 From thense did spring vp that consideration, which the faith-

full oftentimes vſed for a comfort of their miſeries and remedy of
Pſ.30.6 patience: It is but a moment in the Lordes diſpleaſure, and life in his mercy. How did they determine afflictions to end in a moment, that were in affliction in a manner their life long? where did they eſpie ſo long an enduring of Gods kindeneſſe, whereof they ſcarſely felt any litle taſt? If they had ſticked faſt vpon the earth, they coulde haue founde no ſuch thing, but becauſe they looked vpon heauen, they acknowledged that it is but a moment of time, while the Lord exerciſe his holy ones by the croſſe, but that his mercies, wherin they are gathered together, do laſt the worldes age. Againe, they did foreſee the eternall and neuer endinge deſtruction of the vngodly, which were as
Pro.10. 7. in a dreame happy for one day. Whereupon came theſe ſayings: The remembrance of the righteous ſhall be in bleſſinge, but the name of
Pſa.100 16. & 30.22. the wicked ſhall rot. Precious is the death of the Saintes in the ſight of the Lord, but the death of the wicked, moſt euill. Againe in Samu-
1.Sam.2 9. el. The Lorde ſhall keepe the feete of the holy, and the wicked ſhall be put to ſilence in darkeneſſe. Which do declare that they wel knew, that howſoeuer the holy were diuerſly caried about, yet their laſt end is life and ſaluation; and that the proſperity of the wicked is a pleaſaunt way, whereby they by litle and litle ſlide forward into the gulfe of death. Therefore they called the death of ſuch, the deſtruction of
Eze.28. 10. & 31 the vncircumciſed, as of them from whom the hope of the reſurre-
Pſa. 69. 26. ction was cut away. Wherefore Dauid could not deuiſe a more greeuous curſe than this: Let them be blotted out of the booke of life, & not be written with the righteous.

19 But aboue all other, notable is that ſaying of Iob: I know that my redemer liueth, & in the laſt day I ſhal riſe againe out of the earth, and in my fleſh I ſhall ſee God my ſauiour: This hope is layed vp in my boſome. Some that haue a minde to make a ſhew of their ſharpe wit, do cauill that this is not to be vnderſtanded of the laſt reſurre-
Iob.19. 25. ction, but of the firſt day that Iob looked to haue God more gentle to him, which although we graunt them in parte, yet ſhall we enforce them to confeſſe whether they will or no, that Iob coulde not haue come to that largenes of hope, if he had reſted his thought vpon the earth. Therefore we muſt needes confeſſe, that he lifted vp his eyes to the immortality to come, which ſaw, that his redeemer would be preſent with him euen lying in his graue. For to them that thinke only of this preſent life, death is their vttermoſt deſperation: which very
Iob. 13. 15. death could not cut of Iobs hope. Yea though he kill me (ſaid he) neuertheleſſe I will ſtill hope in him. And let no trifler here carpe againſt me and ſay, that theſe were the ſayinges but of a few, whereby is not

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proued that such doctrine was among the Iewes. For I will byandby answere him, that these few did not in these sayinges vtter any secret wisedom, whereunto only certaine excellent wittes were seuerally & priuately suffered to attaine, but that as they were by the holy Ghost appointed teachers of the people, so they openly published those misteries of God that were to be vniuersally learned, and ought to be the principles of the common religion among the people. Therfore whē we heare the publike oracles of the holy Ghost, wherin he spake of the spirituall life so clearly and plainly in the Church of the Iewes, it were a point of vntolerable stubbornnesse to send them away onely to the fleshly couenant, wherein is mention made of nothinge, but earth and earthly wealthinesse.

20 If I come downe to the later Prophetes, there we may freely walke as in our owne fielde. For if it were not hard for vs to get the vpper hande in Dauid, Iob, and Samuel, here it shall be much more easie. For God kept this distribution and order in disposing the couenant of his mercy, that how much the nearer it drew on in processe of time to ỹ ful performance thereof, with so much greater encreasementes of reuelation he did day by day more brightly shew it. Therfore at the beginninge when the first promise of saluation was made vnto Adam, there glistered out but as it were smale sparkles of it. After, hauinge more added vnto it, a greater largenesse of light began to be put forth: which from thense forth brake out more and more, and displaied her brightnesse farther abroade, till at length all the cloudes were driuen away, and Christ the sonne of righteousnesse fully lightned the whole world. We neede not therefore to feare that we faile of testimonies of the Prophetes, if we seeke them to proue our cause, but because I see that there will arise a huge deale of matter, whereupon I shoulde be constrained of necessity to tary longer then the proportion of my purpose may beare, for it woulde so grow to a worke of a great volume, and also because I haue already, by those thinges that I haue sayd before, made plaine the way, euen for a reader of meane capacity, so as he may go forward without stūblinge: therefore I will at this present abstaine from longe tediousnesse: which to do is nō lesse necessary: but giuinge the readers warning before hande, that they remember to opē their owne way with that key that we haue first giuen them in their hande. That is, that so oft as the Prophetes speake of the blessednesse of the faithful people, whereof scarsely the least steppes are seene in this present life, they may resorte to this distinction: that the Prophetes, the better to expresse the goodnesse of God, did as in a shadow expresse it to the

people by temporall benefites, as by certaine rough drawinge of the portraiture therof:but that the perfect image,that they haue painted therof, was such as might rauish mens mindes out of the earth,& out of the elements of this worlde, and of the age that shall perish, and of necessity raise it vp to the cōsidering of the felicity of the life that is to come and spirituall.

21 We will be content with one example. When the Israelites being caried away to Babylon, saw their scattering abroade to be like vnto death, they coulde hardly be remoued from this opinion that they thought that all was but fables that Ezechiel prophecied of their restitution: because they reckened it euen all one as if he had told them that rotten carcases shoulde be restored againe to life. The Lord to shew,that euen that same difficulty could not stop him from bringinge his benefite to effect, shewed to the Prophet in a vision a fielde full of drie bones, to the which in a moment with the onely power of his word he restored breath and liuelinesse. The vision in dede serued to correct the incredulity at that present time: but in the meane season he did put the Iewes in minde how farre the power of the Lord extended beyond the accompt of the people, which so easily quickened with his only becke,bones already rotten and scattered abroade:wherfore you shal cōpare that with an other saying of Esaie. The dead shall rise, my carcase, they shall rise againe. Awake ye and reioyse that dwell in the dust, because the deaw of the greene fielde is thy deaw,& thou shalt plucke downe the lande of the Giantes into ruine. Go my people,enter into thy tentes:shut thy dores vpon thee: hide thee a little while, till my displeasure passe ouer. For behold,the Lord shall go out of his place,to visite the iniquity of the dweller vpō the earth against him,and the earth shall shewe forth her bloode,and shall no longer hide her slaine.

Ezc.37. 4.

Esa.26. 19.

22 Albeit a man should do fondly,that would go about to drawe all to such a rule. For there be some places that without any couering do shew the immortality to come,that is prepared for the faithfull in the kingdome of God, of which sorte we haue recited some,and of like sorte are the most part of the rest, specially these two, the one in Esay. As a new heauen,& a new earth which I make to stande before me, so shall your seede stande, and there shalbe moneth of moneth, and Sabbat of Sabbat: all flesh shall come to worshippe before my face,saith the Lord. And they shall go out and see the deade carcases of the men that haue offended against me,that their worme shall not die,and their fier shall not be quenched. The other of Daniel. In that time shall rise vp Michael the great prince,that stādeth for the sonnes of

Esa.66. 22.

Da.12.1

of his people, and there shall come a time of distresse, such as was not since nations first began to be, and then shall all thy people be saued that shall be founde wrytten in thy booke. And of those that slepe in the dust of the earth, there shall awake some to eternall life, and some to euerlasting shame.

23 Now as for prouing ỹ other two pointes that the fathers had Christ for pledge of their couenant, and that they reposed in him all their affiance of blessing, I will not trauaile therein at all, because they haue both lesse controuersie & more plainnesse. Let vs therfore boldly determine this, which by no engines of the deuil may be remoued, that the olde Testament or couenant which the Lord made with his people Israel, was not limited within the compasse of earthly things, but also conteined the promise of the spirituall and eternall life: the expectation wherof must nedes haue binimprinted in all their mindes that truely consented to the couenant. But let vs put farre away this mad and pernicious opinion, that either God did set forth in his promise to the Iewes nothing else, or that the Iewes sought nothing else but filling of their belly, delites of the flesh, florishing wealth, outward power, frutefullnesse of children, and whatsoeuer a naturall man estemeth. For at this day Christ promiseth no other kingdom of heauen to his, but where they shall rest with Abraham, Isaac, and Iacob. And Peter affirmed, that the Iewes of his time were heires of the grace of the Gospel, for that they were the children of the Prophets, comprehended in the couenant, which the Lord had in the olde time made with his people. And, that the same shoulde not be witnessed with wordes only, the Lord also approued it by deede. For in the very moment that he rose againe, he vouchsaued to haue many of ỹ holy men to rise againe in company with him, & made them to be seene in the City: so giuing an assured token, that whatsoeuer he did and suffered for ỹ purchasing of eternall saluation, pertaineth no lesse to the faithfull of the old testamẽt, than vnto vs. For as Peter testifieth, they were also endued with ỹ same spirit of faith, wherby we are regenerate into life. Now, when we heare that the same spirit which is in vs a certaine sparcle of immortality, wherupon it is also in an other place called the earnest of our inheritance, did likewise dwell in thẽ, how dare we take from thẽ ỹ inheritance of life? Wherby it is so much ỹ more maruell, that in the olde time the Sadduces fell to such grossenesse of errour, that they denied both the resurrection & also the substance of soules, both which pointes they saw sealed with so cleare testimonies of Scripture. And no lesse to be marueled at, euen at this day, were the folly of all that nation in looking for the earthly kingdom of Christ,

Matt.8. 11.
Act.3. 29.
Mat.27. 51.
Act.15. 8.

if the Scriptures had not long before declared, that they ſhould haue that puniſhment for refuſinge the Goſpell. For ſo it behoued, by the iuſt iudgement of God, to ſtrike thoſe mindes with blindenes, which in refuſing the light of heauen being offered them, did wilfully bring themſelues into darkeneſſe. Therfore they read and continually turne
2.Cor.3 ouer Moſes, but they are ſtopped with a veile ſet betwene them and
14. him, that they can not ſee the light that ſhineth in his countenance. And ſo ſhal it remaine couered & hidden from them, till he be turned to Chriſt, from whom now they trauaile to leade & drawe him away ſo much as in them lieth.

The xi. Chapter.

Of the difference of the one Teſtament from the other.

WHat then? wilt thou ſay: ſhall there be no difference left betwene the olde Teſtament and the New? and to what purpoſe ſerue all thoſe places of Scripture, where they are compared one againſt the other, as things moſt contrary? I do willingly allowe thoſe differences that are rehearſed in the Scripture: but ſo that they nothinge hinder the vnity already ſtabliſhed, as it ſhalbe plaine to ſee when we ſhall haue entreated of them in order. Thoſe differences are (as farre as euer I could marke or can remember) chiefely foure in number, to the which if you liſt to adioyne the 5 I am not againſt it. I ſay and truſt to proue that they are all ſuch as rather belonge to the manner of miniſtration, than to the ſubſtance of them. And by this meane they ſhall nothing hinder, but that the promiſes of both the old and new teſtament may remayne all one and all one foundation of the ſame promiſes, Chriſt. Now the firſt difference is, that although, euen, in the old time alſo, the Lordes will was to direct the mindes of his people, and to haue them raiſed vp to the heauenly inheritance: yet, that they might be the better nouriſhed in hope thereof, he gaue it to be ſeene or rather to be taſted of, vnder earthly benefites? But now hauing reueled the grace of the life to come, by the Goſpell, he more clearly and plainely directeth our mindes the ſtreight way to the meditation thereof, leauing the inferiour maner of exerciſing which he vſed with the Iſraelites. They that marke not this purpoſe of God, do not thinke that the olde people climbed any hier than to ȳ good things promiſed to ȳ body. They ſo often heare the lande of Chanaan named, as the excellent, or rather only reward for the kepers of Gods law. They heare that God threatneth nothing more ſeuerely to the tranſgreſſors of the ſame law, than

that

that they shalbe driuen out of the possession of the same land,& scattered abroade into strange regions. They see that in a manner to this effect come all the blessings & curses that are pronounced by Moses. Hereby they do vndoutedly determine, that the Iewes not for their owne sakes, but for others, were seuered frō other nations: that is, that the Church of Christ might haue an image, in whose outward forme she might see examples of spirituall things. But sith the Scripture doth sometimes shew, that God himselfe directed all the earthly benefites that he did for them to this end, that so he might leade them by the hand to the hope of heauēly benefites. It was too much vnskilfulnes, I will not say blockishnesse, not to consider this order of disposition. The issue or point of our controuersie with this sorte of men is this, that they teach that the possessiō of the land of Chanaan was to the Israelites their chiefe and last blessednes, & that to vs after the reueling of Christ, it doth but figuratiuely signifie ỹ heauenly inheritance. On the other side we affirme, that they did in the earthly possession which they enioyed, as in a lookinge glasse behold the inheritance to come, which they beleued to be prepared for them in heauen.

2 That shall better appeare by the similitude that Paul vsed to the Galatians. He compareth the nation of the Iewes to an heire, within age, which beinge not yet able to to gouerne himselfe, followeth the guiding of the tutor or schoolemaister, to whose custody he is committed. And whereas he applieth that similitude to the ceremonies, that nothinge hindereth but that it may also very fitly serue to this purpose. The same inheritance was appointed for them, that was appointed for vs: but such as yet for want of age, they were not of capacity to enter vpon and vse. The same Church was among them, but whereof the age was yet but childish. Therefore the Lord kept them vnder this schooling, that he gaue them not the spirituall promises so naked and openly, but as it were shadowed w̄ earthly promises. Therfore, where he called Abraham, Isaac, and Iacob, and their posterity vnto hope of immortality, he promised them the land of Chanaan to be their inheritance: not to determine their hopes vpon it, but that in beholding of it, they shoulde exercise and confirme themselues in the hope of that true inheritance that did not yet appeare. And that they might not be deceiued, there was giuen them a hier promise to testify, that that lande was not the hiest benefite of God. So Abraham was not suffred to lie slouthfull in the promise receiued of the lande, but his minde was with a greater promise raised vp vnto the Lord. For Abraham heard this sayd vnto him: I am thy protector, & thy reward exceeding great. Here we see, that Abraham hath the ende of his re- Gal. 4. 1 Ge. 15. 1

ward set forth in the Lord, that he should not accompt vpon a transitory and slippery reward in the elementes of this worlde, but rather thinke it to be such as can not wither away. Afterward he adioyneth the promise of the land to no other intent, but that it should be a token of the good will of God, & a figure of the heauēly inheritance. And that the holy men had this meaning, their owne sayinges do declare. So Dauid riseth vpward from temporall blessings, to that same highest & last blessing, My heart (saith he) & my flesh faint for desire of thee. God is my portion for euer. Againe, The Lord is ỹ part of my inheritance, and of my cup: thou art he that saueſt mine heritage for me. Againe. I haue cried vnto thee, O Lorde, I haue sayd, Thou art my hope, my portion in the land of the liuing. Truely they that dare so speake, do without dout professe that with their hope they climbe aboue the world, and all the good thinges here present. But the Prophetes do oft describe this blessednesse of ỹ world to come, vnder the figure that they had receiued of the Lord. And so are these sayings to be vnderstanded. That ỹ Godly shal possesse the lande by inheritāce, and the wicked shalbe destroied out of it. That Hierusalē shal abound with all kinde of richesse, and Sion ouerflow with plenty of all things. All which we see, can not properly be spokē of the land of our wayfaringe, or the earthly Ierusalem, but of the true contry of the faithfull, and that heauenly citie wherein the Lord hath cōmaunded blessing and life for euer.

Psal.73. 26. & 84.4.
Psal.16. 5.
Psa.142 6.
Iob.18. 17.
Psa.133 3.

3 This is the reason why it is read that the holy mē in time of the olde testament, did esteme the mortal life & the blessings therof more than is now meete to do. For although they knew wel ỹ they shoulde not rest in it, as in the end of their race, yet whē they called to mind, what markes of his grace ỹ lord had pointed therin, to exercise them according to ỹ small rate of their tendernes, they felt a greater sweetnes of it, than if they had considered it by it selfe, But as the Lorde in testifying his good will toward the faithfull, by present good things, did as in shadowe expresse the spirituall felicity, by such figures and signes: so on the other side he did in corporall paines shew examples of his iudgement against the reprobate. Therfore, as the benefites of God were to be seene in earthly things, so were also his punishments. While the vnskilfull do not weye this comparison or agreement, as I may call it betwene the punishmentes and the rewardes, they maruell at so much alteration in God, that in olde time was so sodainly ready to take vengeāce on euery offence of man with sterne & horrible punishmentes, & now as if he had layed away the affection of his old angrines, he punisheth both much more gentlie & seldomer, yea and for the

the ſame cauſe they do almoſt imagine ſeuerall gods of ỹ old & new teſtament:which the Manichees did in dede. But we ſhal eaſily be deliuered from ſuch doutes,if we lay our mindes to conſider this orderly diſpoſition of God that I haue ſpoken of, whoſe will was for the time to ſignifie & ſet forth in figure both the grace of the eternall felicity to come,by temporall benefites,and the greuouſnes of the ſpirituall death,by corporall paines.Whereby he deliuered his Teſtamẽt to the Iſraelites,as yet after a certaine maner folded vp.

4 An other difference of the olde and newe Teſtament is ſayd to be in the figures:for that the olde teſtament did ſhew onely an image in abſence of the trueth, and a ſhadow in ſteede of the body. But the new teſtament giueth the trueth preſent,and the ſounde body it ſelfe. And this difference is mentioned commonly wherefoeuer the newe teſtament is in compariſon ſet againſt the olde : but it is more largely entreated of in the epiſtle to the Hebrues than any where elſe.There the Apoſtle diſputeth againſt them,which thought that the obſeruation of Moſes law might not be taken away, but that they ſhould alſo draw with them the ruine of all religion. To confute this errour, he vſeth that which had bin foreſpoken by the Prophete concerning the prieſthoode of Chriſt. For whereas there is giuen him an eternall priesthoode,it is certaine,that that prieſthoode is taken away,wherin new ſucceſſours were daily put in,one after an other. But he proueth that the inſtitution of this new prieſthoode is to be preferred,becauſe it is ſtabliſhed with an oth. He after addeth further, that in the ſame change of the prieſthoode, is alſo contained the change of the Teſtament.And that it was neceſſary ſo to be,he proueth by this reaſon: for that the weakeneſſe of the law was ſuch that it coulde helpe nothing, to perfection. Then he proceedeth in declaring what was that weakenes,euen this, that it had certaine outward righteouſnes of the fleſh,which could not make the obſeruers of them perfect,according to conſcience:that by ſacrifices of beaſtes,it could neither wipe away ſinnes,nor purchaſe true holines. He concludeth therfore that there was in it a ſhadow of good thinges to come, but not the liuely image of the thinges themſelues: & that therfore it had no other office,but to be as an introduction into a better hope, which is deliuered in the Goſpell. Here is to be ſeene, in what point the couenant of the law is compared with the couenant of the Goſpell:and the miniſtery of Chriſt with the miniſtery of Moſes.For if the compariſon concerned the ſubſtance of the promiſes, then were there great difference betweene the two teſtamentes : but ſith the point of our caſe leadeth vs an other way, we muſt tende to this ende, to finde out the

Pſa.100 10.

Heb. 7. 11.& 19 & 9.9. & 10. 1.

trueth. Let vs then set forth here the couenant which he hath stablished to be eternall, and neuer to perish. The accomplishment therof, wherby it attaineth to be stablished & continuing in force, is Christ. While such establishment was in expectation, the Lord did by Moses apoint ceremonies, to be as it were solemne signes of the confirmation. Now this came there in question, whether the ceremonies that were ordained in ỹ law ought to giue place to Christ or no. Although these ceremonies were in dede only accidents, or verily additions and things adioyned, or (as the people call them) accessary thinges to the couenant, yet because they were instrumentes or meanes of the administration therof, they beare the name of the couenant it selfe; as the like is wont to be attributed to other Sacramentes. Therefore in summe, the olde Testament is in this place called the solemne forme of confirming the couenant, contained in Ceremonies and Sacrifices. The Apostle sayth, that because in it is nothinge perfect, vnlesse we passe further, therefore it behoued that they should be discontinued and abrogate, that place might be giuen to Christ the assurer and mediatour of a better testament, by whom eternall sanctification is once purchaced to the elect, and the transgressions blotted out that remained vnder the law. Or, if you like it better, thus: That the olde testament of the Lord was that, which was deliuered, wrapped vp in the shadowish and effectuall obseruation of ceremonies: and that therefore it was but for a time, because it did but (as it were) hang in suspẽse vntill it might stay vpon a more stedfast and substantiall confirmatiõ: and that then onely it was made newe and eternall, after that it was consecrate and stablished by the blood of Christ. Whereupon Christ calleth the cup that he gaue at his supper to his Disciples, The cup
Mat. 26 of the new testament in his blood: to signifie, that then the testament
10. of God attaineth his trueth: by which it becommeth new & eternal, when it is sealed with his blood.

5 Hereby appeareth in what sense the Apostle sayd: that in the
Gal. 3. schoolinge of the law, the Iewes were brought vnto Christ, before
14. & that he was shewed in the flesh. And he confesseth, that they were the
4. children and heires of God, but yet such, as for their yong age were to be kept vnder the custody of a schoolemaister. For it behoued, that ere the sonne of righteousnesse was yet risen, their should neither be so great brightnesse of reuelation, nor so great deepe sight of vnderstandinge. Therefore God so gaue them in measure the light of his word, that they saw it as yet farre of and darkely. Therefore Paule expresseth this slenderness of vnderstandinge by the tearme of yong age, which the Lordes will was to haue to be exercised with the ele-

mentes

mentes of this world & with outward obseruations, as rules of instruction for children vntill Christ should shine abroad, by whom it behoued that the knowledge of the faithfull people should grow to full age. This distinction Christ himselfe meant of, when he said, that the law and the Prophetes were vntill Iohn, and that from thensefoorth the kingdom of God is preached. What did the law & the Prophetes open to men of their time? euen this, they gaue a tast of that wisdom which in time to come should be plainly disclosed: and they shewed it before as it were twinclingly shining a far of. But whē it came to passe ỳ Christ might be pointed to with the finger, thē was the kingdom of God set opē. For in him are laied abroade the treasures of all wisdom and vnderstanding, whereby we attaine, euen in a manner, into the secret closets of heauen. Mat.11. 13. Col.1.9

6 And it maketh not against vs, that there can scarsely any one be found in the Christian Church, that in excellency of faith may be cōpared with Abraham, or that the Prophetes excelled in such force of spirite, that euen at this day they lighten the whole world withall. For our question is not here, what grace the Lord hath bestowed vpon a fewe, but what ordinarie disposition he vsed in teaching his people: such as is declared in the Prophetes themselues, which were endued with peculiar knowledge aboue the rest. For euen their preachinge is darke and enclosed in figures, as of thinges a farre of. Moreouer how maruellous knowledge soeuer appeared in them aboue other, yet forasmuch as they were driuen of necessity to submit them to the common childish instructiō of the people, they themselues also were reckned in the number of children. Finally, there neuer chaunged any such cleare sight to any at that time, but that it did in some parte sauour of the darkenesse of the time. Whereupon Christ sayd, Many kings and Prophetes haue desired to see the thinges that ye see, and haue not seene them: and to heare the things that ye heare, and haue not heard them. Therefore blessed are your eyes, because they see, & your eares because they heare. And truely it was meete that the presence of Christ should haue this excellency of prerogatiue, that from it should arise the cleare reuealing of the heauenly misteries. And for this purpose also maketh that, which euē we now alleaged out of the first epistle of Peter: that it was opened to them, that their trauaile was profitable, principally for our age. Mat.13. 17. Luc.10. 24. 1.Pet.1. 12.

7 Now I come to the third difference, which is taken out of Ieremie, whose wordes are these. Behold the dayes shall come, sayth the Lord, and I will make a new couenant with the house of Israell, & the house of Iuda, not according to the couenant that I made with your Ier. 31. 31.

Fathers, in the day when I tooke them by the hande, to leade thē out of the lande of Ægypt, the couenant that they made voide although I ruled ouer them. But this shal be the couenant that I will make with the house of Israell. I will put my lawe in their bowelles, and I will wryte it in their heartes, and I will be mercifull to their iniquity. And no man shall teach his neighbour, and no man his brother. For they shall all know me, from the least vnto the most. Of which wordes the Apostle tooke occasion to make this comparison betwene the law & the Gospell, that he called the law a literall, and the Gospell a spirituall doctrine: the law, he said, was fashioned out in Tables of stone, the Gospell written in heartes: that the law was the preaching of death, the Gospell the preaching of life: the law the preaching of damnatiō, the Gospell the preachinge of righteousnesse: that the lawe is made voide, that the Gospell abideth. Sith the Apostles purpose was but to declare the meaninge of the Prophet, it shall be sufficient that we weye the wordes of one of thē, to attaine the meaning of them both. Albeit, there is some vnlikenes betwene them. For the Apostle speaketh more odiously of the law than the Prophet doth: and that not in simple respect of the law, but because there were certaine naughty men, hauing a wrong zeale to the law, which did with peruerse loue of the ceremonies, obscure the brightnesse of the Gospell He disputeth of the nature of the law, accordinge to their errour and foolish affection. Therefore it shall be good to note that peculiarly in Paul. But both of them, because they do by comparison set the olde and the new testament, the one against the other: do consider nothing in the law, but that which properly belongeth vnto it. As for example. The law doth commonly in euery place containe promises of mercy, but because they are borowed from elsewhere, therefore they are not reckened as part of the law, whē the mere nature of the law is spoken of. The onely thing they ascribe vnto it, to commaunde thinges that are right, and to forbid wicked doings: to promise reward to the followers of righteousnesse, and to threaten punishment to the transgressours: but in the meane time neither to change nor amende the peruersenes of heart, that is naturally in all men.

1.Cor.2 5.

8 Now let vs expounde the Apostles comparison, one peece after an other. The old testament is literal, because it was published without the effectuall workinge of the spirite: The new is spirituall, which the Lord hath spiritually grauen in the heartes of men. Therfore the second diuersity is as it were a declaration of the first. The old is deadly, because it can do nothinge but wrappe all mankinde within the curse. The new is the instrument of life, because it deliuereth from curse, & restoreth

restoreth into fauour with God. The olde is the ministery of damnation, because it condemneth all Adams children of vnrighteousnesse. The new is the ministery of righteousnesse, because it reuealeth the mercy of God, by which we are made righteous. The last diuersity is to be referred to the ceremonies. Because the old testament had an image of thinges absent, it behoued that it should in time decay & vanish away: but the Gospell, because it giueth the true body in deede, keepeth still a firme & perpetuall stedfastnes. Ieremie in deede calleth euen the morall lawes, a weake and fraile couenant: but that is for an other reason, because by the sodaine falling away of the vnthankefull people, it was byandby broken, but forasmuch as such breakinge of it was the fault of the people, it can not properly be layd vpon the testament. But the ceremonies, forasmuch as by their owne weakenesse were dissolued by the cõming of Christ, had the cause of their weakenesse within themselues. Now, that difference of the letter and spirite is not so to be takẽ, as though the Lord had giuen his lawes to the Iewes without any frute at all, hauing none of thẽ conuerted vnto him: But it is spoken by way of comparison, to aduaunce the aboundance of grace, wherewith the same lawmaker as it were putting on a new personage, did honorably set forth the preaching of the Gospell. For if we recken vp the multitude of these whom the Lord out of all peoples hath by the preaching of the Gospel regenerate with his spirite, and gathered into the communion of his Church, we shall say, that there were very fewe, or in a manner none in the olde time in Israell, that with affection of minde and entirely from their heart embraced the couenant of the Lord: who yet were very many, if they be reckened in their owne number without comparison.

9 Out of the third differẽce riseth ỹ fourth. For the Scripture calleth the old testament, the testamẽt of bondage, for that it ingendreth feare in mens mindes: but the new testament, the testament of liberty, because it raiseth them vp to confidence & assurednes. So saith Paule in the eight to the Romaines. Ye haue not receiued the spirit of bondage againe to feare, but ỹ spirit of adoption, by which we crie Abba, father. Hereunto serueth that in the epistle to the Hebrues, that the faithfull are not now come to the bodily mount, and to kindled fire, & whirlewinde, darkenes and tempest, where nothing can be heard or seene but that striketh mens mindes with terrour, in somuch that Moses himselfe quaked for feare, when the terrible voice sounded, which they all besought, that they might not heare: But that we are come to the Mount Sion, and the Citie of the liuinge God, the heauenly Hierusalem. But that which Paule shortely toucheth in the

Ro.8.15

Heb.12. 18.

ſentēce that we haue alleaged out of the epiſtle to the Romaines, he ſetteth out more largely in the Epiſtle to the Galatians, when he maketh an allegory of ỹ two ſonnes of Abraham, after this manner, that Agar the bondwoman is a figure of the mount Sinai, where the people of Iſrael receiued the law: Sara the freewoman is a figure of the heauenly Hieruſalem, from whenſe proceedeth the Goſpell. That, as the ſeede of Agar is borne bonde, which may neuer come to ỹ inheritance, and the ſeede of Sara is borne free, to whom the inheritance is due: ſo by the law we are made ſubiect to bondage, by the Goſpell only we are regenerate into freedom. But the ſumme commeth to this effect, that the old teſtament did ſtricke into conſciences feare & tremblinge: but by the benefite of the new teſtament it commeth to paſſe, that they are made ioyfull. The olde did hold conſciences bound vnto the yoke of bondage, by the liberality of the new they are diſcharged of bondage, and brought into freedom. But if out of the people of Iſrael they obiect againſt vs the holy fathers, who ſith it is euident, that they were endued with the ſame ſpirit that we are, it followeth that they were alſo partakers both of the ſelfe ſame freedom & ioy: We anſwere, that neither of both came of the law. But that when they felt themſelues by the law to be both oppreſſed with eſtate of bondage, and wearied with vnquietnes of conſcience, they fled to the ſuccour of the Goſpell, & that therfore it was a peculiar frute of the new teſtament, that beſide the common law of the old teſtament they were exempted frō theſe euils. Moreouer, we wil deny that they were ſo endued with the ſpirit of freedom and aſſurednes, that they did not in ſome parte feele both feare and bondage by the law. For howſoeuer they enioied that prerogatiue which they had obtained by grace of the Goſpell, yet were they ſubiect to the ſame bondes and burdēs of obſeruation, that the commō people were. Sith therfore they were compelled to the carefulll keepinge of thoſe ceremonies, which were the ſignes of a ſchooling much like vnto bondage, and the handwrytinges whereby they confeſſed themſelues gilty of ſinne, did not diſcharge them from being bonde: it may rightfully be ſaid, that in compariſon of vs they were vnder the teſtament of bondage and feare, while we haue reſpect to that common order of diſtribution that the Lord then vſed with the people of Iſrael.

Gala. 4. 21.

10 The three laſt compariſons that we haue recited, are of the law and the Goſpel. Wherfore in them by the name of the Old teſtament is meant the lawe, and by the name of the New teſtament is meant the Goſpel. The firſt ſtretched further, for it comprehendeth vnder it the promiſes alſo that were publiſhed before the lawe, but whereas

Auguſtine

Augustine denieth that they ought to be reckened vnder the name of the olde testament, therein he thought very well, and meant euen the same thing that we do nowe teach, for he hadde regarde to those sayinges of Hieremie and Paule, where the olde testament is seuered from the worde of mercie and grace. And this also he very aptely adioyneth in the same place, that the children of promise regenerat of God, which by faith working through loue, haue obeyed the commaundements, do from the beginning of the worlde belong to the new Testamēt, and that in hope not of fleshly, earthly and temporall, but spirituall, heauenly, and eternall good thinges, principally beleeuing in the Mediatour, by whome they doubted not that the spirit was not ministred vnto them, both to do good, and to haue pardon so oft as they sinned. For the same thing it is that I minded to affirme, that all the Saincte whome the Scripture reherseth to haue been from the beginning of the worlde chosen by God, were partakers of the selfe same blessing with vs vnto eternall saluation. This difference therefore is betweene our diuision and Augustines: that oures (according to that saying of Christ: The lawe and the Prophets were vnto Iohn: from thenseforth the kingdome of God is preached) doth make distinction betweene the cleerenesse of the Gospell, and the darker distribution of the worde that went before: and Augustine doth onely seuer the weaknesse of the lawe from the strength of the Gospell. And here also is to be noted cōcerning the holy fathers, that they so liued vnder the olde testament, that they stayed not there, but alway aspired to the newe, yea and imbraced the assured partaking thereof. For the Apostle condemneth them of blindenesse and accursednesse, which being cōtented with present shadowes, did not stretch vp their minde vnto Christ. For (to speake nothing of the rest) what greater blindenesse can be imagined, than to hope for the purging of sinne by the killing of a beast, than to seeke for the cleansing of the soule in outwarde sprinkeling of water? than to seeke to appease God with colde ceremonies, as though he were much delited therewith? For to all these absurdities do they fall, that sticke fast in the obseruations of the lawe without respect of Christ.

Lib. 3. ad Boni. ca. 4.

Mat. 11. 13.

11 The fifth difference that we may adde, lieth in this: that vntill the comming of Christ the Lord had chosen out one nation, within which he woulde keepe seuerall the couenant of his grace. When the hiest did distribute the nations, when he diuided the sonnes of Adam (saith Moses) his people fell to his possession: Iacob the corde of his inheritance. In an other place he thus speaketh to the people: Beholde the heauen and earth and all that is in it, are the Lord thy

Deu. 32. 8.

Deu. 12. 14.

Gods. He cleaued onely to thy fathers, he loued them, to chose their seede after them euen your selues out of all nations. Therefore he voutchesaued to graunt the knowledge of his name to that people onely, as if they onely of all men belonged vnto him: he layed his couenant as it were in their bosome: to them he openly shewed the presence of his Godhead: them he honored with all prerogatiues. But (to omit the rest of his benefites, and speake that which onely here is to our purpose) he bound them to him by the communicating of his worde, that he might be called and compted their God. In the meane season he suffered other nations to walke in vanitie, as though they had not any entercourse or any thing to do with him: neither did he to helpe their destruction, geue them that which was onely the remedie, namely the preaching of his worde. Therefore Israell was then the Lordes sonne that was his derling, other were straungers: Israell was knowen to him and receyued into his charge and protection, other were left to their owne darkenesse: Israell was sanctified by God, other were prophane: Israel was honored with the presence of God, other were excluded from comming nie vnto him. But when the fullnesse of time was come, appointed for the restoring of all men, and that same reconciler of God and men was deliuered in deede, the particion was plucked downe, which had so long holden the mercy of God enclosed within the boundes of Israell, & peace was preached to them that were farre of, euen as to them that were neere adioyned, that being together reconcilied to God, they might growe into one people. Wherefore, nowe there is no respect of Greke or Iewe, circumcision or vncircumcision, but Christ is all in all, to whome the nations are geuen for his inheritaunce, and the endes of the earth for his peculiar possession, that vniuersally without difference he might haue dominion from sea to sea, and from the riuers to the vttermost endes of the worlde.

Act. 14. 6.

Gal. 4. 4

Ephe. 2. 4.

Gala. 6. 5.

Psal. 2. 8

Psal. 62.

12 Therfore the calling of the Gentiles is a notable token, whereby is clearely shewed the excellencie of the newe Testament aboue the olde. It had in deede bin before testified by many, & most plaine oracles of the Prophetes, but so as the perfourmance thereof was still differred vnto the kingdome of Messias. And Christ him selfe did not procede vnto it at the first beginning of his preaching, but differred it so long vntil that all the partes of our redemption being perfourmed, and the time of his abacement ended, he receyued of his father a name that is aboue all names, before whome all knees shoulde bowe. For which cause when this conuenience of time was not yet fulfilled, he said to the woman of Chanaan, that he was not sent but to the lost sheepe

Phil. 2.

Mat. 15. 4.

ſheepe of the houſe of Iſraell. And he ſuffred not his Apoſtles at the firſt ſending, to paſſe theſe boundes. Go not ye, (ſaith he) into the way of the Gentiles, nor entre into the Cities of the Samaritanes, but rather go ye to the loſt ſheepe of the houſe of Iſraell. But howeſoeuer it was before vttered by ſo many teſtimonies, yet when the Apoſtles were firſt to beginne it, it ſeemed ſo newe and ſtrange a thing vnto them, that they were afraide of it, as of ſome monſter. Truely very fearefully and not without ſticking at it, they firſt did ſet vpon it. And no maruell, for it ſeemed againſt reaſon, that the Lorde which by ſo many ages had choſen out Iſrael from all other nations, ſhould nowe vndo that choiſe, as it were, ſodenly changing his purpoſe. It was in deede ſpoken of afore by prophecies: but they coulde not geue ſo great heede to the prophecies, as to be nothing moued with the newneſſe of the thing that they ſawe. And theſe examples which the Lorde had ſhewed of the calling of the Gentiles that ſhoulde one day come to paſſe, were not ſufficient to moue them. For biſide this that he hade called veey fewe, he did after a certaine maner engraffe them into the houſeholde of Abraham, to adde them vnto his people as percell of them: but by this generall calling the Gentiles, were not onely made egall with the Iewes, but alſo it appeared that they came into the place of the Iewes, that were become deade. And yet all thoſe ſtrangers whome God hath before that time brought into the bodie of the Church, were neuer made egall with the Iewes. And therefore not without a cauſe doth Paule ſo extoll this myſterie hidden from ages and generations, and which he alſo ſaith to be maruellous to the very Angles. Col. 1. 16.

13 In theſe fower or fiue pointes, I thinke, I haue well & faithfully ſet forth the whole difference of the olde and newe Teſtament, ſo much as ſufficeth to ỹ ſimple ordre of teaching. But becauſe many report this varietie in gouerning the Church, this diuers manner in teaching, ſo great alteration of vſages and ceremonies, to be a great abſurditie: they are alſo to be anſwered before that we paſſe forth to other thinges. And that may be done ſhortly, bycauſe the obiections are not ſo ſtrong that they nede a curious confutation. It hangeth not together (ſay they) that God which doth alway ſtedfaſtly agree with him ſelfe, ſhoulde ſuffer ſo great an alteration, as afterwarde to diſalow the ſame thing, which he had before both commaunded and commended. I anſwere, that God ought not therfore to be compted mutable, for that he applied diuerſe formes to diuerſe ages, as he knew to be expediēt for euery one. If the husbandman apoint to his houſeholde one ſorte of buſineſſe in winter, & an other in ſommer, ſhall we

therfore accuſe him of inconſtancie,or thinke that he ſwarueth from the right rule of husbandrie which agreeth with the continuall ordre of nature? Likewiſe if a father of a houſeholde do inſtruct, rule and ordre his children of one ſorte in childhoode, of an other in youth, and of an other in mans ſtate,we can not therefore ſay that he is fickle & forſaketh his owne purpoſe.Why therfore do we charge God with reproch of inconſtancie, for that he hath ſeuered the diuerſitie of times with fit and agreable markes? The laſt ſimilitude ought fully to ſatisfie vs. Paule maketh the Iewes like vnto children,& Chriſtians to yongmen.What diſordre is there in this gouernement of God that he helde them in their childiſh leſſons,which accordinge to the capacity of their age were fit for them, and inſtructed vs with ſtronger and as it were more manly diſcipline? Therefore herein appeareth the conſtancie of God, that he taught one ſelfe ſame doctrine in all ages, and continueth in requiring the ſame worſhippe of his name, which he commaunded from the beginning. But wheras he chaunged the outwarde forme and manner thereof,in that he ſhewed not him ſelfe ſubiect to change: but ſo farre he tempered him ſelfe to the capacitie of man,which is diuerſe and chaungeable.

14 But whenſe (ſay they) commeth this diuerſitie, but bycauſe God willed it to be ſuch? Coulde he not as well from the beginning as ſins the comming of Chriſt,reuele the eternall life in plaine wordes without any figures,inſtruct thoſe that are his with a few ſacramentes and eaſy to perceaue,geue his holy ſpirite,and poure abroad his grace throughout the whole worlde? This is euen like as if they ſhoulde quarell with God for that he hath created the worlde ſo late, ſith he might haue created if from the beginning: or for that his will was to haue enterchaunged courſes betwene winter and ſommer, betwene day and night.But as for vs, euen as al Godly men ought to thinke,let vs not doubte that whatſoeuer God hath done, is wiſely and righteouſly done,although oftentimes we know not the cauſe why it ought ſo to haue been done.For that were to take preſumptuouſly to much vpon vs, not to geue God leaue to haue the cauſes of his owne purpoſe ſecret to himſelfe from vs. But it is meruellous (ſay they) that he now refuſeth and abhorreth the ſacrificing of beaſtes, and all that furniture of the Leuiticall prieſthode,wherewith in the olde time he was delited. As though theſe outward and trãſitorie thinges did delite God, or any way moue affection in him. We haue already ſaid that he did none of theſe for his owne cauſe,but diſpoſed them all for the ſaluation of men. If a Phiſicion do heale a yong man after one very good meane from his diſeaſe,and afterward do vſe an other maner of

healing

healing with the ſame man being olde:ſhall we therefore ſay,that he hath refuſed the manner of healing which before pleaſed him, but rather continuing ſtill in the ſame, he hath conſideration of age? So behoued it,that Chriſt being abſent,ſhoulde be expreſſed in figure by one ſort of ſignes,and by an other ſort be before ſhewed that he was to come:and it is mete that now being already deliuered,he be repreſented by other ſignes. But as concerning Gods callyng, nowe at the comming of Chriſt more largely ſpread abrode among all peoples than it was before,and the graces of the holy ghoſt more plenteouſly poured out, who, I pray you,can denie it to be right, that that God haue in his owne hande and will the diſpoſing of his owne graces, to geue light to what nations it pleaſeth him? to raiſe vp the preaching of his worde in what places it pleaſeth him? to geue what doctrine and howe great profiting and ſucceſſe of doctrine it pleaſeth him? and in what ages he will, to take away the knowledge of his name out of the worlde for their vnthankefulneſſe? and againe when he will to reſtore it for his owne mercie? We ſee therefore, that the cauillations are to much vnmeete,wherwith wicked men do in this point diſquiet the mindes of the ſimple,to make them call either the righteouſneſſe of God,or the faith of the Scripture into doubte.

The xij. Chapter.

That it behoued, that Chriſt, to performe the office of the Mediatour, shoulde be made man.

NOwe,it much behoued vs that he ſhoulde be both God and man,which ſhoulde be our Mediatour. If a man aske of the neceſſitie,it was not in deede a ſimple or abſolute neceſſitie, as they commonly call it,but it proceded from the heauenly decree, wherevpon hanged all the ſaluation of men. But the moſt merciful father apointed that which ſhould be beſt for vs. For wheras our owne iniquities had,as it were,caſt a cloude betwene him and vs, and vtterly excluded vs from the kingdome of heauen,no man coulde be the interpreter for reſtoring of our peace,but he that could atteine vnto God.But who coulde haue atteined vnto him?coulde any of the ſonnes of Adam? But all they did with their father ſhunne the ſight of God for feare.Coulde any of the Angels? but they alſo had neede of a head,by whoſe knitting together they might perfectly and vnſeuerably cleaue vnto God.What then? It was paſt all hope, vnleſſe the very maieſtie of God would deſcend vnto vs,for we coulde not aſcēde vnto it. So it behoued that the ſonne of God ſhoulde become for vs Immanuell,that is,God with vs: and that in this ſort,that by mutuall

ioyning, his godhed and the nature of man might growe into one together. Otherwise neither coulde the neerenesse be neere enough, nor the alliance strong enough for vs to hope by, that God dwelleth with vs. So great vas the disagreement betwene our filthinesse, and the most pure cleannesse of God. Although man had stand vndefiled without any spot, yet was his estate to base to atteine to God without a Mediator. What coulde he then do being plonged downe into death and hell with deadly fall, defiled with so many spottes, stinking with his owne corruption, and ouerwhelmed with all accursednesse?
1. Tim. 2.5. Therefore not without cause, Paule meaning to set forth Christ for the Mediator, doth expressely recite that he is Man. One Mediator (saith he) of God and man, the man Iesus Christ. He might haue said, God: or at the least he might haue left the name of Man as well as of God. But bycause the holy Ghost speaking by his mouth, knewe our weakenesse: therefore to prouide for it in time, he vsed a most fit remedy, setting among vs the sonne of God familiarly as one of vs. Therfore least any man shoulde trouble himself to know where the Mediatour is to be sought, or which way to comme vnto him, in naming Man, he putteth vs in minde that he is nere vnto vs, yea so nere that he toucheth vs, for asmuch as he is our owne flesh. Truely he meaneth there euen the same thing that in an other place is set out with moe wordes: that we haue not a bishop that can not haue
Hebr. 4. 15. compassion of our infirmities, for asmuch as he was in all thinges tempted as we are, onely sinne excepted.

2 That shall also appere more plainely, if we consider how it was no meane thing that the Mediatour had to do: that is, so to restore vs into the fauour of God, as to make vs of the children of men, the children of God: of the heires of hell, the heires of the kingdome of heauen. Who could do that, vnlesse the sonne of God were made also the sonne of manne, and so take oures vpon him to conuey his vnto vs, and to make that oures by grace, which was his by nature? Therefore by ths earnest we trust, that we are the children of God, bycause the naturall sonne of God hath shapen for himselfe a body of our body, flesh of our flesh, bones of our bones, that he might be all one with vs. He disdained not to take that vpon him which was propre vnto vs, to make againe that to belong to vs which he had propre to himselfe, and that so in common together with vs, be might be both the sonne of God and the sonne of man. Herevpon commeth that holy brocherhode which he commendeth with his owne mouth when he
Ihō. 10. 17. saith: I go vp to my father and your farher, my God and your God. By this meane is the inheritance of the kingedome of heauen assured

vnto

vnto vs: for that the onely sonne of God, to whome it wholly did proprely belong, hath adopted vs into his brethren: bycause if we be brethren, then are we partakers of the inheritaunce. Moreouer it was for the same cause very profitable, that he which shoulde be our redeemer, shoulde be both very God and very manne. It was his office to swallowe vp death: who coulde do that but life it selfe? It was his office to ouercome sinne: who coulde do that but righteousnesse it selfe? It was his office to vanquish the powers of the worlde and of the aire: who coulde do that but a power aboue both worlde and aire: Nowe in whose possession is life, or righteousnesse, or the empire and power of heauen, but in Gods alone? Therefore the most merciful God, in the persone of his onely begotten sonne, made himselfe our redemer, when his will was to haue vs redemed. Rom.8. 17.

3 An other principall point of our reconciliation with God was this that man which had lost by his disobedience, shoulde for remedy set obedience against it, shoulde satisfie the iudgement of God, and paye the penaltie of sinne. Therefore there came forth the true man, our Lorde, he put on the persone of Adam, and toke vpon him his name to entre into his stede in obeyeng his father, to yeld our flesh the price of the satisfaction to the iust iudgement of God, and in the same flesh suffer the paine that we had deserued. For asmuch as therefore neither being onely God he coulde fele death, nor being onely man he coulde ouercome death, he coupled the nature of man with the nature of God, that he might yelde the one subiect to death to satisfie for sinnes, and by ỹ power of the other he might wrastle with death, and get victorie for vs. They therfore that spoile Christ either of his godhed or of his manhode, do in deede either diminish his maiesty and glory, or obscure his goodnes: but on the other side they do no lesse wrong vnto men whose faith they do therby weaken and ouerthrow, which can not stād but resting vpon ths foundatiō. Beside that, it was to be hoped, that the Redemer shoulde be the sonne of Abraham and Dauid, which God had promised in the lawe and the Prophetes. Wherby the godly mindes do gather this other frute, that being by the very course of his pedigree brought to Dauid and Abraham, they do the more certainly know that this is the same Christ that was spoken of by so many oracles. But this which I euen nowe declared, is principally to be holden in minde, that the common nature betwene him and vs is a pledge of our felowship with the sonne of God: that he clothed with our flesh vanquished death and sinne together, that the victorie so might be oures and the triumph oures: that he offred vp for sacrifice the flesh that he receyued of vs, that hauing

made satisfaction he might wipe away our giltinesse, and appease the iust wrath of his father.

4 He that shalbe diligently hedefull in considering these thinges as he ought, wil easily neglect these wandring speculations that rauish vnto them light spirites and desirous of noueltie: of which sort is, that Christ should haue been man, although there had been no neede of remedie to redeeme mankinde. I graunt that in the first degree of creation, and in the state of nature vncorrupted, he was set as head ouer Angels and men. For which cause Paule calleth him the first begotté of all creatures. But sith all the Scripture crieth out, that he was clothed with flesh, that he might be the Redeemer: it is to much rash presumptiō to imagine any other cause or ende. To what ende Christ was promised from the beginning, it is well enough knowen: euen to restore the world fallen in ruine, and to succour men being lost. Therefore vnder the lawe, the image of him was set forth in sacrifices, to make the faithfull to hope that God woulde be mercifull to them, when after satisfaction made for sinne, he shoulde be reconciled. But whereas in all ages, euen when the lawe was not yet published, the Mediatour was neuer promised without bloud: we gather that he was apointed by the eternall counsell of God to purge the filthinesse of men, for that the sheding of bloud is a token of expiation. The Prophetes so preached of him, that they promised that he shoulde be the reconciler of God and men. That one specially notable testimonie of Esaie shal suffice vs for all, where he foretelleth, that he shalbe stricken with the hande of God for the sinnes of the people, that the chastisement of peace shoulde be vpon him: and that he shoulde be a priest that shoulde offer vp himselfe for sacrifice: that of his woundes should come health to other: and that, bycause all haue strayed and been scattered abrode like sheepe, therefore it pleased God to punish him, that he might beare the iniquities of all. Sith we heare that Christ is properly apointed by God to helpe wretched sinners, who so euer passeth beyond these boūdes, he doth to much follow foolish curiositie. Nowe when himselfe was ones come, he affirmed this to be the cause of his comming, to appease God, and gather vs vp from death into life. The same thing did the Apostles testifie of him. So Iohn before that he teacheth that the Worde wrs made flesh, declareth of the falling away of man. But he himselfe is to be hearde before all, when he speaketh thus of his owne office: So God loued the worlde, that he gaue his only begotté sonne, that who so euer beleueth in him should not perish, but haue euerlasting life. Againe: The houre is come that the dead shall heare the voice of the sonne of God, & they that heare

Col. 1. 15.

Esa. 53. 45.

Iohn. 1. 9.

Iohn. 1. 14.

Iohn. 3. 16.

it,

it, shall liue. I am the resurrection and life: he that beleueth in me, al- Iohn. 5.
though he be dead, shall liue. Againe. The sonne of man cometh to 25.
saue that which was lost. Againe. The whole neede not a Physician. Ioh. 11.
I shoulde neuer make an ende, if I shoulde reherse all. The Apostles Mat. 18
do all with one consent call vs to this fountaine: And truely if he had Mat. 9.
not come to reconcile God, the honor of the priesthode should haue Heb. 5.1
come to nought. For asmuch as the priest apointed meane betwene
God and man to make intercession: and he should not be our righte- 2. Cor
ousnesse, bycause he was made a sacrifice for vs, that God should not 5. 19.
impute sinnes vnto vs. Finally, he shoulde be spoiled of all the hono-
rable titles, wherewith the Scripture doth set him out. And also that
saying of Paule shoulde proue vaine, that that which was impossible Ro. 8. 3.
to the law, God hath sent his owne sonne, that in likenes of the flesh
of sinne he shoulde satisfie for vs. Neither will this stand that he tea- Tit. 2.
cheth in an other place, that in this glasse apeared the goodnesse of 11.
God and his infinite goodnesse towarde men, when Christ was geuen
to be the Redeemer. Finally, the Scripture euery where assigneth no
other ende, why the sonne of God woulde take vpon him our flesh,
and also receiued this commaundement of his father, but to be made
a sacrifice to appease his father towarde vs. So it is written, and so it Luc. 24
behoued that Christ should suffer, and repentance be preached in his 26.
name. Therefore my father loueth me, bycause I geue my life for the Ioh. 10
sheepe, this commaundement he gaue me. As Moses lifted vp the 17. Iohn. 3
Serpēt in the desert, so must the sonne of man be lifted vp. In an other 14.
place. Father, saue me from this houre. But I am therfore come euen Ioh. 12
to this houre. Father glorifie thy sonne. Where he plainely speaketh 27. and 28.
of the ende why he toke flesh, that he might be a sacrifice and satis-
faction to do away sinne. After the same sorte doth Zacharie pro- Luc. 1.
nounce, that he came according to the promise geuen to the fathers, 19.
to geue light to them that sate in the shadow of death. Let vs remem-
ber that all these thinges are spoken of the sonne of God: in whome
Paule in an other place testifieth, that all the treasures of knowledge Col. 2.
and wisedome are hidden, and byside whome he glorifieth that he 1. Cor.
knoweth nothing. 2. 2.

5 If any man take exception & say, that none of all these thinges proue the cōtrarie, but that the same Christ that redemed men being damned, might also in putting on their flesh testifie his loue towarde them, being preserued & safe. The aunswere is short, that for asmuch as the holy Ghost pronounceth, that by the eternall decree of God these two thinges were ioyned together, that Christ should be our redeemer, and also partaker of all one nature with vs, therefore it is not

lawefull for vs to ſearch any further. For who ſo euer is tickled with deſire to knowe any more, he being not contented with the vnchangeable ordinance of God, doth ſhewe alſo that he is not contented with the ſame Chriſt that was geuen vs to be the price of our redemption. But Paule not onely reherſeth to what ende he was ſente, but alſo climbing to the hye miſterie of the predeſtination, he very fitly repreſſeth all wantonneſſe and itching deſire of mans wit. The father
Ephe 4. 5. choſe vs in Chriſt before the creation of the worlde, to make vs his ſonnes by adoption, according to the purpoſe of his will: and he accepted vs in his beloued ſonne, in whom we haue redemption by his bloude. Truely here is not the fall of Adam ſet before as though it were formoſt in time, but is ſhewed what God determined before all ages, when his wil was to helpe the miſerie of mandkinde. If the aduerſarie obiecte againe, that this purpoſe of God did hang vpon the fall of man which he did foreſee: it is enough and more for me, to ſay, that they with wicked boldneſſe breake forth to faine them a new Chriſt, who ſo euer ſuffer themſelues to ſearche for more, or hope to know more of Chriſt thã God hath foreapointed them by his ſecret decree. And for good cauſe did Paule, after he had ſo diſcourſed of
Ephe. 3. 16. the proper office of Chriſt, wiſh to the Epheſians the ſpirite of vnderſtanding, to comprehend what is the length, heygth, bredth, and depth, euen the loue of Chriſt that ſurmounteth all knowledge: euen as if of purpoſe he would ſet barres about our mindes, that when mẽtiõ is made of Chriſt, they ſhould not, be it neuer ſo little, ſwarue from the grace of reconciliation. Wherefore, ſithe this is a faithfull ſaying
1. Tim. 1. 15. (as Paule teſtifieth) that Chriſt is come to ſaue ſinners, I do gladly reſt in the ſame. And wheras in an other place the ſame Apoſtle teacheth, that the grace which is nowe diſcloſed by the Goſpell, was geuen vs in Chriſt before the times of the worlde: I determine that I ought conſtantly to abide therein to the ende. Againſt this modeſtie Oſiander carpeth vniuſtly which hath againe in this time vnhappily ſtirred this queſtion before lightly moued by a fewe. He accuſeth them of preſumption that ſay, that the ſonne of God ſhould not haue appered in the fleſh, if Adam had not fallen, bycauſe this inuention is confuted by no teſtimonie of Scripture. As though Paule did not bridle froward curioſitie, when after he had ſpoken of redemption purchaced
Tim. 3. 9 by Chriſt, he by and by commaundeth to auoide fooliſh queſtions. The madneſſe of ſome did burſt out ſo farre, that while they diſordrely coueted to ſeeme witty, they moued this queſtion, whether the Sonne of God might haue taken vpon him the nature of an Aſſe. This monſtruouſnes which all the godly do worthily abhorre as deteſta-

teſtable, let Oſiander confute with this pretenſe that it is neuer expreſly confuted in the Scripture. As though when Paule accompteth nothing precious or worthy to be knowen, but Chriſt crucified, he doth therefore admit an Aſſe to be the author of ſaluation. Therefore he that in an other place reporteth, that Chriſt by the eternall counſell of his father was ordeined to be a head to gather all thinges together: will neuer the more acknowledge an other that hath no office of redeming apointed him. Ephe. 4. 22.

6 But as for the principle that he braggeth of, it is very trifling. He would haue it, that man was created after the image of God, bycauſe he was faſhioned after the pateme of Chriſt to come, that he might reſemble him, whome the father had already decreed to clothe with our fleſh. Wherevpon he gathereth, that if Adam had neuer fallen frō his firſt and vncorrupted originall ſtate, yet Chriſt ſhould haue bene man. How trifling this is & wreſted, all men that haue ſounde iudgement, do eaſily perceiue of themſelues. In the meane time firſt he thinketh that he hath ſeene what was the image of God, that forſoth the glorie of God did not onely ſhine in thoſe excellent giftes wherewith he was garniſhed, but alſo that God himſelfe eſſentially dwelt in him. But as for me, although I graunt that Adam did beare the image of God, in ſo much as he was ioyned to God, (which is the true & hyeſt perfection of dignitie) yet I ſay, that the likeneſſe of God is no where els to be ſought, but in thoſe markes of excellencie wherewith he had garniſhed Adam aboue other liuing creatures. And that Chriſt was then the image of God, all men doe graunt with one conſent, and therefore that what ſo euer excellencie was grauen in Adam, it proceded from this, that by the onely begotten ſonne he approched to the glorie of his creator. Therefore man was created after the image of God, in whome the creators will was to haue his glorie ſeene as in a looking glaſſe. To this degree of honour was he aduaunced by the benefite of the onely begotten ſonne: But I ſay further, that the ſame ſonne was a common head as well to Angels as to men, ſo that the ſame dignitie that was beſtowed vpon man, did alſo belong vnto Angels. For when we heare them called the children of God, it were inconuenient to denie, that there is ſomthing in them wherein they reſemble their father. Nowe if his will was to haue his glorie to be repreſented as well in Angels as in menne, and to be ſeene in both natures, Oſiander doth fondely trifle in ſayinge, that the Angels were then ſet behinde menne, bycauſe they did not beare the image of Chriſt. For they coulde not continually enioy the preſent beholding of God, vnleſſe they were like him. And Paul teacheth, that men are Gene. 1. 27. Gala. 3. 10.

no otherwise renewed after the image of God, but if they be coupled with Angels, that they may cleaue together vnder one head. Finally, if we beleue Christ, this shalbe our last felicitie, to be made of like forme to the Angels, when we shalbe receyued vp into heauen. But if Osiander will conclude, that the originall paterne of the image of God was in Christ as he is man, by the same reason a manne may say, that Christ must needes haue been partaker of the nature of Angels, bycause the image of God perteineth also to them.

7 Therefore, Osiander hath no cause to feare, that God shoulde be found a lier, vnlesse it had ben first stedfastly and vnchangeably decreed in his minde, to haue his sonne incarnate: bycause if the integritie of Adam had not fallen, he shoulde with the Angels haue ben like vnto God, and yet it shoulde not therefore haue ben necessarie, that the sonne of God shoulde be made either man or Angel. And in vaine he feareth that absurditie, least vnlesse the vnchangeable counsell of God had been before the creation of man that Christ shoulde be borne, not as the redemer but as the first man, he shoulde haue lost his prerogatiue: for asmuch as nowe he shoulde be borne man onely by an accident cause, that is to restore man kinde being lost, and so it might be gathered therevpon, that Christ was created after the image of Adam. For why shoulde he so muche abhorre that which the Scripture so openly teacheth, that he was made like vnto vs in all thinges, except sinne? Wherevpon Luke doubteth not to recken him the sonne of Adam in his Genealogie. And I woulde faine know why Paule calleth Christ the second Adam, but bycause the estate of man was appointed for him, that he might raise vp the posteritie of Adam out of their ruine. For if he were in order before that creation, he shoulde haue been called the first Adam. Osiander boldly affirmeth, that bycause Christ was alredy before knowen man in the minde of God, men were formed after the same paterne. But Paule in naming him the second Adam, setteth meane betwene the first beginning of man and the restitution which we obteine by Christ, the fall of man wherby grew the necessity to haue nature restored to her first degree. Wherupō it foloweth, that this same was the cause why the sonne of God was borne to become man. In the meane time, Osiander reasoneth ill and vnsauorily, that Adam, so long as he had stande without falling, shoulde haue bin the image of himselfe and not of Christ. I aunswere by the contrarie, bycause though the sonne of God had neuer put on flesh, neuertheleſſe both in the body and in the soule of man shoulde haue shined the image of God, in the bright beames whereof it alway appered, that Christ is verily the head, and hath the

Hebr.4. 15.
Luke 3. 38.
1.Cor. 15.47.

soue-

ſoueraigne ſupremicie in all. And ſo is that fooliſh ſuttletie aſſoyled, which Oſiander bloweth abroade, that the Angels ſhoulde haue lacked this head, vnleſſe it had bene purpoſed by God to clothe his ſonne with fleſh, yea though there had bine no fault of Adam. For he doth to raſhly ſnatche holde of that which no manne in his right wit will graunt, that Chriſt hath no ſupremicie ouer Angels, that they ſhoulde haue him for their Prince, but in ſo much as he is man. But it is eaſily gathered by the wordes of Paule, that in as much as he is the eternall worde of God, he is the firſt begotten of all creatures: not that he is create, or ought to be reckened among creatures: but bycauſe the ſtate of the worlde in integritie, ſuch as it was at the beginning garniſhed with excellent beautie, had no other originall: and then, that in as much as he was made man, he was the firſt begotten of the dead. For the Apoſtle in one ſhorte clauſe ſetteth forth both theſe pointes to be conſidered: that all thinges were create by the ſonne, that he might beare rule ouer Angels: and that he was made man, that he might beginne to be the redemer. Of like ignoraunce is it that he ſaith, that men ſhoulde not haue had Chriſt to their king, if he had not bene man. As though the kingdome of God coulde not ſtand, if the eternall ſonne of God, although not clothed with the fleſh of man, gathering together both Angels and men into the felowſhip of his heauenly glorie and life, ſhoulde himſelfe beare the ſoueraintie. But in this falſe principle he is alway deceyued, or rather deceyueth himſelfe, that the Church ſhoulde haue bene without a head, vnleſſe Chriſt had appeared in the fleſh. As though, euen as the Angels enioyed him their heade, he coulde not likewiſe by his diuine power rule ouer men, and by the ſecret force of his ſpirite quicken and nouriſh them like his owne body, till being gathered vp into heauen, they might enioy all one life with the Angels. Theſe trifles that I haue hetherto confuted, Oſiander accompteth for moſt ſtrong oracles: euen ſo as being dronke with the ſweeteneſſe of his owne ſpeculations, he vſeth to blowe out fonde Bacchus cries of matters of nothing. But this one that he bringeth after, he ſaith is much more ſtrong, that is the prophecie of Adam, which, ſeyng his wife ſaid, this nowe is a bone of my bones, and fleſh of my fleſh. But howe proueth he that to be a prophecie? Bycauſe in Matthew Chriſt geueth the ſame ſaying to God. As though that what ſo euer God hath ſpoken by men, conteyneth ſome prophecie. Let Oſiander ſeeke prophecies in euery commaundement of the lawe, which, it is certaine to haue come from God the author of them. Beſide that, Chriſt ſhould haue bene groſſe and earthly, if he had reſted vpon the literall

Coloſ. 1. 15.
Coloſ. 1. 18.
Coloſ. 1. 16.
Gen. 1. 18.

sense. Bycause he speaketh not of the misticall vnion wherevnto he hath vouchesaued to receiue his church, but only of faithfulnesse betwene man and wife: for this cause he teacheth, that God prouounced that man and wife shalbe one flesh, that no man shoulde attempt to breake that insoluble knot by diuorce. If Osiander loth this simplicitie, let him blame Christ, for that he led not his disciples further to a misterie, in more suttely expounding the saying of his father. Neither yet doth Paule mainteine his errour, which after he had said that we are flesh of the flesh of Christ, by and by addeth, that this is a great misterie; for his purpose was not to tell in what meaning Adam spake it, but vnder the figure and similitude of mariage, to set forth the holy coupling together; that maketh vs one with Christ. And so doe the wordes sound. Bycause when he geueth warning that he speaketh this of Christ and his church, he doth as it were by way of correction, seuere the spirituall ioyning of Christ and his church from the lawe of mariage. Wherefore this fickle reason easily vanisheth away. And I thinke I neede no more to shake vp any more of that sort of chaffe, bycause the vanitie of them all his sone found out by this short confutation. But this sobrietie shall aboundantly suffice to feede soundly the children of God! that when the fulnesse of times was come, the sonne of God was sent, made of woman, made vnder the lawe, to redeeme them that were vnder the lawe.

Ephe. 3.

The xiij. Chapter.

That Christ toke vpon him the true substance of the flesh of man.

NOwe, vnlesse I be deceiued, it were superfluous to entreate againe of the godhead of Christ, which hath already in an other place ben proued with plaine and strong testimonies. It remaineth therefore to be seene, howe he being clothed with our flesh, hath fulfilled the office of Mediatour. The trueth of his humaine nature hath in the olde time ben impugned both by the Manichees and the Marcionites: of whome, the Marcionites fained a ghost in stede of the body of Christ, and the Manichees dreamed that he had a heauenly flesh. But both many and strong testimonies of the Scripture do stand against them both. For the blessing is promised neither in a heauenly seede, nor in the couterfaite shape of man, but in the seede of Abraham and Iacob. Neither is the eternal throne promised to a man made of aire, but to the sonne of Dauid & to the frute of his wombe. Therefore being deliuered in the flesh, he is called the sonne of Dauid and Abraham: not bycause he is onely borne

Gen. 17. and 22. 18. and 26.

Psal. 45.

of

of the wombe of the Virgine, and create in the aire, but becauſe (as Paule expoundeth it) he is according to the fleſh made of the ſeede of Dauid: as in an other place the Apoſtle teacheth, that he deſcended of the Iewes. For which cauſe the Lord himſelfe not contented with the bare name of man, doth oftentimes call himſelfe the ſonne of man, meaning to expreſſe more plainly that he was man truely iſſued of the ſeede of mankinde. Sith the holy Ghoſt hath ſo oft by ſo many meanes with ſo great diligence and ſimplicitie declared a thing not obſcure of it ſelfe, who woulde haue thought any men to be ſo ſhameleſſe as to preſume yet to ſpread miſtes to darken it? And yet we haue other teſtimonies at hand, if we liſted to heape vp more of them. As is that ſaying of Paule: that God ſent his ſonne made of woman. And innumerable other places, whereby appeareth that he was ſubiect to hungre, thirſt, colde, & other infirmities of our nature. But out of many theſe are chiefly to be choſen, that may moſt auaile to edifie our mindes in true confidence. As, where it is ſaid, that he gaue not ſo great honour to the Angels, as to take their nature vpon him: but toke our nature, that in fleſh & bloud he might, by death, deſtroy him that had the power of death. Againe, that by benefite of that communicating we are reckened his brethren. Againe, that he ought to haue bine made like vnto his brethren, that he might be made a merciſull and faithfull interceſſour: that we haue not a Biſhop that can not be compatient of our infirmities. And ſuch like. And for the ſame purpoſe ſerueth that which we touched a litle before, that it behoued that the ſinnes of the worlde ſhoulde be cleanſed in our fleſh: Which Paule plainely affirmeth. And truely, what ſo euer the father hath geuen to Chriſt, it doth therefore belong to vs, becauſe he is the head, from which the whole body being knit together, groweth into one. Yea, and otherwiſe that will not agree together, which is ſaid: that the Spirite was geuen him without meaſure, that all we ſhoulde drawe of the fulneſſe thereof. For aſmuch as there is no greater abſurditie than to ſay, that God is enriched in his eſſence by any accidentall gifte. And for this cauſe Chriſt ſaith in an other place: I do ſanctifie my ſelfe for them.

Matt. 1. 1. Rom. 1. 3. Rom. 9. 5. Gal. 4. 4 Hebr. 2. 16. Hebr. 1. 10. and 17. Hebr. 4. 15. Rom. 8. 3. Iohn. 1. 16. Ioh. 17. 19.

2 As for the places that they bring forth to confirme their errour, they do to vnaptly wreſt them, and they nothing preuaile by their trifling ſuttelties, when they goe about to wipe away thoſe thinges that I haue alleged for our part. Marcion imagineth that Chriſt did put on a fantaſtical body in ſtede of a true body: becauſe in ſome places it is ſaid, that he was made after the likeneſſe of man, and that he was founde in ſhape as a manne. But ſo he nothing weyeth what is

Phil. 2. 7.

Paules purpose in that place. For his meaning is not to teach what manner of body Christ toke vpon him, but that whereas he might haue shewed forth his godhead, he made none other shewe of himselfe, but as of an abiect and vnregarded man. For, to exhorte vs by his example to submission, he sheweth, that for asmuch as he was God, he might haue by and by set forth his glory to be seene to the worlde: but yet that he gaue ouer some of his owne right; and of his owne accord abaced himselfe, bycause he did put on the image of a seruant and contended with that humilitie, suffred his godhed to be hidden with the veile of the flesh. He doth not here teach what Christ was, but how he behaued himselfe. And also by the whole processe of the texte it is easily gathered, that Christ was abaced in the true nature of manne. For what meaneth this, that in shape he was founde as man, but that for a time the glorie of his godhead did not shine forth, but only the shape of man appeared in base and abiect estate? For otherwise that place of Peter coulde not stande togethe, that he was dead in the flesh, but quickened in the spirite, if the sonne of God had not bene weake in the nature of man: which Paule expresseth more plainely in sayeng, that he suffred by reason of the weakenesse of the flesh. And hereunto serueth the exaltation: bycause it is expressely said, that Christ atteined a new glorie after that he abaced himselfe, which coulde not well agree to be spoken of any, but of a man hauing flesh and soule. Manichees framed Christ a body of aire, bycause Christ is called the second Adam, heauenly of heauen. But neither in that place doth the Apostle bring in a heauenly essence of the body, but a spirituall force which being poured abrode by Christ, doth quicken vs. Nowe, as we haue already seene, Peter and Paule doe seuer the same from his flesh. But rather that doctrine which is receiued among the true teachers, concerning the flesh of Christ, is very well proued by that place. For if Christ had not all one nature of body with vs, it were a very vaine argument, that Paule with such vehemencie followeth: that if Christ be risen againe, we shall also rise againe: and if we do not rise, then that Christ also is not risen. By what cauillations so euer either the olde Manichees or their new Disciples goe about to escape, they shall not winde them selues away. It is a fowle shifte, that they fondely say, that Christ is called the sonne of manne, in so much as he is promised of menne. For it is plaine, that after the Hebrewe phrase, very man in deede is called the Sonne of manne. And Christ without doubte kepte the phrase of his owne tongue. Also it ought to make no question, what ought to be vnderstanded by the children of Adam. And (not to go farre of) the place

Pet. 3.
Cor. 4.
Cor. 47.
Cor. 16.

of the

of the eight Psalme, which the Apostles apply to Christ, shalbe sufficient enough: What is man that thou art mindefull of him, or the sonne of man, that thou visitest him? In this figure is expressed the true manhoode of Christ. For though he were not immediatly begotten of a mortall father, yet his race came frō Adam. For else that place could not stande which we haue already alleaged that Christ is made partaker of flesh and blood, that he might gather to him yonge children to the seruice of God. In which words it is plainely determined, that Christ is made fellow & partaker of all one nature with vs. In which meaninge also he sayth; that both the author of holinesse & they that are made holy, are all of one. For it is proued by the processe of the text, that the same is referred to the fellowship of nature: because he byandby addeth, Therfore he is not ashamed to call them brethren. For if he had said before, that the faithfull are of God in so great dignity, what cause should there be to be ashamed? But because Christ of his infinite grace doth ioyne himselfe to the base & vnnoble therefore it is sayd, that he is not ashamed. But in vaine they obiect, that by this meane the wicked shall become the brethren of Christ: because we know that the children of God are not borne of flesh and blood, but of the holy Ghost by faith. Therefore onely flesh maketh not a brotherly ioyninge. But although the Apostle giue this honor to ȳ faithfull only, to be of one with Christ, yet it followeth not, but that the wicked may be borne of the same originall. As when we say that Christ was made man, to make vs the sonnes of God: this saying extendeth not to all men, because faith is the meane which spiritually graffeth vs into the body of Christ. Also they foolishly moue a brawle about the name of First begottē. They say that Christ should haue bin borne of Adam streight at the beginning, that he might be the first begotten amonge brethren. For the title of First begotten, is not referred to age, but to the degree of honor, and excellence of power. And more colour hath that which they bable, that Christ tooke to him man and not Angels, because he receiued mankinde into fauour. For, to set out more largely the honor which God vouchsaued to giue vs, he cōpared the Angels with vs, which were in this behalfe set behinde vs. And if ȳ testimony of Moses be well weyed, where he sayth that the seede of the woman shall breake the serpentes heade, it shall vtterly ende the controuersie. For only Christ is not there spoken of, but all mankinde. Because the victory was to be gotten by Christ for vs, he generally pronounceth that the posterity of the woman should get the vpper hand of ȳ Deuil. Wherupon followeth, that Christ issued of mankinde, because it was Gods purpose there to raise

Heb. 2. 14.

Rom. 8. 29.

He. 2. 16

Ge. 3. 15

vp Eue, whom he ſpake vnto with good hope, that ſhe ſhoulde not faint with ſorow.

3 They do no leſſe wickedly than fooliſhly entangle with allegories theſe teſtimonies where Chriſt is called the ſeede of Abraham, and the frute of the wombe of Dauid. For if the name of Seede had bin ſpoken in an allegory, truely Paul would not haue left it vntolde, where he plainly & without figure affirmeth, that there are not many ſonnes of Abraham redemers, but one Chriſt. Of like ſorte is it that they alleage: that he is no otherwiſe called the ſonne of Dauid, but becauſe he was promiſed and at length in his due time deliuered. For after that Paule had once named him the ſonne of God: in that he byandby addeth, According to the fleſh, he truely meaneth of nature. And ſo in the 9 chapter callinge him the bleſſed God, he ſayth ſeuerally beſide, that accordinge to the fleſh he deſcended of the Iewes. Nowe if he were not truely begotten of the ſeede of Dauid, to what purpoſe ſhalbe this ſayinge, that he is the frute of his wombe? What meaneth this promiſe? Out of thy loynes ſhal he deſcende, that ſhall abide in thy ſeate. Now in the Genealogie of Chriſt, as it is rehearſed of Matthew, they do Sophiſtically mocke. For though he do not rehearſe the parētes of Marie but of Ioſeph, yet becauſe he ſpeaketh of a thing ſufficiently knowē abrode among the people, he reckneth it enough to ſhew that Ioſeph came of the ſeede of Dauid, when it was well knowen that Mary was of the ſame ſtocke. But Luke more preſſeth them in teaching that ſaluation brought by Chriſt, is cōmon to all mankinde: becauſe Chriſt the author of ſaluation proceeded frō Adam the common parent of all. I graunt in dede, that by the Genealogie it can none otherwiſe be gathered that Chriſt was the ſonne of Dauid, but in ſo much as he was begotten of the Virgine. But the newe Marcionites to colour their errour do to proudly, in this that to proue that Chriſt tooke his body of nothing, they affirme that women are ſeedeles, and ſo they ouerthrow the principles of nature. But becauſe that is no queſtion of diuinity, & the reaſons that they bringe are ſo fickle, that they may very eaſily be confuted: therefore I will not toutch thoſe thinges that belong to Philoſophie and Phiſike, and will hold me contented to wipe away thoſe thinges that they alleage out of Scripture: that is, that Aaron and Ioiadah tooke wiues of the tribe of Iehudah, & ſo the difference of tribes had then bin confounded, if woman hadde engendringe ſeede in her. But it is well enough knowen ý as touching ciuile order, the kindreds are reckened by the ſede of the man, & yet the excellency of the kinde of man aboue woman proueth not the contrary, but that in generatiō the ſeede of woman

Ga.3.18

Ro.1.3.

Pſa.132 11.

man must meete. And this solution extendeth to all the Genealogies. Ostentimes when the Scripture reckeneth vp a Genealogie, it nameth the mē only: shal we therfore say, that the women are nothing? But very children do know, that women are comprehended vnder the name of men. And after this sorte it is said, that women bring forth to their husbandes, because the name of the household alway remaineth with the males. Now as this is graunted to the excellency of the male kinde, that the children are compted noble or vnnoble, according to the estate of their fathers: so also in the state of bondage the issue followeth the wombe, according to the iudgement of the Ciuile lawyers. Whereby we may gather, that the issue is engendred of the seede of the woman. And it hath of long time bin receiued in common vse of al nations, that the mothers are called Genetrices, that is engēdrers. Wherwith Gods law also agreeth, which else should wrōgfully forbid ý mariage of the vncle with his sisters daughter, because there were no consanguinity betwene them: and also it were lawfull for a man to marry his sister by the mothers side, so that she were begotten of an other father. But as I graunt that there is a passiue power ascribed to women, so do I answere that the same thing is indifferently spoken of them that is of men. And Christ himselfe is not sayd to be made by the woman, but of the woman. But some of their company shaking of all shame do too leudly aske, whether we wil say that Christ was engendred of the menstruall seede of the Virgine, for I will likewise aske of them, whether he did not congele in the bloud of his mother, which they shalbe constrained to confesse. Therfore it is fitly gathered of Matthewes words, that because Christ was begotten of Marie, he was engendred of her seede: as a like engendringe is meant when it is sayd, ý Booz was begotten of Rahab. Neither doth Matthew here describe the Virgine as a conduit pipe through which Christ passed: but he seuereth this maruellous maner of generation from the common maner, for that by her Christ was begotten of the seede of Dauid. For euen in the same sorte, that Isaac was begotten of Abraham, Salomon of Dauid, and Ioseph of Iacob, likewise it is sayd that Christ was begotten of his mother. For the Euangelist so frameth the order of his speach, and willinge to proue that Christ came of Dauid, is contented with this one reason, that he was begotten of Marie. Wherby it followeth, that he tooke it for a matter cōfessed, that Marie was of kinne to Ioseph.

Ga.4.4.

Mat.1.5

4 The absurdities wherewith they woulde charge vs, are stuffed full of childish cauillations. They thinke it a shame and dishonor to Christ, if he should haue takē his original of men: because so he could

not be exempt from the vniuersall law that encloseth all the offspring of Adam without exception, vnder sinne. But the comparison that we read in Paule doth easily assoyle this dout: that as by one man came sinne, and by sinne death, so by the righteousnesse of one man grace hath abounded. Wherewith also agreeth an other comparison of his: the first Adam of earth, earthly and naturall, the seconde of heauen, heauenly. Therfore in an other place, the same Apostle, where he teacheth that Christ was sent in the likenes of sinfull flesh to satisfie the law, doth so expressely seuere him from the common estate of men, that he be very man without fault and corruption. But very childishly they trifle in reasoning thus: If Christ be free from all spot, and was by the secrete workinge of the holy Ghost begotten of the seede of Marie, then is not the womans seede, but onely the mans seede vncleane. For we do not make Christ free frō all spot, for this cause ỳ he is only engendred of his mother without copulation of man, but because he is sanctified by the holy Ghost, that the generation might be pure and vncorrupted, such as should haue bin before the fal of Adam. And this alway remained stedfastly determined with vs, that so oft as the scripture putteth vs in minde of the cleannesse of Christ, it is meant of his true nature of manhoode: because it were superfluous to say that God is cleane. Also the sanctification that he speaketh of in the seuenteene of Iohn, could haue no place in the nature of God. Neither are there fained two seedes of Adam, although therecame no infection to Christ: because the generation of mā is not vncleane or vicious of it selfe, but accidentall by his falling. Therfore it is no maruell, if Christ, by whom the estate of innocency was to be restored, were exempt from common corruption. And wheras also they thrust this vpon vs for an absurdity, ỳ if the Word of God did put on flesh, then was it enclosed in a narrow prison of an earthly body: this is but mere waywardnes: because although the infinite essēce of the Word did growe together into one person with the nature of man: yet do we faine no enclosinge of it. For the Sonne of God descended maruelously from heauen, so as yet he left not heauen, it was his will to be maruelously borne in the Virgins wombe, to be conuersant in earth, & hang vpon the crosse, yet that he alway filled the world euen as at the beginning.

Ro.5.12
.Cor.
15.47.
Ro.8.3.

The xiiii. Chapter.

How the two natures of the Mediatour do make one person.

Now

NOw where it is ſayd, that the Word was made fleſh: that is not ſo to be vnderſtanded, as though it were either turned into fleſh, or confuſely mingeled with fleſh, but becauſe he choſe him a temple of the Virgins wombe to dwell in: he that was the Sonne of God, became alſo the ſonne of man, not by confuſion of ſubſtance, but by vnity of perſon. For we ſo affirme the godheade ioyned and vnited to the manhoode, that either of them haue their whole property remaining, and yet of them both is made one Chriſt. If any thing in all worldly thinges may be founde like to ſo great a myſterie, the ſimilitude of man is moſt fitte, whom we ſee to conſiſt of two ſubſtances, whereof yet neither is ſo mingeled with other, but that either keepeth the property of his owne nature. For neither is the ſoule the body, nor the body the ſoule. Wherfore both that thing may be ſeuerally ſpoken of the ſoule, which can no way agree with the body: and likewiſe of the body that thing may be ſayd, which can by no meane agree with the ſoule: and that may be ſaid of the whole man, which can be but vnfitly taken neither of the ſoule nor of the body ſeuerally. Finally, the properties of the ſoule are ſomtime attributed to the body, and the properties of the body ſomtime to the ſoule: and yet he that conſiſteth of them is but one man and not many. But ſuch formes of ſpeach do ſignifie both that there is one perſon in man compounded of two natures knit together, and that there are two diuerſe natures which do make the ſame perſon. And ſo do the Scriptures ſpeake of Chriſt: Sometime they giue vnto him thoſe thinges that ought ſingularly to be referred to his manhoode, & ſomtime thoſe things that do peculiarly belong to his godhead, & ſomtime thoſe things that do comprehend both natures, & do agree with neither of them ſeuerally. And this conioyning of the two natures ẏ are in Chriſt, they do with ſuch religiouſnes expreſſe, that ſometime they do put them in common together: which figure is among the old authors called, Communicating of properties. Ioh. 1. 14.

2 Theſe things were but weake, vnles many phraſes of Scripture, and ſuch as be echwhere ready to finde, did proue that nothing hereof hath bin deuiſed by man. That ſame thinge which Chriſt ſpake of himſelfe, ſaying: Before that Abraham was, I am: was farre diſagreeing from his manhoode. Neither am I ignorant with what cauillation the erroneous ſpirites do depraue this place: for they ſay that he was before all ages, becauſe he was already foreknowen the Redemer, as well in the counſell of the father, as in the mindes of the godly. But where as he openly diſtinguiſheth the day of his manifeſtation from his eternall eſſence, & of purpoſe pronounceth vnto himſelfe an au- Ioh. 8. 58.

thority by antiquity wherein he excelleth aboue Abraham, he doth vndoutedly chalenge to himselfe that which is proper to the God-
Colo. 1. 15. head. Whereas Paul affirmeth that he is the first begotten of all creatures, which was before all things, & by whom all things keepe their
Ioh. 17. 5 being: & wheras he himselfe reporteth that he was in glory with the
Ioh. 5. 17. father before the creatiõ of the world, & ý he worketh together with the father: these things do nothing more agree with ý nature of men. It is therfore certaine, that these and such like are peculiarly ascribed
Esa. 42. 1 to the godhead. But whereas he is called the seruant of the father: and
Lu. 1. 52 wheras it is said, that he grew in age, wisdom & fauour with God and
Ioh. 8. 50. men: that he seketh not his owne glory: that he knoweth not the last
Matt. 13 day: that he speaketh not of himselfe: that he doth not his owne will:
Ioh. 14. 10 & 6. where it is sayd, that he was seene and felt: this wholly belongeth to his only manhode. For in the respect that he is God, neither can he
36. encrease in any thinge, and he worketh all thinges for his owne sake,
Luc. 24. 39. neither is any thing hidden from him, he doth all things according to the free choise of his owne will, and can neither be seene nor felt. And yet he doth not seuerally ascribe these things to his nature of mã only, but taketh thẽ vpon himselfe, as if they did agree with the person of the mediatour. But the communicatinge of properties is in this
Act. 20. 28. that Paul saith, that God did by his owne bloud purchase vnto him a
1. Cor. 2 5. Church: and the Lord of glory crucified. Againe, where Iohn sayth,
1. Ioh. 1. 1. that the Word of life was felt. Truely God neither hath bloud, nor suffereth, nor can be touched with handes. But because he which was both very God & man, Christ being crucified, did shed his bloud for vs: those thinges that were done in his nature of man, are vnproperly, and yet not without reason giuen to his godhead. A like example is,
1. Ioh. 3. 16. where Iohn teacheth that God gaue his soule for vs: therefore there
Ioh. 3. 13. also the property of the manhode is cõmunicate with the other nature. Againe, when Christ sayd being yet conuersant in earth, that no man hath ascended into heauẽ, but the sonne of man that was in heauen: truely according to his manhoode, and in the flesh that he had put on, he was not thẽ in heauen: but because himselfe was both God and man, by reason of the vnity of both natures, he gaue to the one that, which belonged to the other.

3 But most plainly of all do these places set forth the true substãce of Christ, which do comprehend both natures together: of which sort there are very many in the gospell of him. For that which is there red is singularly belonging neither to his godhead nor to his manhoode, but both together: ý he hath receiued of his father power to forgiue
Ioh. 1. 9. & 5. 21. sinnes, to raise vp whom he will, to giue righteousnesse, holinesse and

saluation

ſaluation, to be made iudge ouer the quicke & the dead, to be honored euen as the father is : Finally, that he is called the light of the world, the good ſhepherd, the only dore, the true Vine. For ſuch prerogatiues had ỹ ſonne of God, whē he was ſhewed in the fleſh: which although he enioyed with his father before the worlde was made, yet he had thē not in the ſame maner or the ſame reſpect, & which could not be giuē to ſuch a man as was nothing but man. In the ſame meaninge ought we to take that which is in Paule : that Chriſt after the iudgement ended, ſhall yeelde vp the kingdom to God & the father: Euen the kingdom of the ſonne of God, which had no begining, nor ſhall haue any endinge: but euen as he lay hid vnder the baſeneſſe of the fleſh, and abaced himſelfe, takinge vpon him the forme of a ſeruaunt, and layinge aſide the porte of maieſty, he ſhewed himſelfe obediēt to his father: & hauing performed all ſuch ſubiection, at lēgth is crowned with honor & glory, & auaunced to the higheſt dominion, that all knees ſhall bow before him: ſo ſhall he then yeelde vp to his father both that name & crowne of glory, & whatſoeuer he hath receiued of his father, that God may be all in all. For to what purpoſe is power & dominion giuen him, but that the father ſhould gouerne vs by his hande? In which ſenſe it is alſo ſayd, that he ſitteth at ỹ right hand of the father. But this is but for a time, til we may enioy the preſent beholding of the godhead. And here the errour of ỹ old fathers can not be excuſed, which while they tooke no heede to the perſon of the Mediatour, haue obſcured ỹ natural meaning of almoſt all the doctrine that is read in the goſpell of Iohn, & haue entangled themſelues iin many ſnares. Let this therefore be vnto vs the key of right vnderſtanding, that ſuch things as belong to the office of the Mediatour, are not ſpokē ſimply of the nature of God, nor of the nature of man. Therfore, Chriſt ſhal reigne til he come forth to iudge ỹ world, inſomuch as he ioyneth vs to his father, according to the ſmale meaſure of our weakeneſſe. But when we beinge made partakers of the heauenly glory, ſhall ſee God ſuch as he is, thē he hauing performed the office of Mediatour, ſhall ceaſſe to be the embaſſadour of his father, & ſhalbe cōtented with that glory which he enioyed before the makinge of the worlde. And the name of Lord doth in no other reſpect peculiarly agree with the perſon of Chriſt, but in this, that it ſignifieth ỹ meane degree betwene God & vs. For which purpoſe maketh ỹ ſaying of Paul: One God, of whom are all things, & one Lord, by whom are all things, euen he to whom the dominiō for a time is cōmitted by the father, vntil his diuine maieſty be to be ſeene face to face. Frō whom ſo far is it of that any thing ſhall decay, by yeldingvp

Ioh. 9.5
Ioh. 21. 1.
1. Cor. 24.
Phil. 2.8
He. 2.6.
Phil. 2. 10.
1. Cor. 15.28.
1. Cor. 8. 6.

the dominion to his father, that he shall become so much the more glorious. For then shall God also cesse to be ỹ head of Christ because Christes godheade shall then shine of it selfe, whereas yet it is couered with a certaine veile.

4 And this obseruation shall do no small seruice to assoile many doutes, if the readers do fitly apply it. For it is maruelous how much the vnskilfull, yea some not vtterly vnlearned, are combred with such formes of speach, which they see spoken by Christ, which do well agree neither with his godheade nor with his manhoode: because they consider not that they do agree with his person wherin he is shewed both God and man, and with the office of Mediatour. And it is alway easie to see, how well all things hang together, if they haue a sober expositour, to examine so great misteries with such deuout reuerence as they ought to be. But there is nothing that these furious and phrentike spirites trouble not. They catch hold of those things that are spoken of his manhoode, to take away his Godhead: and likewise of those things that are spoken of his godhead to take away his manhoode: and of those thinges that are so ioyntly spoken of both natures, that they seuerally agree with neither, to take away both. But what is that else but to say, that Christ is not man, because he is God: and that he is not God, because he is man: and that he is neither man nor God, because he is both man and God? We therefore do determine that Christ, as he is both God and man, consisting of both natures, vnited, though not confounded, is our Lord and the true sonne of God, euen according to this manhoode, though not by reason of his manhoode. For the errour of Nestorius is to be driuen far away from vs, which when he went about rather to draw in sunder, than to distinguish the nature, did by ỹ meane imagine a double Christ. Wheras we see that the Scripture crieth out with loude voice against it, where both the name of the sonne of God is giuen to him that was borne of the Virgine, & the Virgine her selfe is called the mother of our Lorde. We must also beware of the madnesse of Eutiches, least while we go about to shew the vnity of the person, we destroy either nature. For we haue already alleaged so many testimonies, & there are euery where so many other to be alleaged, where his Godhead is distinguished from his manhoode, as may stop the mouthes euen of the most contentious, And a litle herafter I will adioine some testimonies, to confute better that fained deuise, but at this present, one place shal cõtent vs. Christ would not haue called his body a Temple, vnlesse the Godhead did distinctly dwel therin. Wherfore as Nestorius was worthily condemned in the synode at Ephesus, so also was Eutiches afterward

Aug. in enchir. ad Laurent. ca. 36.

Lu. 1. 33 & 44.

Ioh. 2. 19.

ward condemned in the ſynodes of Conſtantinople and Chalcedon: foraſmuch as it is no more lawfull to confounde the two natures in Chriſt, than it is to draw them in ſunder.

5 But in our age alſo there hath riſen vp no les peſtilent a mõſter, Machaell Seruettus which did thruſt in place of the ſonne of God, a fained thing made of the eſſence of God, of ſpirit, fleſh & three elementes vncreate. And firſt he denieth that Chriſt is by any other way the ſonne of God, but in this that he was begotten of ỹ holy ghoſt in the wombe of the Virgine. But to this ende tendeth his ſuttlety, that the diſtinctiõ of ỹ two natures being once ouerthrowẽ, Chriſt might be thought to be a certaine thing mingled of God & man, & yet neither God nor man. For in his whole proceſſe he trauaileth toward this point, that before Chriſt was opẽly ſhewed in the fleſh, there were only certaine ſhadowiſh figures in God, wherof the trueth or effect then at length was in beinge, when that word which was ordained to that honor, began truely to be the ſonne of God. And we in dede do confeſſe that the Mediatour which is borne of the Virgin, is properly the ſonne of God. For Chriſt in that he is man, could not be the miror of the ineſtimable fauour of God, vnleſſe this dignity were giuen him to be, and be called the onely begotten ſonne of God. But in the meane ſeaſon the definitiõ of the Church ſtandeth ſtedfaſtly grounded, that he is compted the ſonne of God, becauſe he being the Word begotten of the father before all worlds, did by hypoſtatical vnion take vpõ him the nature of man. Now the hypoſtaticall vniõ is called with the olde fathers, that which maketh one perſon of two natures, which phraſe of ſpeach was deuiſed to ouerthrow the doting errour of Neſtorius, becauſe he fained that the ſonne of God did ſo dwell in fleſh, that yet he the ſame was not man. Seruettus ſclaundereth vs, that we make two ſonnes of God when we ſay that the eternall Word was already the ſonne of God before that it was clothed with fleſh, as if we did ſay any thing elſe but that he was manifeſted in the fleſh. Neither doth it follow, that if he were God before that he was man, he began to be a new God. And no more abſurdity it is to ſay, that the ſonne of God appeared in the fleſh, which yet had this alway from eternall begetting to be the Sonne, which the Angels words to Mary do ſecretly ſhew, That holy thing ỹ ſhall be borne of thee, ſhall be called ỹ ſonne of God: as if he ſhould haue ſayd, that the name of the Sonne which was obſcure in time of the law, ſhould now become famous and euery where knowen abroade. Wherewith agreeth that ſaying of Paul, Ro.8.15
that now by Chriſt we are the children of God, freely & with boldneſſe to crie Abba, Father. But were not the holy fathers in the olde

time alſo accompted amonge the children of God? Yea:and bearing them bold vpon that intereſt,they called vpon God by name of their Father.But becauſe ſince ỹ only begotten ſonne of God was brought forth into the world,the heauenly fatherhode is become more plainly knowen:therefore Paul aſſigneth this,as it were,a priuilege to the kingdom of Chriſt.But yet this is ſtadfaſtly to be holdē,that God neuer was father either to Angels or men,but in reſpect of the only begotten ſonne : and that men ſpecially,whom their owne wickedneſſe maketh hateful to God,are his children by free adoption becauſe he is the ſonne of God by nature. And there is no cauſe why Seruettus ſhould cauill,that this hangeth vpon filiatiō or becomming a ſonne, which God had determined with himſelf:becauſe our purpoſe is not heare to ſpeake of the figures howe the expiation was ſhewed in the bloud of beaſtes:but becauſe they could not in dede be the childrē of God,vnleſſe their adoption were grounded vpon ỹ head,it is without reaſon to take that from the head which is common to all the members. I go yet further : Whereas the Scripture calleth the Angels the
Pſa.82. 7. ſonnes of God,whoſe ſo great dignity did not hang vpon the redēption to come:yet muſt it needes be, that the ſonne is in order before them, which maketh the father to be their father.I will repeate it againe ſhortly,& adde the ſame of mankinde.Sith from at their firſt beginning both Angels and men were created, with this condition,that God ſhould be common father to them both, if that ſaying of Paule be true,that Chriſt was alway the head & the firſt begottē of all crea-
Colo.1. 15. tures , to haue the firſt degree in all:I thinke I do rightly gather that he was alſo the ſonne of God before the creation of the world.

6 But if his Filiation (if I may ſo terme it)began ſince he was manifeſted in the fleſh,it ſhall follow, that he was alſo ſonne in reſpect of his nature of man.Seruettus and other ſuch frentike men would haue it,that Chriſt which appeared in ỹ fleſh,is the ſonne of God,becauſe out of the fleſh he coulde not be called by that name. Now let them anſwere me whether he be the ſonne according to both natures,and in reſpect of both.So in deede they prate,but Paule teacheth farre otherwiſe.We graunt in deede,that Chriſt is in the fleſh of man called the Sonne, but not as the faithfull are , that is by adoption only and grace,but the true and naturall,and therefore only ſonne,that by this marke he may be diſcerned from all other . For God voutſaueth to giue the name of his ſonnes to vs,thatare regenerate into a new life: but the name of the true and only begotten ſonne,he giueth to Chriſt only.How can he be the only ſonne in ſo great a number of brethrē, but becauſe he poſſeſſeth that by nature,which we haue receiued by

gift?

gift? And ỹ honor we extende to the whole person of the Mediatour, that he be truely & properly the Sonne of God, which was also borne of the Virgine, & offered himselfe for sacrifice to his father vpon the crosse: but yet in respect of his Godheade, as Paule teacheth, when he sayth, he was seuered out to preach the Gospell of God, which he had before promised of his sonne, which was begotten of the seede of Dauid according to his flesh, and declared the sonne of God in power. But why, whē he nameth him distinctly the sonne of Dauid according to the flesh, should he seuerally say, that he was declared the Sonne of God, vnlesse he meant to shew that this did hang vpō some other thinge, than vpon the very flesh? For in the same sense in an other place he sayth, that he suffered by the weakenesse of the flesh, and rose againe by the power of the spirite, euen so in this place he maketh a difference of both natures. Truly they must needes graunt, that as he hath that of his mother for which he is called the Sonne of Dauid, so he hath that of his Father for which he is called the Sonne of God: and the same is an other thing and seuerall from the nature of man. The Scripture giueth him two names, callinge him here & there sometimes the Sonne of God, and somtimes the Sonne of Man. Of the second there can be no cōtention moued: but according to the common vse of the Hebrue tongue he is called the Sonne of mā, because he is of the offspring of Adā. By the contrary I affirme, that he is called the Sonne of God in respect of the Godhead & eternall essence: because it is no lesse meete that it be referred to the nature of God, that he is called the Sonne of God, than to the nature of man, that he is called the Sonne of Man. Againe, in ỹ same place that I alleaged, Paul doth meane that he which was according to the flesh begotten of the seede of Dauid, was no otherwise declared the Sonne of God in power, thā he teacheth in an other place, that Christ which accordinge to the flesh descended of the Iewes, is God blessed for euer. Now if in both places the distinctiō of the double nature be touched, by what right wil they say, that he which according to ỹ flesh is the Sonne of Man, is not also the Sonne of God, in respect of the nature of God.

Ro. 1.

2. Cor 13. 4.

Ro. 9. 5

7 They do in dede disorderly enforce for the maintenāce of their errour, the place where it is sayd, ỹ God spared not his owne Sonne: & where the Angell commaunded, that the very same he that should be borne of ỹ Virgine, should be called the Sonne of the highest. But, least they should glory in so fickle an obiection, let them wey with vs a litle, how strongly they reason. For if it be rightly concluded, that from his conception he beganne to be the Sonne of God, because he

Rom. 8 32.

Lu. 1. 3

that is conceiued is called the Sonne of God, then ſhall it follow, that
oh. 1. he began to be the word at his manifeſting in the fleſh, becauſe Iohn ſayth, that he bringeth them tidinges of the Word of life, which his handes haue handeled. Likewiſe that, which is reade in the Prophet:
ic. 5. 2 Thou Bethleem in the lande of Iuda, art a litle one in thouſandes of Iuda: Out of thee ſhall be borne to me a guide to rule my people Iſrael, and his comming forth from the beginning, from the daies of eternity. How will they be compelled to expounde this, if they will be content to follow ſuch manner of reaſoning? For I haue proteſted, that we do not agre with Neſtorius, which imagined a double Chriſt: whereas by our doctrine, Chriſt hath made vs the ſonnes of God with him, by right of brotherly conioyninge, becauſe he is the only begotten ſonne of God in the fleſh which he tooke of vs. And Auguſtine doth wiſely admoniſh vs, that this is a bright glaſſe, wherein to behold the maruellous and ſingular fauour of God, that he attained honor in reſpect that he is man which he coulde not deſerue. Therfore Chriſt was adorned with this excellency euen according to the fleſh frõ the wombe of his mother, to be the Sonne of God. Yet is there not in the vnity of perſon to be fained ſuch a mixture, as may take away that which is proper to the Godheade. For it is no more abſurdity, that the eternall word of God and Chriſt, by reaſon of the two natures vnited into one perſon, be diuerſe wayes called the Sonne of God, than that he be accordinge to diuerſe reſpectes, called ſometime the Sonne of God, and ſometime the ſonne of Man. And no more doth that other cauillation of Seruettus accomber vs: that before that Chriſt appeared in the fleſh, he is no where called the Sonne of God, but vnder a figure, becauſe although the deſcribing of him, thẽ was ſomewhat darke: yet where as it is already clerely proued that he was no otherwiſe eternall God, but becauſe he was the word begotten of the eternall father, and that this name doth no otherwiſe belonge to the perſon of the Mediatour which he hath taken vpon him, but becauſe he is God openly ſhewed in the fleſh: and that God the Father hath not bin called Father from the beginning,
. 3. 15 if there had not then bin a mutuall relation to the Sonne, by whome all kinred or fatherhood is reckened in heauen and in earth: hereby it is eaſie to gather, that euen in the time of the law and the Prophets, he was the Sonne of God, before that this name was commõly knowen in the Church. But if they ſtriue onely about the onely word, Salomon diſcourſing of the infinite highneſſe of God, affirmeth as well his Sonne as himſelfe to be incomprehenſible. Tell his name if
o. 30. thou canſt (ſayth he) or the name of his ſonne. Yet I am not ignorant

rant,that with the contentious this testimony will not be of sufficient force:neither doI much grounde vpon it,sauing that it sheweth that they do maliciously cauill, that deny Christ to be the Sonne of God, but in this respect that he was made man. Beside that, all the oldest wryters with one mouth and consent haue openly testified the same: so that their shamelesnesse is no lesse worthy to be scorned than to be abhorred,which dare obiect Ireneus & Tertulliã against vs,both which do confesse that the Sonne of God was inuisible,which afterward appeared visible.

8 But although Seruettus hath heaped vp horrible monstruous deuises, which paraduenture the other woulde not allow: yet if ye presse them hard,ye shall perceiue that all they that do not acknowledge Christ to be the sonne of God but in the flesh,do graunt it only in this respect,that he was conceiued in the wombe of the Virgin by the holy Ghost,like as the Maniches in olde time did foolishly affirme, that man hath his soule (as it were) by deriuation from God, because they reade that God breathed into Adam the breath of life. For they take so fast hold of ỹ name of Sonne,that they leaue no differẽce betwene the natures, but babble disorderly,that Christ being man,is the Sonne of God, because according to his nature of man, he is begotten of God.So the eternall begetting of Wisdom,that Sálomon speaketh of,is destroied,and there is no accompt made of the Godheade in the Mediatour, or a fantasied Ghost is thrust in place of the Manhoode.It were in deede profitable to confute the grosser deceites of Seruettus, wherewith he hath bewitched himselfe and some other,to the ende that the Godly readers admonished by this example,may hold themselues within the compasse of sobernes and modesty:sauing that I thinke it should be superfluous,because I haue already done it in a booke by it selfe.The summe of them commeth to this effect,that the Sonne of God,was a forme in minde from the beginning, and euen then he was before appointed to be man that should be the essentiall image of God.And he doth acknowledge no other Word of God,but in outward shew.This he expoundeth to be the begetting of him, that there was begotten in God from the beginning a will to begette a Sonne, which also in act extended to the nature it selfe. In the meane time he confoundeth the Spirite with the Word, for that God distributed the inuisible Word and the Spirite into flesh and soule. Finally the figuration of Christ, hath with them the place of begetting,but he saith, that he which then was but a shadowish sonne in forme, was at length begotten by the word, to which he assigneth the office of seede. Whereby it shall follow that Eccl. 1 14

hogs and dogs are as well the children of God, becauſe they were create of the originall ſeede of the word of God. For although he compound Chriſt of three vncreate elements to make him begotten of the eſſence of God, yet he faineth that he is ſo the firſt begotten among creatures, that the ſame eſſentiall godheade is in ſtones, according to their degree. And leaſt he ſhould ſeeme to ſtrippe Chriſt out of his godhead, he affirmeth that his fleſh is conſubſtantial with God, and that the Word was made man by turninge the fleſh into God. So while he can not conceiue Chriſt to be the Sonne of God, vnleſſe his fleſh came from the eſſence of God, and were turned into godhead, he bringeth the eternall perſon of the Word to nothinge, and taketh from vs the ſonne of Dauid, that was promiſed to be the Redeemer. He oft repeateth this, that the Sonne was begotten of God by knowledge and predeſtination, and that at length he was made man of that matter which at the beginning ſhined with God in the three elementes, which afterward appeared in the firſt light of the worlde, in the cloude and in the piller of fire. Now how ſhamefully he ſometime diſagreeth with himſelfe, it were too tedious to rehearſe. By this ſhorte recitall the readers that haue their ſounde witte may gather, that with the circumſtances of this vncleane dogge the hope of ſaluation is vtterly extinguiſhed. For if the fleſh were the godheade it ſelfe, it ſhoulde ceaſſe to be the temple thereof. And none can be our redemer, but he that begotten of the ſeede of Abraham and Dauid, is accordinge to the fleſh, truely made man. And he wrongefully ſtandeth vpon the wordes of Iohn, that the Word was made fleſh. for as they reſiſt the errour of Neſtorius, ſo they nothing further this wicked inuention, wherof Eutiches was author, foraſmuch as the only purpoſe of the Euangeliſt was to defend the vnity of perſons in the two natures.

The xv. Chapter.

That vve may knovv, to vvhat end Chriſt vvas ſent of his Father, and vvhat he brought vs: three things are principally to be conſidered in him, his Prophetical office, his Kingdom, and his Prieſthoode.

AVguſtine ſaith rightly, that although the Heretikes do bragge of the name of Chriſt, yet they haue not all one foundation with the godly, but that it remaineth onely proper to the Church. For if theſe thinges be diligently conſidered, that belong to Chriſt. Chriſt ſhall be founde among them onely in name, and not in very deede. So at this day the Papiſtes, although the name of the Sonne of God redemer of the worlde, ſounde in their mouth:

chir. Lau- nt.ca.

mouth:yet becauſe being contented with vaine pretenſe of the name, they ſpoile him of his power and dignity: this ſayinge of Paule may be well ſpoken of them,that they haue not the head. Therefore,that faith may finde ſounde matter of ſaluation in Chriſt, and ſo reſt in him, this principle is to be ſtabliſhed, that the office which is committed to him by his Father, conſiſteth of three partes. For he is giuen both a Prophet,a King,and a Prieſt. Albeit,it were but ſmall profite to know thoſe names, without knowledge of the ende and vſe of them. For they are alſo named amonge the Papiſtes, but coldly and to no great profite, where it is not knowen what eche of theſe titles cõtaineth in it. We haue ſaid before,how,though God ſending Prophets by continual courſe one after an other did neuer leaue his people deſtitute of profitable doctrine, and ſuch as was ſufficient to ſaluation: that yet the mindes of the godly hadde alway this perſuaſion,that full light of vnderſtandinge was to be hoped for onely at the comminge of Meſſias: yea and the opinion thereof was come,euen to the Samaritans, who yet neuer knew the true religion, as appeareth by the ſayinge of the woman: When Meſſias commeth, he ſhall teach vs all thinges. And the Iewes had not raſhly gathered this vpon preſumptions in their mindes: But as they were taught by aſſured oracles,ſo they beleued. Notable amonge the other is that ſayinge of Eſay: Behold, I haue made him a witneſſe to peoples, I haue giuen him to be a guide and Schoolemaiſter to peoples: euen as in an other place he had called him ỹ Angell or interpreter of the great counſel. After this maner the Apoſtle commending the perfection of the doctrine of the goſpell,after that he had ſayd,that God in the old time ſpake to the Fathers by the Prophetes diuerſly, and vnder manifolde figures, addeth that laſt of all he ſpake vnto vs by his beloued Sonne. But becauſe it was the common office of the Prophetes to keepe the Church in ſuſpenſe,and to vphold it vntill the comming of the Mediatour, therfore we reade that in their ſcattering abroade, the faithfull cõplained that they were depriued of that ordinary benefite,ſaying: We ſee not our tokens:there is not a Prophet amonge vs:there is no more any that hath knowledge. But when Chriſt was now not farre of, there was a time appoynted to Daniell to ſeale vp the viſion and the Prophet, not onely that the Prophecie, which is there ſpoken of, ſhoulde be ſtabliſhed in aſſured credit, but alſo that the faithfull ſhoulde learne with contented minde to want the Prophetes for a time,becauſe the fulneſſe and cloſing vp of all reuelations was at hand.

Colo.2. 19.

Io.4.25

Eſa. 55. 4.

Heb.1.1

Pſ.74.9

Dani.9. 24.

2 Now it is to be noted,that the title of commendation of Chriſt

belongeth to these three offices. For we know that in the time of the law, as well the Prophetes as Priestes and Kings were anointed with holy oyle. For which cause the renoumed name of Messias was geuen to the promised Mediatour. But though in deede I confesse (as I haue also declared in an other place,) that he was called Messias by peculiar consideration and respect of his kingdome: yet the annoyntinges in respect of the office of Prophet & of priest, haue their place, and are not to be neglected of vs. Of the first of these two is expresse mention made in Esay, in these words: The spirit of the Lord Iehoua vpon me. Therfore the Lord hath anointed me, that I should preach to the meeke, should bring health to the contrite in heart, should declare deliuerance to captiues, shoulde publish the yeare of good will. &c. We see that he was anoynted with the Spirit, to be the publisher and witnesse of the grace of the Father. And that not after the common manner: for he is seuered from other teachers, that had the like office. And here againe is to be noted, that he tooke not the anointing for himselfe alone, that he might execute the office of teaching, but for his whole body, that in his continuall preachinge of the Gospell, the vertue of the Spirite shoulde ioine withall. But in the meane time this remaineth certaine, that by this perfectiō of doctrine which he hath brought, an ende is made of all prophecies: so that they do diminish his authority, that beinge not content with the Gospell, do patch any foraine thinge vnto it. For that voice which thundered from heauen, saying: This is my beloued Sonne, heare him: hath auaunced him by singular priuilege aboue the degrees of all other. Then, this oyntment is poured abroade from the head vnto all the members: as it was forespoken by Ioel: Your children shall prophecie, and your daughters shall see visions. &c. But where Paule sayth, that he was giuen vs vnto wisdom: and in an other place, that in him are hidden all the treasures of knowledge and vnderstandinge: this hath somewhat an other meaninge: that is, that out of him there is nothinge profitable to knowe, and that they which by faith perceaue what he is, haue comprehended the whole infiniteness of heauenly good thinges. For which cause he wryteth in an other place: I haue compted it precious to know nothing, but Iesus Christ, and him crucified: which is most true, because it is not lawfull to passe beyonde the simplicity of the Gospell. And hereunto tendeth the dignity of a Prophetes office in Christ, that we might know that in the summe of the doctrine, which he hath taught, are contained all pointes of perfect wisdom.

Esa. 51. 1

Mat. 3. 17.

Ioel. 2. 28.

1. Cor. 1 30.

Col. 2. 3

1. Cor. 2 2.

3 Now come I to his kingdome, of which were vayne to speake,

if

if the readers were not first warned, that the nature thereof is spirituall. For thereby is gathered, both to what purpose it serueth, and what it auaileth vs, and the whole force and eternitie therof, and also the eternitie which in Daniel the Angell doth attribute to the person of Christ: and againe the Angell in Luke doth worthily applie to the saluation of the people. But that is also double or of two sortes, for the one belongeth to the whole bodie of the Church, the other is propre to euery membre. To the first is to be referred that which is said in the Psalme: I haue ones sworne by my holinesse to Dauid, I will not lie, his seede shall abide for euer, his seate shall be as the Sunne in my sight, it shall be stablished as the Moone for euer, and a faithfull witnesse in heauen. Neither is it doubtfull, but that God doth there promise, that he wil be by the hande of his sonne an eternall gouerner and defender of his Church. For the true perfourmance of this prophecie can be founde no where els but in Christ: for asmuch as immediatly after the death of Salomon, the greater parte of the dignitie of the kingdome fell away, and was to the dishonour of the house of Dauid conueyed ouer to a priuate man, and afterwarde by litle and litle was diminished, till at length it came to vtter decaie with heauy and shamefull destruction. And the same meaning hath that exclamation of Esaie: Who shall shewe forth his generation? For he so pronounceth that Christ shall remaine aliue after death, that he ioyneth him with his membres. Therefore, so oft as we heare that Christ is armed with eternall power, let vs remembre that the euerlasting continuance of the Church is vpholden by this support, to remaine still safe amōg the troublesome tossinges, wherewith it is continually vexed, and among the greuous and terrible motions that threaten innumerable destructions. So when Dauid scorneth the boldnesse of his enemies, that go about to breake the yoke of God and of Christ, and saith, that the kinges and peoples raged in vaine, bycause he that dwelleth in heauen is strong enough to breake their violent assaultes: he assureth the Godly of the continuall preseruatiō of the Church, and encourageth them to hope well so oft as it happeneth to be oppressed. So in an other place, when he saith in the person of God: sit on my right hande, till I make thine enemies thy foote stoole: he warneth vs, that how many and strong enemies so euer do conspire to besiege the Church, yet they haue not strēgth enough to preuaile against that vnchangeable decree of God, whereby he hath apointed his sonne an eternall kinge: wherevpon it followeth, that it is impossible that the Deuell with all the preparation of the worlde, may be able at any time to destroy the Church,

Psa. 89. 36.

Esa. 53. 8.

Psal. 2. 3. 4.

Psal. 110.

which is groũded vpon the eternall ſeate of Chriſt. Now for ſo much as concerneth the ſpeciall vſe of euery one, the very ſame eternal cõtinuance ought to raiſe vs vp to hope of immortality. For we ſee, that whatſoeuer is earthly and of the worlde, endureth but for a time, yea
Joh. 18. 6. and is very fraile. Therefore Chriſt, to lift vp our hope vnto heauen, pronounceth that his kingdome is not of this worlde. Finally, when any of vs heareth, that the kingdome of Chriſt is ſpirituall, let him be raiſed vp with this ſaying, and let him pearce to the hope of a better life: and whereas he is nowe defended by the hande of Chriſt, let him looke for the full frute of this grace in the worlde to come.

4 That, as we haue ſaide, the force and profite of the kingedome of Chriſt can not otherwiſe be perceiued by vs, but when we knowe it to be ſpirituall, appeareth ſufficiently though it were but by this, that while we muſt liue in warfare vnder the croſſe, during the whole courſe of our life, our eſtate is harde and miſerable: what then ſhould it profit vs to be gathered together vnder the dominion of a heauenly king, vnleſſe we were certaine to enioy the frute thereof out of the ſtate of this earthly life? And therefore it is to be knowen, that whatſoeuer felicitie is promiſed vs in Chriſt, it conſiſteth not in outwarde commodities, that we ſhoulde leade a merry and quiet life, floriſh in wealth, be aſſured from all harmes, and flowe full of thoſe delitefull thinges that the fleſh is wont to deſire, but that it wholy belongeth to the heauenly life. But as in the worlde the proſperous and deſired ſtate of the people is partely mainteined by plentie of good thinges and peace at home, and partly by ſtrong forceable defenſes, whereby it may be ſafe againſt outwarde violence: ſo Chriſt alſo doth enriche his with all thinges neceſſarie to eternall ſaluation of ſoules, and fortifieth them with ſtrength, by which they may ſtande inuincible againſt all aſſaultes of ſpirituall enemies. Whereby we gather, that he reigneth more for vs than for himſelfe, and that both within & without: that being furniſhed, ſo farre as God knoweth to be expediẽt for vs, with the giftes of the ſpirite, whereof we are naturally empty, we may by theſe firſt frutes perceiue that we are truely ioyned to God vnto perfect bleſſedneſſe. And then, that bearing vs bolde vpon the power of the ſame ſpirit, we may not doubt that we ſhall alway haue the victorie againſt the Deuill, the worlde, and euery kinde of hurte-
Luc. 17. 23. full thing. To this purpoſe tẽdeth the aunſwere of Chriſt to the Phariſes, that becauſe the kingdome of God is within vs, it ſhal not come with obſeruation. For it is likely that becauſe he profeſſed that he was the ſame king, vnder whome the ſoueraigne bleſſing of God was to be hoped for, they in ſcorne required him to ſhew forth his ſignes.

But

But he, bycause they (who otherwise are to much bent to the earth) should not foolishly rest vpon worldly pompes, biddeth thē to enter into their owne consciēces, bycause the kingdome of God is righteousnesse, peace and ioy in the holy Ghost. Hereby we are briefely taught, what the kingdome of Christ auaileth vs. For, bycause it is not earthly or fleshly, subiect to corruption, but spirituall: he lifteth vs vp euen to eternall life, that we may patiently passe ouer this life in miseries, hunger, colde, contempt, reproches, and other greues, contented with this one thing, that our king will neuer leaue vs destitute, but succour vs in our necessities, till hauing ended our warre, we be called to triumph. For such is his maner of reigning, to communicate with vs all that he hath receiued of his father. Nowe whereas he armeth and furnisheth vs with power, and garnisheth vs with beautie and magnificence, enricheth vs with wealth: hereby is ministred vnto vs most plentifull matter to glorie vpon, and also bolde courage to fight without feare against the Deuill, sinne and death. Finally, that clothed with his righteousnesse, we may valiantly ouercome all the reproches of the worlde, and as he liberally filleth vs with his giftes, so we againe for our parte, may bring forth frute to his glorie. Ro. 14. 17.

5 Therefore his kingly anointing is set forth vnto vs, not done with oyle or ointmētes made with spices, but he is called the anointed of God, because vpon him hath rested the spirit of wisdome, vnderstanding, counsell, strength and feare of God. This is the oyle of gladnesse, wherewith the Psalme reporteth that he was annointed aboue his fellowes, because if there were not such excellencie in him, we should be all needy and hungry. For, as it is already said, he is not priuatly enriched for him selfe, but to poure his plenty vpō vs being hungry and drie. For as it is said, that the father gaue the spirite to his sonne, not by measure, so there is expressed a reason why, that all we should receiue of his fulnesse, and grace for grace. Out of which fountaine floweth that liberall geuing, whereof Paule maketh mention, whereby grace is diuersly distributed to the faithfull, according to the measure of the gift of Christ. Hereby is that which I said, sufficiently confirmed, that the kingdome of Christ consisteth in the spirit, not in earthly delites or pompes, and therefore we must forsake the worlde that we may be partakers of it. A visible signe of this holy anointing was shewed in the baptisme of Christ, when the holy Ghost rested vpon him in the likenesse of a doue. That the holy Ghost and his gifts are meante by the worde Anointing, ought to seeme neither noueltie nor absurditie. For we are none other way quickened, specially for so much as concerneth the heauenly life: there is no droppe of liuely Ioh. 3. 34. Ioh. 1. 16. Eph. 4. 7 Iohn. 1. 32. Luc. 3. 22.

force in vs, but that which the holy Ghost poureth into vs, which hath chosen his seate in Christ, that from thense the heauenly richesse might largely flowe out vnto vs, whereof we are so needy. And whereas both the faithfull stande inuincible by the strength of their king, and also his spirituall richesse plenteously flowe out vnto them, they are not vnworthily called Christians. But this eternitie whereof we haue spoken, is nothing derogate by that saying of Paule: Then he shall yelde vp the kingdome to God and the Father. Againe: The sonne him selfe shall be made subiecte, that God may be all in all thinges: for his meaning is nothing els, but that in that same perfect glorie, the administration of the kingedome shall not be such as it is now. For the father hath geuen all power to the sonne, that by the sonnes hande he may gouerne, cherish and susteine vs, defende vs vnder his sauegarde, and helpe vs. So while for a litle time we are wauering abroad from God, Christ is the meane betweene God and vs, by litle and litle to bring vs to perfect conioyning with God. And truely, whereas he sitteth on the right hande of the father, that is as much in effect, as if he were called the fathers deputee, vnder whome is the whole power of his dominion, bycause it is Gods will to rule and defende his Church by a meane (as I may so call it) in the person of his Sonne. As also Paule doth expounde it in the first chapiter to the Ephesians, that he was set at the right hande of the father, to be the heade of the Church, which is his body. And to no other meaning tendeth that which he teacheth in an other place, that there is geuen him a name aboue all names, that in the name of Iesus all knees should bow, and all tongues confesse that it is to the glorie of God the Father. For euen in the same wordes also he setteth out in the kingdome of Christ an ordre necessarie for our presente weakenesse. So Paule gathereth rightly, that God shall then be by him selfe the onely head of the Church, bycause Christes office in defending of the Church, shall be fulfilled. For the same reason the Scripture commonly calleth him Lorde, bycause his Father did set him ouer vs to this ende, to exercise his owne Lordely power by him. For though there be many lordeshippes in the worlde, yet is there to vs but one God the father, of whome are all thinges and we in him, and one Lord Christ, by whome are all thinges and we by him, saith Paule. Wherevpon is rightly gathered that he is the selfe same God, which by the mouth of Esaie affirmed him selfe to be the kinge and the lawemaker of the Church. For though he do euery where call all the power that he hath, the benefit and gifte of the Father, yet he meaneth nothing els, but that he reigneth by power of God:

1. Cor. 15. 24.
1. Cor. 15. 28.
Phi. 2 9
Esa. 33. 22.

God: bycause he hath therfore put on ỹ personage of the Mediator, that descendinge from the bosome & incomprehensible glory of the father, he might approch nie vnto vs. And so much more rightfull it is, that we be with all consent prepared to obey, and that with great cherefulnesse we direct our obediences to his commaundement. For as he ioyneth the offices of king and pastor toward them that willingely yeelde themselues obedient: so on the other side we heare that he beareth an yron scepter, to breake and broose all the obstinate like potters vessels: we heare also that he shalbe the iudge of nations, to couer the earth with deade corpses, and to ouerthrowe the heigth that standeth against him. Of which thing there are some examples seene at this day: but the full prouse thereof shalbe at the last iudgement, which may also properly be accompted the last act of his kingdome.

Psal.2. 9. Psa.110 6.

6 Concerning his Priesthood, thus it is briefly to be holden, that the ende and vse of it is, that he shoulde be a Mediator pure from all spotte, that shoulde by his holinesse reconcile vs to God. But bycause the iuste curse possesseth the entrie, and God according to his office of iudge is bente against ys, it is necessarie that some expiation be vsed, that he being a priest may procure fauour for vs, to appease the wrath of God. Wherefore, that Christ might fulfill this office, it behoued that he shoulde come forth with a sacrifice. For in the lawe it was not lawefull for the priest to entre into the sanctuarie without bloud, that the faithfull might know, that though there were a priest become meane for vs to make intercession, yet God coulde not be made fauourable to vs before that our sinnes were purged. Vpō which point the Apostle discourseth largely in the epistle to the Hebrues, from the seuenth chapiter almost to the ende of the tenth. But the summe of all commeth to this effect, that the honour of priesthoode can be applied to none but to Christ, which by the sacrifice of his death hath wiped away our giltinesse, & satisfied for our sinnes. But how weighty a matter it is, we are enfourmed by that solemne othe of God, which was spoken without repentance: Thou art a priest for euer, according to the ordre of Melchisedech. For without doubt his will was to establish that principall pointe, which he knewe to be the chiefe iointe wherevpon our saluation hanged. For, as it is said, there is no way open for vs or for our prayers to God, vnlesse our filthinesse being purged, the priestes do sanctifie vs and obteine grace for vs, from which the vncleannesse of our wicked doinges and sinnes doth debarre vs. So do we see, that we must beginne at the death of Christ, that the efficacie and profite of his Priesthoode may come vnto vs.

Psa.110 4.

Of this it followeth that he is an eternall intercessor, by whose mediation we obteine fauour, whervpon againe ariseth not only affiance to pray, but also quietnesse to godly consciences, while they safely leane vpon the fatherly tendernesse of God, and are certainly perswaded that it pleaseth him whatsoeuer is dedicated to him by the Mediator. But whereas in the time of the lawe, God commaunded sacrifices of beastes to be offered to him: there was an other and a new ordre in Christ, that one should be both the sacrificed host, & ỹ Priest: because there neither could be found any other meete satisfactiõ for sinnes, nor any was worthy so great honour to offer vp to God his onely begotten sonne. Now Christ beareth the person of a priest, not onely by eternall meane of reconciliation to make the Father fauourable & mercifull vnto vs, but also to bring vs into the felowship of so great an honour. For we that are defiled in our selues, yet being made
Reue. 1. 6. Priestes in him do offer vp our selues, & all ours to God, & do freely enter into ỹ heauẽly sanctuarie, that al the sacrifice of prayer & praise that come from vs, may be acceptable & sweete smelling in the sight of God. And thus farre doth that saying of Christ extende: For their
Ioh. 17. 15. sakes I sanctifie my selfe: because, hauing his holinesse poured vpon vs, in as much as he hath offered vs with himselfe to his father, we that otherwise do stinke before him, do please him as pure & cleane, yea and holy. Herevnto serueth the anointing of the sanctuarie,
Dani. 9. 24. whereof mention is made in Daniell. For the comparison of contrarietie is to be noted betweene this anointing, and that shadowish anointing that then was in vse: as if the Angell should haue said, that the shadowes being driuen away, there should be a cleere priesthod in the person of Christ. And so much more detestable is their inuention, which not contented with the sacrifice of Christ, haue presumed to thrust in them selues to kill him: which is daily enterprised among the Papistes, where the Masse is reckened a sacrificing of Christ.

The xvj. Chapter.

Hovv Christ hath fulfilled the office of Redeemer, to purchace saluation for vs, VVherein is intreated of his Death, and Resurrection, and his Ascending into Heauen.

ALL that we haue hetherto saide of Christ, is to be directed to this marke, that being damned, dead, and lost in our selues, we may seeke for righteousnesse, deliuerance, life and saluation in him: as we be taught by that notable saying of Peter,
Act. 4. 12. that there is none other name vnder heauen geuen to men wherein they must be saued. Neither was the name of Iesus geuen him vnadui-

aduiſedly,or at chaũſable aduẽture,or by the will of men,but brought from heauen by the Angell the publiſher of Gods decree,and with a reaſon alſo aſſigned:becauſe he was ſent to ſaue the people from their ſinnes. In which wordes that is to be noted,which we haue touched in an other place,that the office of redeemer was appointed him,that he ſhoulde be our Sauiour: but in the meane time our redemption ſhould be but vnperfect,vnleſſe he ſhoulde by continuall procedinges conuey vs forwarde to the vttermoſt marke of ſaluation. Therefore, ſo ſone as we ſwarue neuer ſo litle from him, our ſaluation by litle and litle vaniſheth away, which wholy reſteth in him: ſo that all they wilfully ſpoile them ſelues of all grace, that reſte not in him. And that admonition of Bernarde is worthy to be rehearſed, that the name of Ieſus is not only light,but alſo meate,yea and oile alſo,without which all the meate of the ſoule is drie, and that it is alſo ſalte without the ſeaſonning whereof all that is ſet before vs is vnſauorie. Finally,that it is hony in the mouth, melodie in the eare, and ioyfulneſſe in the hearte, and alſo medicine, and that whatſoeuer is ſpoken in diſputation is vnſauory,but where this name ſoundeth. But here it behoueth to weye diligently, how ſaluation is purchaſed by him for vs: that we may not onely be perſwaded that he is the author of it,but alſo embracing ſuch things as are ſufficient to the ſtedfaſt vpholdinge of our faith, we may refuſe all ſuch thinges as might drawe vs away hether or thether. For ſith no man can deſcende into him ſelfe,and earneſtly conſider what he is, but feeling God angry and bent againſt him, he hath neede carefully to ſeeke a meane and way to appeaſe him,which demaundeth ſatisfaction: there is no common aſſuredneſſe required, becauſe the wrath and curſe of God lieth alwaie vpon ſinners, til they be looſe from their giltineſſe:who,as he is a righteous iudge. ſuffereth not his lawe to be broken without puniſhment, but is ready armed to reuenge it.

Matt. 1. 21. Luk. 1. 31.

Bern. in can. ſermo. 15.

2 But before we goe any further, it is to be ſeene by the way, how it agreeth together,that God which preuented vs with his mercie,was our enemie vntil he was reconciled to vs by Chriſt. For how, could he haue geuen vs in his only begotten Sonne a ſingular pledge of his loue, vnleſſe he had already before that embraced vs with his free fauour? Bycauſe therefore here ariſeth ſome ſeeming of contrarietie, I will firſt vndo this knot. The holy Ghoſt commonly ſpeaketh after this maner in the Scriptures,that God was enemie to men, till they were reſtored into fauour by the death of Chriſt: that they were accurſed till their iniquitie was purged by his ſacrifice:that they were ſeuered from God,till they were receyued into a conioyning by

Rom. 5. 10. Gal. 3. 10. Col. 1. 21.

his body. Such maner of phrases are applied to our capacitie, that we may the better vnderstand how miserable and wretched our estate is being out of Christ. For if it were not spoken in expresse wordes, that the wrath and vengeance of God, and euerlasting death did rest vpon vs, we woulde lesse acknowledge how miserable we shoulde be without Gods mercie, and woulde lesse regarde the benefit of deliuerance. As for example. If a man heare this spoken to him: If God, at such time as thou wast yet a sinner, had hated thee, and cast thee away as thou hadst deserued, thou shouldest haue suffered horrible destruction: but because he hath willingly and of his owne free kindenesse kept thee in fauour, & not suffred thee to be estrãged frõ him, he hath so deliuered thee from that perill: truely he will be moued with, and in some parte feele how much he oweth to the mercie of God. But if he heare on the other side that which the Scripture teacheth, that he was by sinne estraunged from God, the heir of wrath, subiect to the curse of eternall death; excluded from all hope of saluation, a stranger from all blessing of God, the bondeslaue of Satan, captiue vnder the yoke of sinne. Finally, ordeined vnto and already entangled with horrible destruction, that in this case Christ became an intercessor to entreat for him, that Christ toke vpon him and suffered the punishment which by the iust iudgement of God did hang ouer all sinners, that he hath purged with his bloude those euils that made them hatefull to God, that by this expiation is sufficient satisfaction and sacrifice made to God the father: that by this intercessor his wrath was appeased: that within this foundation resteth the peace betwene God and men: that vpon this bonde is conteined his good will towarde them: shall not he be so much the more moued with these, as it is more liuely represented, out of how great miserie he hath bene deliuered? In a summe: because our minde can neither desirously enough take holde of life in the mercy of God, nor receiue it with such thãkefulnesse as we ought, but when it is before striken and throwne downe with the feare of the wrath of God and dreade of eternall death, we are so taught by holy Scripture, that without Christ we may see God in maner wrathfully bent against vs, and his hande armed to our destruction: and that we may embrace his goodwill and fatherly kindnesse no otherwhere, but in Christ.

3 And although this be spoken according to the weakenesse of our capacitie, yet is it not falsely saide. For God which is the highest righteousnesse, can not loue wickednesse which he seeth in vs all. Therefore we all haue in vs that, which is worthy of the hatred of God. Therefore in respect of our corrupted nature, and then of euill

life

life added vnto it, truely we are all in displeasure of God, gilty in his sight, and borne to damnation of hell. But because the Lord will not lose that which is his in vs, he findeth yet somewhat that he of his goodnesse may loue. For howsoeuer we be sinners by our owne fault, yet we remaine his creatures. Howesoeuer we haue purchaced death to our selues, yet he made vs vnto life. So is he moued by meere and free louing of vs, to receiue vs into fauour. But sith there is a perpetuall and vnappeasable disagreement betweene righteousnesse and iniquitie, so long as we remaine sinners, he cannot receiue vs wholy. Therfore, that taking away all matter of disagreement, he might wholy reconcile vs vnto him, he doth by expiation set forth in the death of Christ, take away whatsoeuer euill is in vs, that we, which before weare vncleane and vnpure, may now appeare rightuous and holy in his sight. Therefore God the Father doth with his loue preuent and go before our reconciliation in Christ: yea, bycause he first loued vs, therefore he afterwarde doth reconcile vs vnto himselfe. But bycause, vntill Christ with his death come to succour vs, there remaineth wickednesse in vs, which deserueth Gods indignation, and is accursed and damned in his sight, therefore we are not fully and firmely ioyned to God, vntill Christ do ioyne vs. Therefore if we will assure our selues to haue God made well pleased and fauourable vnto vs, we must fasten our eyes and mindes vpon Christ onely: as in deede we obteine by him onely, that our sinnes be not imputed to vs, the imputing whereof, draweth with it the wrath of God. 1. John 4.29.

4 And for this reason Paule saith, that the same loue, wherewith God embraced vs before the creation of the worlde, was stayed and grounded vpon Christ. These thinges are plaine and agreable with the Scripture, and do make those places of Scripture to accorde very well together, where it is saide: that God declared his loue towarde vs in this, that he gaue his onely begotten sonne to death: and yet that he was our enemie till he was made fauourable againe to vs by the death of Christ. But that they may be more strongly proued to them that require the testament of the olde Church, I will allege one place of Augustine, where he teacheth the very same that we do. The loue of God (saith he) is incomprehensible and vnchangeable. For he beganne not to loue vs, since the time that we weare reconciled to him by the bloude of his sonne. But before the making of the worlde he loued vs, euen before that we weare any thing at all, that we might also be his children with his only begotten Sonne. Therefore wheras we are reconciled by the death of Christ, it is not so to be taken as though the Sonne did therefore reconcile vs vnto him, that he might

John. 3. 16. Rom. 5. 10.

Tract. in Euāg. John. 1. 10.

nowe beginne to loue vs whome he hated before: but we are reconciled to him that already loued vs, to whome we were enemies by reason of sinne. And whether this be true or no that I say, let the Apostle beare witnesse. He doth commende(saith he)his loue towarde vs,because when we were yet sinners,Christ died for vs.He therefore had a loue to vs,euen thē when we were enemies to him & wrought wickednesse.Therfore after a maruellous and diuine maner he loued vs, euen then when he hated vs. For he hated vs in that we were such as he had not made vs, and because our wickednesse had on euery side wasted away his worke, he knew how in euery one of vs,both to hate that which we our selues had made, and to loue that which he had made. These be the wordes of Augustine.

Rom. 5. 8.

5 Nowe where it is demaunded, howe Christ hath done away our sinnes, and taken away the strife betwene vs and God, and purchased such righteousnes as might make him fauourable and wel willing towarde vs:it may be generally answered,that he hath brought it to passe by the whole course of his obedience.Which is proued by ỹ testimony of Paul.As by one mans offense many were made sinners, so by one mās obediēce we are made righteous.And inan other place he extendeth the cause of the pardō that deliuereth vs from the curse of the lawe,to the whole life of Christ, saying: When the fulnesse of time was come,God sente his sonne made of a woman,subiect to the lawe, to redeeme them that were vnder the lawe: And so affirmed that in his very baptisme was fulfilled one parte of righteousnes, that he obediently did the commaundement of his father. Finally, from the time that he toke vpon him the person of a seruaunt,he beganne to paye the raunsome to redeeme vs. But the Scripture to set out the maner of our saluation more certainely, doth ascribe this as peculiar and proprely belonging to the death of Christ. He him selfe pronounced that he gaue his life to be a redemption for many. Paule teacheth that he died for our sinnes. Iohn the Baptist cried out that Christ came to take away the sinnes of the worlde,bycause he was the Lambe of God. In an other place Paule saith, that we are iustified freely by the redemption that is in Christ, bycause he is set forth the reconciler in his owne bloude. Againe, that we are iustified in his bloude, and reconciled by his death. Againe. He that knewe not sinne, was made sinne for vs, that we might be the righteousnesse of God in him. I will not recite all the testimonies, because the numbre woulde be infinite, and many of them must be hereafter alleged in their order. Therefore in the summe of beleefe, which they call the Apostles creede, it is very ordrely passed immediatly from the birth of

Rom. 5. 19.
Gal. 4. 4.
Matt. 3. 25.
Mat. 10 18.
Rom. 4. 25.
Iohn. 1. 29.
Rom. 3.
Rom. 5.
1. Cor. 5. 21.

of Christ to his death and resurrection, wherein consisteth the summe of perfect saluation. And yet is not the reste of his obedience excluded, which he perfourmed in his life: as Paule comprehendeth it wholy from the beginning to the ende in saying, that he abaced him selfe, taking vpon him the forme of a seruant, and was obedient to his father to death, euen the death of the crosse. And truely euen in the same death his willing submissiō hath the first degree, because the sacrifice, vnlesse it had bene willingly offred, had nothing profited towarde righteousnesse. Therefore, where the Lorde testified, that he gaue his soule for his sheepe, he expresly addeth this, no man taketh it away from my selfe. According to the which meaning, Esaie saith, that he helde his peace like a lambe before the sherer. And the historie of the Gospell rehearseth, that he went forth and met the souldiers, and before Pilate he left defending of him selfe, and stode still to yelde him selfe to iudgement to be pronounced vpon him. But that not without some strife: for both he had taken our infirmities vpon him, and it behoued that his obedience to his father, shoulde be this way tried. And this was no sclender shew of his incomparable loue towarde vs, to wrastle with horrible feare, and in the middest of these cruell tormentes, to cast away all care of himselfe, that he might prouide for vs. And this is to be beleued, that there could no sacrifice be wel offered to God any otherwise, but by this that Christ forsaking all his owne affection, did submitte and wholy yelde him selfe to his fathers will. For proofe whereof, the Apostle doth fittly allege that testimonie of the Psalme: In the booke of the lawe it is written of me, that I may do thy will, O God. I will, and thy lawe is in the middest of my heart. Then I saide: Loe, I come. But because trembling consciences finde no reste but in sacrifice and washing whereby sinnes are cleansed: therefore for good cause we are directed thither, and in the death of Christ is appointed for vs the matter of life. Nowe forasmuch as by our owne giltinesse, curse was due vnto vs, before the heauenly iudgement seate of God, therefore first of all is recited how he was condemned before Ponce Pilate president of Iurie: that we shoulde know that the punishment whereunto we were subiect, was iustely laide vpon vs. We coulde not escape the dreadfull iudgement of God: Christ, to deliuer vs from it, suffred himselfe to be condemned before a mortall man, yea a wicked & heathen man. For the name of the president is expressed not onely to procure credit to the historie, but that we shoulde learne that which Esaie teacheth, that that chastisement of our peace was vpon him, and that by his stripes we were healed. For to take away our damnation, euery kinde of death

Phil.1.
Ioh.10 18.
Esa. 53 7.
Iohn 1 4.
Mat. 2 2.
Heb.10 5.
Psal.40 9.
Esa. 53 9.

ſufficed not for him to ſuffer, but to ſatisfie our redemption, one ſpeciall kinde of death was to be choſen, wherein both drawing away our damnation to him ſelfe, and taking our giltineſſe vpon himſelfe, he might deliuer vs from them both. If he had bene murthered by theues, or had bene ragingly ſlaine in a commotion of the common people: in ſuch a death there ſhoulde haue bene no apparance of ſatisfaction. But when he was brought to be arrained before the iudgement ſeate, when he was accuſed and preſſed with witneſſes againſt him, and was by the mouth of the iudge condemned to die: by theſe tokens we vnderſtand, that he did beare the perſon of a gilty man and of an euill doer. And here are two thinges to be noted, which both were afore ſpoken by the prophecies of the Prophetes, and do bring a ſingular comfort and confirmation of faith. For when we heare that Chriſt was ſent from the iudges ſeate to death, and was hanged among theues, we haue the fulfilling of that prophecie which is alledged by the Euangeliſt. He was accompted among the wicked.
ſa. 53. And why ſo? euen to take vpon him the ſtede of a ſinner, not of a
1. man righteous or innocent, bycauſe he ſuffred death not for cauſe
lar. 15. of innocencie, but for ſinne. On the other ſide when we heare that
8. he was acquited by the ſame mouth whereby he was condemned, for Pilate was compelled openly more than ones to beare vitneſſe of his innocencie: let that come in our minde which is in the other Pro-
ſa. 99. phet: that he repayed that which he had not taken away. And ſo we ſhall beholde the perſon of a ſinner and euill doer repreſented in Chriſt: and by the open apparance of his innocencie it ſhall become plaine to ſee, that he was charged rather with others offence than his owne. He ſuffred therefore vnder Ponce Pilate, and ſo by the ſolemne
oh. 18. ſentence of the Preſident, was reckened in the number of wicked
8. doers: but yet not ſo, but that he was by the ſame iudge at the ſame time pronounced righteous, when he affirmed that he founde no cauſe of condemnation in him. This is our acquital, that the giltineſſe which made vs ſubiect to puniſhment, is remoued vpon the head of the ſonne of God. For this ſetting of the one againſt the other, we ought principally to holde faſt, leaſt we tremble and be carefull all our life long, as though the iuſte vengeance of God did hang ouer vs, which the ſonne of God hath taken vpon himſelfe.

6 Byſide that, the very maner of his death is not without a ſingular myſterie. The Croſſe was accurſed, not onely by opinion of men, but alſo by decree of the lawe of God. Therefore when Chriſt was lifted vp to the Croſſe, he made himſelfe ſubiect to the curſe. And ſo it behoued to be done, that when the curſe was remoued from vs

to him, we might be deliuered from all curse that for our sinnes was prepared for vs, or rather did already rest vpon vs. Which thing was also by shadowe expressed in the lawe. For the sacrifices and satisfactorie oblations that were offred for sinnes, were called Ashemoth: Which worde proprely signifieth sinne it selfe. By which figuratine chaunge of name, the holy Ghost ment to shewe, that they were like vnto cleansing playsters to drawe out to them selues, and beare the curse due to sinnes. But that same which was figuratiuely represented in the sacrifices of Moses, is in deede deliuered in Christ the originall paterne of all the figures. Wherefore he, to performe a perfect expiation, gaue his owne soule to be an asham, that is a satisfactorie oblation as the Prophet calleth it, vpon the which our filth and punishment might be cast, and so cesse to be imputed to vs. The Apostle testifieth the same thing more plainly where he teacheth, that he which knewe no sinne, was by his father made sinne for vs, that we might be made the righteousnesse of God in him. For the sonne of God being most cleane from all fault, did yet put vpon him the reproch and shame of our iniquities, and on the other side couered vs with his cleannesse. It seemeth that he meante the same, when he speaketh of sinne, that sinne was condemned in his flesh. For the father destroyed the force of sinne, when the curse thereof was remoued and layed vpon the flesh of Christ. It is therefore declared by this saying, that Christ was in his death offred vp to his father for a satisfactorie sacrifice, that the whole satisfaction for sinne being ended by his sacrifice, we might cesse to dread the wrath of God. Nowe is it plaine, what that saying of the Prophet meaneth, that the iniquities of vs all were layed vpon him, that is, that he entending to wipe away the fulthinesse of our iniquities, was himselfe as it were by way of enterchanged imputation, couered with them. Of this, the crosse whereunto he was fastened was a token, as the Apostle testifieth. Christ (saith he) redeemed vs from the curse of the lawe, when he was made a curse for vs. For it is written: Accursed is euery one that hangeth on the tree: that the blessing of Abraham might in Christ come to the Gentiles. And the same had Peter respect vnto, where he teacheth that Christ did beare our sinnes vpon the tree. Bycause by the very token of the curse we do more plainely learne that the burden wherewith we were oppressed was layed vpon him. And yet it is not so to be vnderstanded, that he toke vpon him such a curse, wherewith himselfe was ouerloden, but rather that in taking it vpon him, he did treade downe, breake and destroy the whole force of it. And so faith conceiueth acquitall in the

Esa. 53. 5. and 21.
2. Cor. 5. 21.
Rom. 8. 3.
Esa. 53. 6.
Gala. 3. 13.
Deu. 27 26.
1. Pet. 2 24.

condemnation of Christ, and blessing in his being accursed. Wherefore Paule doth not without a cause honorably reporte the triumph that Christ obteined to him selfe on the crosse, as if the crosse which was full of shame, had bene turned into a Chariot of triumph. For
ol. 2. he saith, that the hande writing which was against vs, was fastened
9. to the crosse, and the Princely powers were spoyled and led openly. And no maruell: bycause (as the other Apostle testifieth) Christ
eb. 9. offred vp himselfe by the eternall spirite. And therevpon proceded
1. that turning of the nature of thinges. But that these thinges may take steadfast roote, and be throughly settled in our heartes, lette vs alway thinke vpon his sacrifice and washing. For we coulde not certainely beleue that Christ was the raunsome, redemption, and satisfaction, vnlesse he had bene a sacrificed hoste. And therefore there is so often mention made of bloud, where the Scripture sheweth the maner of our redeming. Albeit the bloude of Christ that was shed, serued not onely for sacrifice, but also in steede of washing, to cleanse away our filthinesse.

7 It followeth in the Crede, that he was dead and buried. Where againe it is to be seene, howe he did euery where put him selfe in our stede, to paie the price of our redemption. Death held vs bounde vnder his yoke, Christ in our stede did yelde him selfe into the power
Heb. 2. of death, to deliuer vs from it. This the Apostle meaneth where he writeth, that he tasted of death for all men. For he by dying brought to passe that we shoulde not die, or (which is all one) by his death he did redeme life for vs. But in this he differed from vs, that he gaue him selfe to death as it were to be deuoured, not that he shoulde be swallowed vp with the gulfes of it, but rather that he shoulde swallowe vp it, of which we shoulde haue bene presently swallowed: that he gaue himselfe to death to be subdued, not that he shoulde be oppressed with the power thereof, but rather that he shoulde ouerthrow death which approched nere vs, yea and had already beaten
Heb. 2. vs downe and triumphed vpon vs. Finally, that by death he might
9. destroy him that had the power of death, that is the Deuill: and might deliuer them that by feare of death were all their life long subiect to bondage. This is the first fruite that his death did bring vs. An other is, that by enterpartening of him selfe with vs, he mortifieth our earthly membres, that they shoulde no more hereafter vse their owne workes: and killeth our olde manne, that it shoulde no more liue and beare frute. And to the same purpose perteineth his buriall, that we being partakers thereof, shoulde also be
Gal. 2. buried to sinne. For when the Apostle teacheth that we are graffed

into

into the likenesse of the death of Christ, and buried with him to the death of sinne, that by his crosse the worlde was crucified to vs, and we to the worlde, that we are dead together with him, he doth not onely exhorte vs to expresse the example of Christes death, but he declareth that there is such effectualnesse in it, as ought to appere in all Christians, vnlesse they will make his death vnprofitable and fruteless. Therefore in the death and buriall of Christ, there is offred vs a double benefit to be enioyed, that is deliuerance from death, wherevnto we were become bonde, and the mortifying of our flesh.

19. and 9.14. Col.3.3

8 But it is not meete to ouerpasse his going downe to the helles, wherein is no small importaunce to the effect of redemption. For although it appeareth by the writinges of the olde fathers, that that parte which is read in the Crede was not in olde time so much vsed in the Churches: yet in entreating of the summe of our doctrine, it is necessarie that it haue a place allowed it, as a thing that conteineth a very profitable and not to be despised mystery of a right weighty matter. And there are also some of the olde writers that do not leaue it out. Whereby we may gesse, that it was after a certaine time added, and did not presently but by litle and litle growe in vse in the Churches. But this certainely is out of question, that it proceded of the common iudgement of all the godly: For as much as there is none of the Fathers that doth not in his writinges make mention of Christes going downe to the helles, although after diuerse maner of exposition. But by whome, or at what time it was first added, maketh litle to the purpose. But rather in the Creede this is to be taken heede vnto, that we therein certainely haue a full and in all pointes perfect summe of our faith, whereinto nothing may be thrust, but that which is taken out of the most pure worde of God. Nowe if any will not for precise curiositie admit it into the Crede, yet shall it streight way be made to appere plainely, that it is of so great importance to the summe of our redemption, that if it be lefte out, there is lost a great parte of the frute of the death of Christ. There are againe some that thinke, that there is no newe thing spoken in this article, but that in other wordes the same thing is repeted which was spoken before of his buriall; for asmuch as the worde *Infernum*, hell, is in the Scripture oftentimes vsed for the graue. I graunt that to be true which they allege of the signification of the worde, that Hell is oftentimes taken for the graue: but there are against their opinion two reasons, by which I am easily persuaded to dissent from them. For what an idlenesse were it, when

careleſſely and as it were, in ſporte to come foorth to ſuffer death? But this was a true prouſe of his infinite mercy, not to ſhun ẏ death which he ſo ſore trembled at. And it is no dout that the ſame is the Apoſtles meaning to teach, in the Epiſtle to the Hebrues, where he wryteth: that Chriſt was heard of his owne Feare; ſome tranſlate it Reuerence or piety, but how vnfitly, both the matter it ſelfe, and the very manner of ſpeakinge proueth. Chriſt therefore prayinge with teares and mighty crie, is hearde of his owne feare: not to be free from death, but not to be ſwallowed vp of death as a ſinner: becauſe in that place he had but our perſon vpon him. And truely there can be imagined no more dreadfull bottomleſſe depth, than for a man to fele himſelfe forſaken and eſtraunged from God, and not to be heard when he calleth vpon him, euen as if God himſelfe had conſpired to his deſtruction. Euen thither we ſee that Chriſt was throwen downe, ſo farre that by enforcemẽt of diſtreſſe he was compelled to crie out: My God, My God, why haſt thou forſaken me? For whereas ſome would haue it taken, that he ſo ſpake rather according to the opiniõ of other, thã as he felt in himſelfe: ẏ is in no caſe probable, forasmuch as it is euident, that this ſaying proceeded out of the very anguiſh of the bottome of his heart. Yet do we not meane thereby, that God was at any time his enemy or angry with him. For how could he be angry with his beloued ſonne, vpon whom his minde reſted? Or how could Chriſt by his interceſſiõ appeaſe his fathers wrath toward other, hauinge him hatefully bent agaynſt himſelfe? But this is our meaning: that he ſuffered the greeuouſneſſe of Gods rigour, for that he being ſtriken and tormented with the hande of God, did fele all the tokens of God when he is angry and puniſheth. Wherupon Hylary argueth thus, that by this goinge downe we haue obtained this, that death is ſlayne. And in other places he agreeth with our iudgement, as where he ſayth. The croſſe, death, and hels are our life. Againe in an other place. The ſonne of God is in the hels, but man is caried vp to heauen. But why do I alleage the teſtimony of a priuate man, when the Apoſtle affirmeth the ſame, rehearſing this for a frute of his victory, that they were deliuered which were by feare of death all their life long ſubiect to bondage? It behoued therfore, that he ſhall ouercome that feare, that naturally doth continually torment and oppreſſe all mortall men: which coulde not be done but by fightinge with it. Moreouer, that his feare was no common feare or conceiued vpon a ſclender cauſe, ſhall byandby more plainely appeare. So by fighting hande to hande with the power of the Deuill, with the horrour of death, with the paynes of the hels it came to paſſe, that he both had

Ie.5.7.

Pſal.22.

Mat.27.6.

Vide Cyrill. lib.2.de recta fide ad Regin. Li.4.de Trin. Li.2.& Lib.3.

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the victory of them, and triumphed ouer them, that we now in death shoulde no more feare those thinges, which our Prince hath swallowed vp.

12 Here some leud men, although vnlearned, yet rather moued by malice than by ignoraunce, crie out that I do a hainous wronge to Christ, because it was against conueniency of reason, that he shoulde be fearefull for the saluation of his soule. And then they more hardly enforce this cauillation with sayinge, that I ascribe to the sonne of God desperation, which is cōtrary to faith. First they do but maliciously moue controuersie of Christs feare and tremblinge, which the Euangelistes do so plainely reporte. For a litle before that the time of his death approched, he was troubled in spirite and passioneth with heauinesse, and at his very meeting with it, he began more vehemētly to tremble for feare. If they say that he did but counterfait, that is too foule a shift. We must therfore as Ambrose truly teacheth, boldly confesse the sorowfulnesse of Christ, vnlesse we be ashamed of his crosse. And truely if his soule had not bin partaker of payne, he had bin only a redeemer for bodies. But it behoued that he should wrastle, to raise vp them that lay throwen downe. And his heauenly glory is so nothinge appaired thereby, that euen herein gloriously shineth his goodnesse which is neuer sufficiently prayſed, that he refused not to take our weakenesses vpon him. From whense is also that comforte of our anguishes and sorrowes, which the Apostle setteth before vs: that this Mediatour did feele our infirmities, that he might be the more earnestly bent to succour vs in misery. They say: He.4.15
that that thinge which is euill of it selfe, is vnworthily ascribed to Christ. As though they were wiser than the spirite of God, which ioyneth these two thinges together, that Christ was in all thinges tempted as we are, and yet that he was without sinne. Therefore there is no cause that the weakenes of Christ should make vs afrayd, whereunto he was not by violence or necessitye compelled, but by meere loue of vs and by mercy was led to submit himselfe. And what soeuer he of his owne will suffered for vs, diminisheth nothinge of his power. But in this one poynte are these backebiters deceiued, that they do not perceiue in Christ an infirmity cleane and free from all fault and spot, because he kept himselfe within the boundes of obedience. For wheras there can be found no moderation in our corrupt nature, where all our affectiōs do with troublesome violence excede all measure, they do wrong to measure ȳ forme of God by that standard. But when man was in his vncorrupted state, then there was a moderation hauinge force in all his affections, to restrayne excesse.

Whereby, it might well be that he was like vnto vs in ſorrow, dread, and fearefulnes, and yet that by this marke he differed from vs. Being ſo confuted, they leape to an other cauillation, that though Chriſt feared death, yet he feared not the curſe and wrath of God frõ which he knew himſelfe to be ſafe. But let the godly readers weye how honorable this is for Chriſt, that he was more tender and more fearefull than the moſt part of the very raſcall ſort of men. Theues and other euill doers do obſtinatly haſt to death, many do with haute courage deſpiſe it: ſome other do mildly ſuffer it. But what conſtancy or ſtout courage were it, for the ſonne of God to be aſtoniſhed and in a maner ſtriken dead with feare of it? For euen that w̃ among the cõmon ſorte might be accompted miraculous, is reported of him, that for vehemency of griefe, very droppes of bloud did fall from his face. Neither did he this to make a ſhew to the eyes of other, but whẽ in a ſecret corner whither he was gone out of company, he groned vnto his father. And this putteth it out of all dout, that it was nedefull that he ſhould haue Angels to come downe from heauen to relieue him with an vnwonted maner of comforting. How ſhamefull a tendernes, as I ſayd, ſhould this haue bin, to be ſo farre tormented for feare of common death, as to melt in bloudy ſweate, and not to be able to be comforted but by ſight of Angels? What? doth not that praier thriſe repeated, (Father, if it be poſſible, let this cuppe depart from me) proceeding from an incredible bitterneſſe of heart, ſhew that Chriſt had a more cruell and harder battell than with common death? Whereby appeareth that thoſe triflers againſt whom I now diſpute, do boldly babble vpon things that they know not, becauſe they neuer earneſtly conſidered what it is, or of how great importance it is that we be redeemed from the iudgement of God. But this is our wiſdom, well to vnderſtande howe deere our ſaluation did coſt the ſonne of God. Now if a man ſhould aske me, if Chriſt went then downe to hel, whẽ he prayed to eſcape that death: I anſwere, that thẽ was the beginning of it: whereby may be gathered, how grieuous and terrible tormentes he ſuffered, when he knew himſelfe to ſtande to be arained for our cauſe before the iudgement ſeate of God. But although for a momẽt of time, the diuine power of the ſpirite did hide it ſelfe, to giue place to the weakeneſſe of the fleſh: yet muſt we know, that the tentation by feeling of ſorrow and feare was ſuch as was not againſt faith. And ſo was that fulfilled which is in the Sermon of Peter, that he coulde not be holden of the ſorrowes of death, becauſe whẽ he felt himſelfe as it were forſaken of God, yet he did nothing at all ſwarue from the truſt of his goodneſſe. Which is proued by that his notable callinge

Mat.26 39.

Act.2. 24.

vpon

vpon God, when for extremity of peine he cried out, My God, my God, why hast thou forsaken me? For though he was aboue measure greued, yet he cesseth not to cal him his God, of whom he crieth out that he was forsaken. Moreouer hereby is confuted as well the errour of Apollinaris, as theirs that were called Monothelites. Apollinaris fained that Christ had an eternall spirite in steade of a soule, so that he was onely but halfe a man. As though he could cleanse our sinnes any other way, but by obeying his father. But where is the affection or will of obedience but in the soule? which soule of his we knowe was troubled for this purpose to driue away feare, and bringe peace and quietnesse to our soule. Againe, for confusion of the Monothelites, we see how now he willed not that thing according to his nature of manhoode, which he willed according to his nature of godhead. I omit to speake how he did subdue the aforesaid feare with a contrary affection. For herein is a plaine shew of contrariety. Father deliuer me from this hour. But euen herefore I came euen into this hour. Father glorifie thy name. In which perplexity yet was there no such outrage in him as is seene in vs, euen then when we most of all endeuour to subdue our selues.

Mat. 27 47.

Ioh. 12. 27.

13 Now followeth his resurrection from the dead, without which all that we haue hitherto, were but vnperfect. For sith there appeareth in the crosse, death, & buriall of Christ nothing but weakenesse: faith must passe beyond all those things, that it may be furnished with full strength. Therefore although we haue in his death a full accomplishment of saluation, because by it both we are reconciled to God, and his iust iudgement is satisfied, & the curse taken away, and the penalty fully payed: yet we are sayd to be regenerate into a liuinge hope, not by his death, but by his risinge againe. For as he in risinge againe rose vp the vanquisher of death, so the victory of our faith consisteth in the very resurrection: but how this is, is better expressed in ỳ words of Paule. For he sayth, that Christ died for our sinnes, and was raised vp againe for our iustification: as if he should haue sayd: that by his death sinne was taken away, and by his rising againe righteousnes was renewed and restored. For how coulde he by dyinge deliuer vs from death if he himselfe hadde lyen still ouercome by death? How coulde he haue gotten victory for vs, if himselfe hadde bin vanquished in fight? wherefore we do so parte the matter of our saluation betwene the death and resurrection of Christ, that by his death we say sinne was taken away and death destroied, and by his resurrection righteousnesse was repaired, and life raised vp againe: but so that by meane of his resurrection, his death doth shew foorth her force and effect

1 Pe. 1. 3

Ro. 4. 25

vnto vs. Therefore Paule affirmeth, that in his very resurrection he was declared the sonne of God, because then at last he vttered his heauenly power, which is both a cleare glasse of his godheade, and a stedfast stay of our faith. As also in an other place he teacheth, that
1.Cor. 15.4. Christ suffered after the weakenesse of the flesh, & rose againe by the power of the spirit. And in ỹ same meaning, in an other place, where
Phi.3. 10. he entreateth of perfection, he sayth: that I may know him and the power of his resurrectiō. Yet byandby after he adioyneth the fellowship with death. Wherewith most aptly agreeth that saying of Pe-
1.Pet.1. 21. ter: that God raised him vp from the deade and gaue him glory, that our faith and hope might be in God: not that our faith being vpholden by his death should wauer, but that the power of God which kepeth vs vnder faith, doth principally shew it selfe in the resurrection. Therfore let vs remember, that so oft as mention is made of his death onely, there is also comprehended that which properly belongeth to his resurrection: and like figure of comprehension is there in the word Resurrectiō, as oft as it is vsed feuerally without speaking of his death, so that it draweth with it that which peculiarly pertayneth to his death. But forasmuch as by rising againe he obtained the crowne of conquest, so that there should be both resurrection and life: there-
1.Cor. 15.17. fore Paule doth for good cause affirme that faith is destroyed, and the Gospell is become vaine & deceitful, if the resurrection of Christ be not fastened in our hearts. Therefore in an other place, after he had gloried in the death of Christ agaynst all the terrours of damna-
Rom. 8. 34. tion, to amplifie the same, he sayth further: Yea the same He which dyed, is risen vp againe and nowe standeth a Mediatour for vs in the presence of God. Furthermore as we haue before declared, that vpon the partakinge of his crosse hangeth the mortification of our flesh. so is it to be vnderstanded, that by his resurrection we obtaine an other commodity which aunswereth that mortification. For (sayth the A-
Ro.6.4. postle) we are therefore graffed into the likenesse of his death, that being partakers of his resurrection, we may walke in newnesse of life.
Col.3.5 Therefore in an other place: as he gathereth an argument of this that we are dead together with Christ, to proue that we ought to mortifie our members vpon earth: likewise also, because we are risen vp
Col.3.1 with Christ, he gathereth therupon that we ought to seeke for those thinges that are aboue, and not those that are vpon the earth. By which wordes we are not onely exhorted to be raised vp after the example of Christ, to folow a newnesse of life. But we are taught that it is wrought by his power that we are regenerate into righteousnes. We obtaine also a third frute of his resurection, that we are, as by an

earnest

earneſt deliuered vs, aſſured of our owne reſurrection, of which we knowe that his reſurrection is a moſt certaine argument. Whereof he diſputeth more at large in the fifteene chapter of his firſt Epiſtle to the Corinthians. But by the way this is to be noted, that it is ſayd, that he roſe againe from the dead: in which ſayinge is expreſſed the trueth both of his death and of his reſurrection: as if it had bin ſayd, that he did both dye the ſame death that other menne naturally do die, and receiued immortality in the ſame fleſh which he had put on mortall.

14 To his reſurrection is not vnfitly adioyned his aſcending into heauen. For although Chriſt beganne more fully to ſet forth his glorie and power by riſinge againe, for that he had now layd away that baſe and vnnoble eſtate of mortal life, and the ſhame of the croſſe: yet by his aſcendinge vp into heauen onely, he truely beganne his kingdome. Which the Apoſtle ſheweth where he teacheth, that Chriſt aſcended to fulfill all thinges. Where in ſeeming of repugnãcy he ſheweth that there is a goodly agreement: becauſe he ſo departed frõ vs, that yet his preſence might be more profitable to vs, which had bin penned in a baſe lodginge of ỹ fleſh, while he was conuerſant in earth. And therfore Iohn, after that he had rehearſed that notable calling, If any thirſt, let him come to me, &c. Byandby ſayth, that the holy Ghoſt was not yet giuen to the faithfull, becauſe Ieſus was not yet glorified. Which the Lord himſelf alſo did teſtifie to the Diſciples, ſayinge: It is expedient for you that I go away. For if I do not go away, the holy Ghoſt ſhall not come. But he giueth them a comfort for his corporall abſence, that he will not leaue them as parentleſſe, but will come againe to them after a certaine manner, in deede inuiſible, but yet more to be deſired, becauſe they were thẽ taught by more aſſured experience, that the authoritie which he enioyeth, and the power which he vſeth, is ſufficient for the faithfull, not onely to make them liue bleſſedly, but alſo to die happily. And truely we ſee howe much greater abundance of his ſpirite he then poured out, how much more royally he then aduaunced his kingdome, howe much greater power he then ſhewed, both in helpinge his, and in ouerthrowinge his enemies. Being therfore taken vp into heauen, he toke away the preſence of his body out of our ſight: not to ceſſe to be preſent with the faithfull that yet wandred in the earth, but with more preſent power to gouerne both heauen and earth. But rather the ſame that he had promiſed, that he would be with vs to the end of the worlde, he performed by this his aſcendinge, by which as his bodie was lifted vppe aboue all heauens, ſo his power and effectuall workinge was pouredand

Ephe. 4. 10.

Ioh. 7. 37.

Ioh. 16. 7.

ſpred abroade beyonde all the boundes of heauen and earth. But this I had rather to declare in Auguſtines wordes than mine owne. Chriſt (ſayth he) was to go by death to the right hande of the father, from whenſe he is to come to iudge the quicke & the dead: & that likewiſe in bodily preſence according to the ſounde doctrine and rule of faith. For in ſpirituall preſence with them, he was to come after his aſcenſion. And in an other place more largely and plainely: Accordinge to an vnſpeakeable & vnuiſible grace is that fulfilled which he had ſpoken: behold I am with you all the days, euen to the end of the world. But accordinge to the fleſh which the Word tooke vpon him, according to that that he was borne of the Virgin, according to that that he was taken of the Iewes, that he was faſtened on the tree, that he was taken downe from the croſſe, that he was wrapped in linen clothes, that he was layd in the graue, that he was openly ſhewed in his riſing againe: this was fulfilled, Ye ſhall not alway haue me with you. Why ſo? becauſe he was conuerſant according to the preſence of his body forty dayes with his diſciples, and they being in his company, ſeeing him, not followinge him, he aſcended into heauen and is not here, for he ſitteth there, at the right hande of his Father: and is here, for he is not gone away in preſence of maieſtie. Therefore according to the preſence of his maieſtie, we alway haue Chriſt: according to the preſence of his fleſh, it was truely ſaid to his Diſciples: but me ye ſhall not alway haue. For the Church had him a fewe dayes according to the preſence of his fleſh, but now ſhe holdeth him by faith, but ſeeth him not with eyes.

Tracta. in Euã. Iohan. 109.

Mat. 28 20.

Act. 1. 3 & 9.

Mar. 16. Heb. 1. 3

15 Wherfore, it byandby followeth, that he is ſitten downe at the right hande of his father: which is ſpoken by way of ſimilitude, taken of princes that haue their ſitters by, to whom they commit their office to rule & gouerne in their ſtede. So it is ſaid, that Chriſt, in whom the father will be exalted and reigne by his hand: was receaued to ſit at his right hande: as if it had bene ſaid, that he was inueſted in the dominion of heauen and earth, ſolemnly entred vpon the poſſeſſion of the gouernment committed vnto him, and that he not onely entred vpon it, but alſo continueth in it till he come downe to iudgement. For ſo doth the Apoſtle expounde it, when he ſaith thus: The father hath ſet him at his right hand, aboue all principalitie & power, and ſtrength and dominion, and euery name that is named not onely in this worlde, but in the worlde to come. &c. He hath put all thinges vnder his feete, and hath geuen him to be head of the Church aboue all thinges. Nowe you ſee to what purpoſe belongeth that ſitting, that is, that all creatures both heauenly and earthly may with admiration looke

Ephe. 1. 10. Phi. 2. 9 1. Cor. 15. 27. Ephe. 4. 15. Act. 2. 30. & 3. 21.

looke vpon his maiestie, be gouerned with his hande, beholde his countenance, and be subiect to his power. And the Apostles meane nothing els, when they so oft rehearse it, but to teach, that all thinges are left to his will. Therefore they thinke not rightly, which thinke that blessednesse is onely meant by it. And it forceth not, that in the Actes, Stephen testifieth that he saw him stãding, because we speake not heare of the gesture of his body, but of the maiesty of his dominion: so that to Sit is nothing else, but to be chiefe iudge in the heauenly iudgement seat. Heb.1 Act.7 56.

16 Hereupon doth fayth gather manifolde frute: For it learneth, that the Lord by his ascending into heauen, hath opened the entrie of the heauenly kingdom, which before had bin stopped vp by Adã. For when he entred into it in our flesh as in our name, therupon followeth that which the Apostle sayth, that we do already in him after a certaine manner sit in heauen. For that we do not with bare hope looke for heauen, but already in our heade we possesse it. Moreouer faith perceiueth that he sitteth with his father to our great benefite. For he is entred into a sanctuary not made with hands, and there appeareth before the face of the Father a continuall aduocate & intercessor for vs: he so turneth the fathers eyes to his righteousnes, that he turneth them away from our sinnes: He so reconcileth his minde vnto vs, that by his intercession he prepareth vs a way and passage to his throne, filling it withgrace & mercifulnes, which otherwise would haue bin full of horrour to wretched sinners. Thirdly, faith conceiueth his power, wherein consisteth our strength, might, welth, & glorying against the hels. For ascending into heauẽ he led captiuity captiue, & spoiling his enemies he enriched his people, and daily filleth them with heapes of spirituall richesse. He sitteth therefore on hie, that from thense pouringe out his power vnto vs, he may quicken vs to a spirituall life, sanctifie with his spirit, and garnish his church with the diuerse giftes of his grace, preserue it safe against all hurtes by his protectiõ, restraine with the strength of his hand the raging enemies of his crosse and of our saluation: finally, hold all power both in heauen and in earth, till he haue ouerthrowen all his enemies which are also our enemies, & made perfect the building vp of his Church. And this is the true state of his kingdome: this is the power that his father hath giuen him, till he make an end of the last act, when he commeth to iudge the quicke and the dead. Heb.7 25 & 11. Rom. 34. Ephe. 6. Ps.110.

17 Christ doth in dede here shew to thẽ that be his, plaine proues of his power present among them: but because vnder the basenes of flesh his kingdom doth in a manner lie hidden in earth, therefore for

good cause is faith called to thinke vpon that visible presence, which
Act.1. 11. he will openly shew at the last day. For he shall in visible forme come
downe from heauen, euen such as he was seene to go vp: and he shall
Mat.24. 30. appeare to all men with vnspeakeable maiesty of his kingdome, with
bright glistering of immortality, with infinite power of godhead, with
a gard of Angels. From thense therefore we are bidden to looke for
him to come our redemer at that day, whē he shal seuere the Lambes
from the Goates, the chosen from the forsaken: & there shalbe none
of all either the quicke or the dead, that shall escape his iudgement.
For frō the furthest corners of the world shall be heard the sound of
Mat.25 31. the trōpet, wherewith all shall be called to his iudgement seate, both
they that shalbe founde aliue at that day, and they whom death hath
1.The.4 16. before takē out of the company of the quicke. Some there be that in
this place expound the wordes of the quicke and the dead otherwise:
and we see that some of the olde wryters did sticke in dout vpon the
construction of this article. But as the aforesayd meaning is plaine &
easie to perceiue: so doth it better agree with the Crede w̄ is euident
that it was wrytten according to the capacity of the common people.
Heb. 9. 17. And herewith nothing disagreeth that which the Apostle affirmeth,
that it is appointed to all men once to die. For although they which
shall remaine in mortall life at the last iudgement. shall not die after a
naturall manner and order: yet that change which they shal suffer, be-
cause it shalbe like a death, is not vnproperly called death. It is in
1.Cor. 15.51. deede certaine, that not all shall slepe, but all shalbe chaunged. What
meaneth that? In one moment their mortall life shall perish and be
swallowed vp and be vtterly transformed into a newe nature. This
perishinge of the flesh no man can deny to be a death: and yet in the
meane time it remaineth true, that the quicke & the dead shalbe sum-
moned to the iudgement: because the dead that are in Christ shal first
1.The.4 16. rise, and then they that shall remaine and be liuinge, shall with them
be sodenly taken vp into the ayre to meete the Lord. And truely it is
Act. 10. 42 likely that this article was taken out of the sermon of Peter, which
Luke reciteth, and out of the solemne protestation of Paule to Ti-
2.Tim.4 1. mothe.

18 Hereupon ariseth a singular comfort, when we heare that he is
iudge, which hath alredy appointed vs parteners with him in iudging:
so far is it of, that he will go vp into the iudgement seate to condemne
vs. For how shoulde the most mercifull prince destroy his owne peo-
ple? how should the head scatter abroade his owne members? howe
Rom. 5. shoulde the patrone condemne his owne clientes? For if the Apostle
dare crie out, that while Christ is intercessour for vs, there can none

come

come forth that can condemne vs: it is much more true, that Christ himselfe beinge our intercessour, will not condemne them whom he hath receiued into his charge and tuition. It is truely no small assurednes, that we shalbe brought before no other iudgement seate, but of our owne redeemer, from whom our saluation is to be looked for: moreouer that he which now by the Gospel promiseth eternall blessednesse, shall then by sittinge in iudgement performe his promise. Therefore to this end the father hath honored the sonne, in giuinge him all iudgement, that so he hath prouided for the consciences of them that be his, trembling for feare of the iudgemēt. Hitherto I haue followed the order of the Apostles Crede, because whereas it shortly in fewe wordes contayneth the chiefe articles of our redemption, it may serue vs for a table, wherein we do distinctly and seuerally see those thinges that are in Christ worthy to be taken heede vnto. I call it the Apostles Creede, not carefully regarding who were the author of it. It is truely by great consent of the olde wryters ascribed to the Apostles, either because they thought that it was by common trauaile wrytten and set out by the Apostles, or for that they iudged that this abridgement being faithfully gathered out of the doctrine, deliuered by the handes of the Apostles, was worthy to be confirmed with such a title. And I take it for no dout, that whense so euer it proceeded at the first, it hath euen from the first beginning of the church, and from the very time of the Apostles, be vsed as a publike confession, and receiued by consent of all men. And it is likely that it was not priuately wrytten by any one man, forasmuch as it is euident that euen from the farthest age it hath alway continued of sacred authority and credit amonge all the godly. But that thinge which is onely to be cared for, we haue wholly out of controuersie, that the whole History of our faith is shortly and wel in distinct order rehearsed in it, and that there is nothinge contayned in it that is not sealed with sounde testimonies of the Scripture. Which beinge vnderstanded, it is to no purpose either curiously to dout, or to striue with any manne, who were the autor of it: vnlesse perhappe it be not enough for some man to be assured of the trueth of the holy Ghost, but if he do also vnderstand either by whose mouth it was spoken, or by whose hand it was wrytten.

Ioh. 5. 22.

19 But forasmuch as we do see, that the whole summe of our saluation, and all the partes thereof, are comprehended in Christ, we must beware, that we do not draw away from him any parte thereof be it neuer so litle. If we seeke for saluation, we are taught by the very name of Iesus, that it is in him. If we seeke for any other giftes of

Act 4. 12.

1.Cor.1 30.

the spirite, they are to be found in his anoyntinge. If we seeke for
Heb. 12. 7. strength, it is in his dominion: if we seeke for cleannes, it is in his cõ-
ception. If we seeke for tender kindnes, it sheweth it selfe in his birth,
whereby he was made in all things like vnto vs, that he might learne
Ga. 5. 13 to sorrow with vs: if we seeke for redemption, it is in his passion: if we
seeke for absolution, it is in his condemnation: if we seeke for release
of the curse, it is in his crosse: if we seeke for satisfaction, it is in his sa-
crifice: if we seeke for cleansing, it is in his bloude: if we seeke for re-
conciliation, it is in his going downe to the hels: if we seeke for mor-
tification of the flesh, it is in his buriall: if we seeke for newnesse of
life, it is in his resurrection: if we seeke for immortality, it is in the
same: if we seeke for the inheritance of the kingdom of heauen, it is in
his entrance into heauen: if we seeke for defense, for assuredness, for
plenty and store of all good thinges, it is in his kingdome: if we seeke
for a dredlesse looking for the iudgement, it is in the power giuen to
him to iudge. Finally, sith the treasures of all sortes of good things are
in him, let vs draw thense and from no where else, euen till we be full
withall. For they which, being not content with him alone, are caried
hither and thither into diuerse hopes, although they haue principall
regard to him, yet euẽ in this they are out of the right way, that they
turne any parte of their knowledge to any other where. Albeit such
distrust can not creepe in, where the aboundance of his good giftes
hath once bin well knowen.

The xvij. Chapter.

That it is truely and properly sayd, that Christ hath deserued Gods fauour and saluation for vs.

THis question is also to be assoyled for an addition. For there are some suttle men after a wronge manner, which although they confesse that we obtaine saluation by Christ, yet can not abide to heare the name of deserving, by which they thinke the grace of God to be obscured: and so they will haue Christ to be only the instrumẽt or minister, not the author, guide, or Prince of life,
Act. 3. 10. as Peter calleth him. In deede I confesse, that if a man will set Christ simply and by himselfe against the iudgement of God, then there shalbe no roome for deseruinge: because there can not be founde in
Li. 1. de præd sanctorum. man any worthines that may deserue the fauour of God: But, as Augustine most truely wryteth, the most cleare light of predestination and grace is our Sauiour himselfe, the man Christ Iesus, which hath obtayned so to be, by the nature of man, which is in him, without any deseruinges of workes or of fayth goinge before. I beseeche you

let

let me be anſwered, whereby that ſame Man deſerued to be taken vp by the Word that is coeternall with the father into one perſon, and ſo to be the only begotten ſonne of God. Let therfore appeare in our head the very fountaine of grace, from whom accordinge to the meaſure of euery one, it floweth abroade into all his mēbers. By that grace euery one from the beginning of his faith is made a Chriſtian, by which that ſame man from his beginninge was made Chriſt. Againe in an other place: there is no plainer example of predeſtination than the Mediatour himſelfe. For he that made of the ſeede of Dauid a man righteous that neuer ſhoulde be vnrighteous, without any deſeruinge of his will goinge before, euen the ſame he doth of vnrighteous make them righteous that are the members of that heade: and ſo forth as there followeth. Therfore when we ſpeake of Chriſts deſeruinge, we do not ſay that in him is the beginning of deſeruinge, but we climbe vp to the ordinance of God, which is the firſt cauſe thereof: becauſe God of his owne meere good will appoynted him Mediatour, to purchaſe ſaluation for vs. And ſo is the deſeruinge of Chriſt vnfitly ſet againſt the mercy of God. For it is a common rule, that things orderly one vnder an other do not diſagree. And therfore it may well ſtand together, that mans iuſtification is free by the meere mercy of God, and that there alſo the deſeruinge of Chriſt come betwene which is contained vnder the mercy of God. But againſt our workes are aptly ſet, as directly contrary, both the free fauour of God, & the obedience of Chriſt, either of them in their degree. For Chriſt could not deſerue any thinge but by the good pleaſure of God, and but becauſe he was appointed to this purpoſe, with his ſacrifice to appeaſe the wrath of God, and with his obedience to put away our offences. Finally in a ſumme: becauſe the deſeruinge of Chriſt hangeth vpon the only grace of God, which apointed vs this meane of ſaluation, therefore as well the ſame deſeruinge, as that grace, is fitly ſet againſt all the workes of men.

De bono perſeuerāt. cap. vii.

2 This diſtinction is gathered out of many places of the Scripture. God ſo loued the world, that he gaue his onely begotten ſonne, that whoſoeuer beleueth him, ſhall not periſh. We ſe how the loue of God holdeth the firſt place, as the ſoueraigne cauſe or original, & thē foloweth faith in Chriſt, as the ſecond or nerer cauſe. If any man take exception and ſay, that Chriſt is but the formall cauſe, he doth more diminiſh his power than the wordes may beare. For if we obtayne righteouſneſſe by fayth that reſteth vpon him, then is the matter of our ſaluation to be ſought in him, which is in many places plainely proued. Not that we firſt loued him, but he firſt loued vs, and ſent his

Ioh. 3. 16.

Ioh. 4.

ſonne to be the appeaſing for our ſinnes. In theſe wordes is clerely ſhewed, that God to the ende that nothing ſhould withſtand his loue toward vs, appointed vs a meane to be reconciled in Chriſt. And this word Appeaſinge, is of great weight: becauſe God after a certaine vnſpeakeable manner, euen the ſame time that he loued vs, was alſo angry with vs, vntill he was reconciled in Chriſt. And to this purpoſe
Ioh. 2 ſerue all thoſe ſayings: He is the ſatisfaction for our ſinnes. Againe: It pleaſed God by him to reconcile all things to himſelfe, appeaſing
o.1.20 himſelfe through the bloud of the croſſe by him, &c. Againe, God
Cor.5 was in Chriſt, reconcilinge the worlde to himſelfe, not imputinge
he.2. to men their ſinnes. Againe: He accepted vs in his beloued ſonne.
Agayne, That he might reconcile them both to God into one man
h.1.6 by the croſſe. The reaſon of this myſterie is to be fetched out of the firſt chapter to the Epheſians, where Paule, after that he had taught that we were choſen in Chriſt, addeth therwithall, ẏ we haue obtayned fauour in him. Howe did God beginne to embrace with his fauour them whom he loued before the makinge of the world, but becauſe he vttered his loue when he was reconciled by the bloud of Chriſt? For ſith God is the fountayne of all righteouſneſſe, it muſt needes be, that man ſo longe as he is a ſinner, haue God his enemy and his iudge. Wherefore the beginning of his loue is righteouſnes,
Cor.5 ſuch as is deſcribed by Paule: He made him that had done no ſinne, to be ſinne for vs, that we might be the righteouſneſſe of God in him. For he meaneth, that we haue obtayned free righteouſneſſe by ẏ ſacrifice of Chriſt, that we ſhould pleaſe God, which by nature are the childrē of wrath, & by ſinne eſtranged from him. But this diſtinctiō is alſo meant ſo oft as the grace of Chriſt is ioyned to ẏ loue of God. Wherupon followeth, that he giueth vs of his owne that which he hath purchaced: For otherwiſe it would not agree with him, that this praiſe is giuen him ſeuerally from his father, that it is his grace and procedeth from him.

3 But it is truely and perfectly gathered by many places of the Scripture, that Chriſt by his obedience hath purchaced vs fauour with his father. For this I take for a thinge confeſſed, that if Chriſt hath ſatisfied for our ſinnes, if he hath ſuffered the puniſhment due vnto vs, if by his obedience he hath appeaſed God, finally, if he being righteous, hath ſuffred for the vnrighteous, then is ſaluation purchaſed for vs by his righteouſneſſe: which is as much in effect as to
o.5.11 deſerue it. But, as Paule witneſſeth, we are reconciled and haue receiued reconciliation by his death. But reconciliation hath no place, but where there went offence before. Therefore the meaninge is:

that

that God, to whom we were hatefull by reason of sinne, is by ỹ death of his sonne appeased, so that he might be fauorable vnto vs. And the comparison of contraries that followeth a litle after, is diligently to be noted as by the transgressiō of one man, many were made sinners: so also by the obedience of one, many are made righteous. For the meaning is thus: As by the sinne of Adam we were estranged from God & ordained to destruction, so by the obedience of Christ we are receiued into fauour as righteous. And the future time of the verbe doth not exclude present righteousnes, as appeareth by the processe of the text: For he had said before, that the free gift was of many sinnes vnto iustification. Ro.5.15

4 But when we say, that grace is purchased vs by the deseruing of Christ, we meane this, that we are cleansed by his bloud, and that his death was a satisfaction for our sinnes. His bloud cleanseth vs from sinne. This bloud is it that is shed for remission of sinne. If this be the effect of his bloud shed, ỹ sinnes be not imputed vnto vs: it foloweth, that with that price the iudgement of God is satisfied. To which purpose serueth that saying of Iohn the Baptist: Behold ỹ lambe of God, that taketh away the sinne of the world. For he setteth in comparison Christ against all the sacrifices of the law, to teach that in him only was fulfilled ỹ which those figures shewed. And we know, what Moses eche where sayth: Iniquity shalbe cleansed, sinne shalbe put away and forgiuen. Finally we are very well taught in the old figures, what is the force and effect of the death of Christ. And this point the Apostle setteth out in the Epistle to the Hebrues, very fitly takinge this principle, that remissiō is not wrought without sheding of bloud. Wherupon he gathereth, that Christ for the abolishing of sinne, appeared once for all by his sacrifice. Againe: that he was offered vp to take away ỹ sinnes of many. And he had sayd before, that not by the bloud of goates or of calues, but by his owne bloude he once entred into the holy place, finding eternall redemption. Now when he thus reasoneth: If the bloud of a calfe do sanctifie, accordinge to the cleannes of the flesh, that much more cōsciences are cleansed by the bloud of Christ from deade workes: it easily appeareth that the grace of Christ is too much diminished, vnles we graunt vnto his sacrifice the power of cleansing, appeasinge and satisfyinge. As a litle after he addeth: This is the mediatour of the new testament, that they which are called, may receiue ỹ promise of eternall inheritance by meane of death for ỹ redēption of sinnes going before, which remained vnder the law. But specially it is conuenient to wey the relation which Paul describeth, that he became curse for vs. &c. For it were superfluous, 1. Ioh.1 5. Luc.22. 20. Iohn.1. 29. He.9.22 Ga.3.13

yea and an absurdity, that Christ shoulde be charged with curse, but for this entēt, that he paying ỳ which other didowe, should purchace
Isa. 53. righteousnesse for them. Also the testimony of Esaie is plaine that the chastisement of our peace was laid vpon Christ, & that we obtained health by his stripes. For if Christ had not satisfied for our sinnes, it could not haue bin said, that he appeased God by taking vpon him the payne whereunto we were subiect. Wherewith agreeth that which foloweth in the same place: For the sinne of my people I haue
.Pe.2. striken him. Let vs also recite the expositiō of Peter, which shal leaue
4. nothinge doutfull: that he did beare our sinne, vpon the tree. For he saith, that the burthen of damnation from which we were deliuered, was laid vpon Christ.

5 And the Apostles do plainly pronoūce, that he payed the price
Ro.3.24 of raunsome to redeme vs from the giltinesse of death. Being iustified by his grace, through the redemption which is in Christ, whom God hath set to be the propitiatory by faith which is in his blood. Paule cōmendeth the grace of God in this point, because he hath giuen the price of redēption in the death of Christ: & then he biddeth vs to flee vnto his bloud, that hauinge obtayned righteousnesse, we may stande boldly before the iudgement of God. And to the same effect is that
.Pet.1 saying of Peter: that we are redeemed, not by gold and siluer, but by
8. the precious bloud of the vnspotted Lambe. For the comparison also would not agree, vnles with that price satisfaction had bin made for
.Cor.6 sinnes: for which reason Paule sayth, that we are preciously bought.
0. Also that other saying of his would not stand together: There is one mediatour that gaue himselfe to be a redemptiō, vnles the paine had bin cast vpon him which we had deserued: Therfore the same Apostle defineth, that the redemption in the bloud of Christ is the forgiuenes
Col.1. of sinnes: as if he shoulde haue sayd, ỳ we are iustified or acquited be-
4. fore God, because that bloud answereth for satisfaction for vs. Wher
Col.5.2 with also agreeth the other place, that the hand wryting which was a-
4. gainst vs, was cancelled vpon the crosse. For therein is meant the payment or recompense that acquiteth vs from giltinesse, There is also
Ga.2.21 great weight in these wordes of Paule: If we be iustified by the works of the law, thē Christ died for nothing. For hereby we gather, that we must fetche from Christ that which the lawe woulde giue, if any man can fulfill it: or (which is all one) that we obtayne by the grace of Christ that, which God promised to our workes in the lawe
eu.18. when he sayd: He that doth these thinges, shall liue in them. Which he
. no lesse plainely confirmeth in his sermon made at Antioche, affir-
Act.13. ming that by beleuing in Christ we are iustified from all those things,
8.

from

from which we coulde not be iustified in the lawe of Moses. For if the keping of the lawe be righteousnesse, who can denie that Christ deserued fauour for vs, when taking that burden vpon him, he so reconciled vs to God, as if we our selues had kept the law? To the same purpose serueth that which he afterwarde writeth to the Galatians: Gal.4.4 God sent his Sonne subiect to the lawe, that he might redeeme those that were vnder the lawe. For to what ende serued that submission of his, but that he purchaced to vs righteousnesse, taking vpon him to make good that which we were not able to pay? Hereof commeth that imputation of righteousnesse without workes, whereof Paule Rom. 4 speaketh, bycause the righteousnesse is reckened to vs which was founde in Christ onely. And truely for no other cause is the flesh of Christ called our meate, but because we finde in him the substance of Iohn 6. life. And that power proceedeth from nothing els, but because the 55. Sonne of God was crucified, to be the price of our righteousnesse. As Paule saith, that he gaue vp himselfe a sacrifice of sweete sauour. Eph.5.2 And in an other place: He died for our sinnes, he rose againe for our Rom.4 iustification. Herevpon is gathered, that not onely saluation is geuen 25. vs by Christ, but also that for his sake his father is nowe fauourable vnto vs. For there is no doubte that that is perfectly fulfilled in him, which God vnder a figure pronounceth by Esaie, saying: I will do it Esa. 37. for mine owne sake, and for Dauid my seruantes sake. Whereof the 35. Apostle is a right good witnesse, where he saith: Your sinnes are forgeuen you for his names sake. For though the name of Christ be not 1.Ioh.2. expressed, yet Iohn after his accustomed maner signifieth him by 12. this pronoune He. In which sense also the Lorde pronounceth: As Iohn.6. I liue because of my father, so shal ye also liue bycause of me. Where- 57. with agreeth that which Paule saith, It is geuē you because of Christ, Phil.1. 19. not onely to beleue in him, but also to suffer for him.

6 But to demaunde, whether Christ deserued for himselfe, (as Lombarde, and the other schoolemen do) is no lesse foolish curiosi- Sēten. tie, than it is a rash determination when they affirme it. For what nee- lib. 3. ded the sonne of God to come downe to purchace any newe thing dist.18. for him selfe? And the Lord declaring his owne counsell, doth put it wholy out of doubte. For it is not said, that the father prouided for the commoditie of his sonne in his deseruinges, but that he deliuered Rom. 8 him to death, and spared him not, because he loued the worlde. And the Prophetes manners of speaking are to be noted, as, A childe is Esa 9. borne to vs. Againe: Reioyce thou daughter of Sion: behold thy king 6. commeth to thee. Also that confirmation of loue shoulde be very colde which Paule setteth out, that Christ suffered death for his ene- Rom. 5 10.

mies. For therevpon we gather, that he had no respect of himselfe:
h. 17. and that same he plainely affirmeth in saying: I sanctifie my selfe for them. For he that geueth away the frute of his holinesse vnto other, doth thereby testifie that he purchaceth nothing for himselfe. And truely this is most worthily to be noted, that Christ, to geue him selfe wholy to saue vs, did after a certaine maner forget him selfe. But to this purpose they doe wrongfully drawe this testimonie of Paule:
hil.2. Therefore the father hath exalted him, and geuen him a name, &c. For by what deseruinges coulde man obteine to be iudge of the worlde, and the heade of the Angels, and to enioy the soueraigne dominion of God, and that in him shoulde rest that same maiestie, the thousandth parte wherof all the powers of men and Angels can not reach vnto? But the solution thereof is easy and plaine, that Paule
uc.24. doth not there entreate of the cause of exalting of Christ, but onely
6. to shewe the effect ensuyng thereof, that it might be for an example to vs. And no other thing is meante by that which is spoken in an other place, that it behoued that Christ shoulde suffer, and so enter into the glorie of his Father.

THE THIRD BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, WHICH intreateth of the maner how to receiue the grace of Christ, and what profites do grow vnto vs, and what effectes ensue thereof.

The first Chapter.

That those thinges vvhich are spoken of Christ, do profite vs by secret vvorking of the holy Ghost.

Owe it is to be seene how those good thinges do come vnto vs, which the Father hath geuen to his only begotten Sonne, not for his owne priuate vse, but to enriche them that were without them and needed them. And first this is to be learned, that so long as Christ is out of vs, and we be seuered from him, whatsoeuer he suffered or did for the saluation of mankinde, is vnprofitable and nothing auaileth for vs.

vs. Therefore that he may enterparten with vs those thinges that he hath receiued of his Father, it behoueth that he become ours, and dwell in vs. And for that cause he is called our heade, and the first begotten among many brethren: and on the other side it is saide, that we are graffed into him, and did put on him. For (as I haue before saide) all that euer he possesseth belongeth nothing to vs, vntill we grow together into one with him. But althogh it be true that we obteine this by faith: yet forasmuch as we see that not all without difference do embrace this enterpartening of Christ, which is offered by the Gospell, therefore very reason teacheth vs to climbe vp hier, and to enquire of the secret effectual working of the Spirit, by which it is brought to passe, that we enioy Christ and all his good thinges. I haue before entreated of the eternall godheade and essence of the Spirite, at this present let vs be content with this one speciall article, that Christ so came in water and bloude that the Spirite should testifie of him, least the saluation that he hath purchaced, should slippe away from vs. For as there are alleged three witnesses in heauen, the Father, the Worde and the Spirite, so are there also three in earth, Water, Bloude and the Spirite. And not without cause is the testimonie of the Spirite twise repeted, which we feele to be engrauen in our heartes in steede of a seale: whereby commeth to passe, that it sealeth the washing and sacrifice of Christ. After which meaning Peter also saith, that the faithfull are chosen in sanctification of the spirite vnto obedience and sprinkeling of the bloude of Christ. By which words he telleth vs, that to the entent the sheding of that holy bloud shoulde not become voide, our soules are cleansed with it by the secrete watering of the holy Spirite. According wherevnto Paule also speaking of cleansing and iustification, sayeth that we are made partakers of them both in the name of Iesus Christ and in the Spirite of our God. Finally this is the summe, that the holy Spirite is the bonde wherewith Christ effectually bindeth vs vnto him. For proofe whereof also do serue all that we haue taught in the last booke before this, concerning his anointing.

Ephe. 4. 15. Rom. 8. 29. Rom. 11. 17. Gal. 3. 16. 1. Ioh. 5. 7. 1. Pet. 1. 2.

2 But that this, being a matter specially worthy to be knowen, may be made more certainely euident, we must holde this in minde, that Christ came furnished with the holy Spirite after a certaine peculiar maner, to the ende that he might seuer vs from the worlde, and gather vs together into the hope of an eternall inheritance. For this cause he is called the Spirite of sanctification, because he doth not onely quicken and nourish vs with that generall power which appeareth as well in mankinde as in all other liuinge creatures, but also

is in vs the roote and ſeede of heauenly life. Therefore the Prophets do principally commende the kingdome of Chriſt by this title of prerogatiue, that then ſhould floriſh more plentifull aboundance of the Spirite. And notable aboue all the reſt is that place of Ioel: In that day I will poure of my Spirite vpon all fleſh. For though the Prophet there ſeeme to reſtraine the giftes of the Spirite to the office of prophecying, yet vnder a figure he meaneth, that God by the enlightning of his Spirite will make thoſe his ſcholers which before were vnſkillfull and voide of all heauenly doctrine. Now foraſmuch as God the Father doth for his Sonnes ſake geue vs his holy Spirite, and yet hath left with him the whole fulneſſe therof, to the ende that he ſhoulde be a miniſter and diſtributer of his liberalitie: he is ſometime called the Spirite of the Father, and ſometime the Spirite of the Sonne. Ye are not (ſaieth Paule) in the fleſh, but in the Spirite, for the Spirite of God dwelleth in you. But if any haue not the ſpirite of Chriſt, he is not his, And herevpon he putteth vs in hope of full renuing, for that he which raiſed vp Chriſt from the deade, ſhall quicken our mortall bodies becauſe of his Spirite dwelling in vs. For it is no abſurditie, that to the Father be aſcribed the praiſe of his owne giftes, whereof he is the author: and yet that the ſame be aſcribed to Chriſt, with whome the giftes of the Spirite are lefte, that he may geue them to thoſe that be his. Therefore he calleth all them that thirſt, to come to him to drinke. And Paule teacheth that the Spirite is diſtributed to euery one, according to the meaſure of the gifte of Chriſt. And it is to be knowen, that he is called the Spirite of Chriſt, not only in reſpect that the eternall Worde of God is with the ſame Spirite ioyned with the Father, but alſo according to his perſon of Mediator, becauſe if he had not had that power, he had come to vs in vaine. After which meaning he is called the ſecond Adam geuen from heauen, to be a quickning Spirite: whereby Paule compareth the ſingular life that the ſonne of God breatheth into them that be his that they may be all one with him, with the naturall life that is alſo common to the reprobate. Likewiſe where he wiſtheth to the faithfull the fauour of Chriſt and the loue of God, he ioyneth withall the common partaking of the Spirite, without which no man can taſt neither of the fatherly fauour of God, nor of the bountifulneſſe of Chriſt. As alſo he ſaith in an other place: The loue of God is poured out into our heartes by the holy Spirite that is geuen vs.

Ioel 2 28.

Rom. 8. 9.

Rom. 8. 11.

Iohn. 7. 37.

Ephe 4. 7.

1. Cor. 15. 45.

Rom. 5. 5.

3 And here it ſhalbe profitable to note, with what titles the Scripture ſetteth out the holy Spirite, where it entreateth of beginning and whole reſtoring of our ſaluation. Firſt he is called the Spirite of

adop-

adoption, becaule he is a witnesse vnto vs of the free goodwill of God, wherewith God the Father hath embraced vs in his beloued onely begotten Sonne, that he might be a father vnto vs, and doth encourage vs to praie bouldely, yea and doth minister vs wordes to crie with out feare Abba, Father: by the same reason he is called the earnest pledge, and seale of our inheritance, because he so geueth life from heauen to vs wandring in the worlde, and being like to dead men, that we may be assured that our soule is in safegarde vnder the faithful keping of God: for which cause he is also called life, by reason for righteousnesse. And forasmuch as by his secret watering he maketh vs frutefull to bring forth the buddes of righteousnesse, he is oftentimes called water, as in Esaie: All ye that thirst come to the waters. Againe: I will poure out my spirite vpon the thirstie, and floodes vpon the drie lande: wherewith agreeth that saying of Christ, which I did euen now allege: If any thirst, let him come to me. Albeit sometime he is so called, by reason of his power to purge and cleanse, as in Ezechiell where the Lord promiseth cleane waters wherewith he will wash his people from filthinesse. And forasmuch as he restoreth and norisheth into liuely quicknes, them vpon whome he hath poured the liquore of his grace, he is therefore called by the name of oile and anointement. Againe bycause in continually seething out and burning vp the vices of our lust, he setteth our heartes on fire with the loue of God and zeale of godlines, he is also for this effect worthily called fire. Finally he is described vnto vs as a fountaine, from whense do flowe vnto vs all heauenly richesse, or the hande of God, wherewith he vseth his power: bycause by the breath of his power he so breatheth diuine life into vs, that we are not now stirred by our selues, but ruled by his stirring and mouing: so that if there be any good thinges in vs, they be the frutes of his grace: but our owne giftes without him, be darkenesse of minde and peruersnesse of harte. This point is set out plainely enough, that till our mindes be bente vpon the holy Ghost, Christ lyeth in a maner idle, bycause we coldely espie him without vs, yea & farre away from vs. But we know that he profiteth none other but them whose heade he is, and the first begotten among brethren, and them which haue put on Him. This conioining onely maketh that, as concerning vs, he is come not vnprofitably with the name of Sauiour. And for proofe hereof serueth that holy mariage whereby we are made flesh of his flesh, and bones of his bones, yea and all one with him. But by the Spirite onely be maketh him selfe one with vs: by the grace and power of the same Spirite we are made his membres, so that he contemeth vs vnder him,

Gal. 4. 6
2. Cor. 1. 21.
Rom. 8. 10.
Esa. 55. 1.
Esa. 44. 2.
Iohn. 7. 17.
Eze 36. 25.
1. Ioh. 2. 20.
Luk. 3. 16.
Iohn 4. 14.
Act. 1. 21.
Ephe. 4. 15.
Rom. 8. 29.
Gal. 3. 27.
Ephe. 5. 30.

and we againe possesse him.

4 But forasmuch as faith is his principall worke, to it are for the most parte referred all those thinges, that we commonly finde spoken to expresse his force and working: because he bringeth vs into
Iohn.1. 13. the light of the Gospell by nothing but by faith: as Iohn Baptiste teacheth, that this prerogatiue is geuē to them the beleue in Christ, that they be the children of God which are borne not of flesh and bloude, but of God: where setting God against flesh and bloude, he affirmeth it to be a supernaturall gifte that they receiue Christ by faith, who otherwise shoulde remaine subiect to their owne infidelitie. Like where vnto is that aunswere of Christ: Flesh and bloude
Mat.16. 17. hath not reueled it to thee, but my Father which is in heauen. These thinges I do nowe but shortly touche, bycause I haue already intreated of them at large. And like also is that saying of Paule, that
Ephe.1. 13. the Ephesians were sealed vp with the holy Spirite of promise. For Paule sheweth that he is an inwarde teacher, by whose working the promise of saluation pearceth into our mindes, which otherwise shoulde but beate the aire or our eares. Likewise when he saith, that
2.Thess. 13. the Thessalonians were chosen of God in the sanctification of the spirite and beleuing of the truth: by which ioyning of them together, he briefely admonisheth that faith it selfe proceedeth from no-
2.Iohn. 3. 24.& 4. thing els but from the holy spirit: which thing Iohn setteth out more plainely, saying: We knowe that there abideth in vs of the spirite
Ioh.14. 17. which he hath geuen vs. Againe, By this we knowe that we dwell in him, and he in vs, because he hath geuen vs of his spirite. Therefore Christ promised to his Disciples the Spirite of truth which the worlde can not receiue, that they might be able to receiue the heauenly wisedome. And he assigneth to the same spirite this propre office, to put them in minde of those thinges that he had taught them by mouth. Because in vaine shoulde the light shewe it selfe to the blinde, vnlesse the same spirite of vnderstanding shoulde open the eyes of their minde: so as a man may rightly call the holy spirite, the keye by which the treasures of the heauenly kingdome are opened vnto vs: & may call his enlightning, the eyesight of our minde to see.
2.Cor.3 6. Therefore doth Saint Paule so much commend the ministerie of the spirite: bycause teachers shoude crie without profiting, vnlesse Christ himselfe the inwarde maister shoulde drawe them with his spirite that are geuen him by his Father. Therefore as we haue saide, that perfect saluation is founde in the person of Christ: so that we may be
Luk.3. 16. made partakers thereof, he doth baptize vs in the holy spirite and fire, lightning vs into the faith of his Gospell, and so newe begetting

vs,

vs, that we may be newe creatures: and purging vs from vnholy filthinesse, doth dedicate vs to be holy temples to God.

The ij. Chapter.

Of faith, vvherein both is set the definition of it, and the propreties that it hath, are declared.

BVT all these thinges shalbe easie to vnderstand, when there is shewed a plaine definitiō of faith, that the readers may know the force and nature thereof. But first it is conuenient to call to minde againe these thinges that haue bene already spoken, that sith God doth appoint vs by his lawe what we ought to do, if we fall in any point therof, the same terrible iudgement of eternall death that he pronounceth doth rest vpon vs. Againe, that forasmuch as it is not onely hearde but altogether aboue our strength and beyonde all our power to fulfill the lawe, if we onely beholde our selues, and weye what estate is worthy for our deseruinges, there is no good hope left, but we lie cast away from God vnder eternall destruction. Thirdly this hath been declared, that there is but one meane of deliuerance to draw vs out of so wretched calamitie: wherein appeareth Christ the Redeemer, by whose hande it pleased the heauenly father, hauing mercie vpon vs of his infinite goodnesse and clemencie, to succour vs, so that we with sounde faith embrace this mercie, and with constant hope rest vpon it. But nowe it is conuenient for vs to weye this, what maner of faith this ought to be, by which all they that are adopted by God to be his children, do enter vpon the possessiō of the heauenly kingdome, forasmuch as it is certaine that not euery opiniō nor yet euery perswasion is sufficient to bring to passe so great a thing. And with so much the more care and study must we looke about for, and search out the natural propretie of faith, by how much the more hurtfull at this day is the errour of many in this behalfe. For a great part of the world, hearing the name of faith, conceiueth no hier thing, but a certaine common assent to the historie of the Gospel, Yea when they dispute of faith in the scholes, in barely callinge God the obiect of faith, they do nothing but (as we haue saide in an other place) by vaine speculation rather draw wretched soules out of the right way, than direct them to the true marke. For whereas God dwelleth in a light that none can atteine to, it behoueth of necessitie that Christ become meane betwene vs & it. For which cause he calleth him selfe the light of the world: & in an other place, The way: the Truth, & the Life, because no man commeth to the father (which is the fountaine of life) but by him: because he only knoweth the Father, & by him the

1. Tim. 6. 16.

Iohn. 8. 12.

Ioh. 14. 6.

Luk.10. faithfull to whome it pleaseth him to disclose him. According to this
12. reason, Paule affirmeth, that he accompteth nothing excellent to be
.Cor. 2 knowene, but Christ: and in the xx. chapter of the Actes he saith,
Act. 20. that he preached faith in Christ,&c. And in an other place he brin-
17. geth in Christ speaking after this maner, I will sende thee among the
2.Cor. Gentiles, that they may receiue forgeuenesse of sinnes, and portion
4.6. among holy ones, by the faith which is in me. And Paule testifieth, that the glorie of God is in his person visible vnto vs: or (which is all one in effect) that the enlightning of the knowledge of Gods glorie shineth in his face. It is true in deede that faith hath respect onely to the one God, but this also is to be added, that it acknowledge him whome he hath sent, euen Iesus Christ. Because God himselfe should haue lyen secret and hidden farre from vs, vnlesse the brightnesse of Christ did cast his beames vpon vs. For this entent the father left all that he had with his onely begotten sonne, euen by the communicating of good thinges with him to expresse the true image of his glorie. For as it is saide, that we must be drawene by the spirite, that we may be stirred to seeke Christ, so againe we ought to be admonished, that the inuisible father is no where els to be sought but in this
Libr.11. image. Of which matter Augustine speaketh excellently well, which
de ciui. intreating of the marke that faith should shoote at, saith that we must
Dei. ca. know whether we must goe and which way: and then byandby after
2. he gathereth that the safest way against al erroures is he that is both God and man. For it is God to whome we go, and man by whome we go: and both these are founde no where but in Christ. Neither doth Paule when he speaketh of faith in God, meane to ouerthrow that which he so ofte repeteth of faith that hath her whole stay vpon
1.Pet.1. Christ. And Peter doth most fittly ioyne them both together, saying
21. that by him we beleue in God.

2 Therefore this euill, euen as innumerable other, is to be imputed to the Schoolemen, which haue hidden Christ as it were with a veile drawene before him, to the beholding of whome vnlesse we be directly bent, we shall alway wander in many vncertaine mazes. But beside this that with their darke definition they do deface and in a maner bring to naught the whole force of faith, they haue forged a deuise of vnexpressed faith, with which name they garnishing their most grosse ignorance do with great hurte deceyue the silly people, yea (to say truely and plainely as the thing is in deede) this deuise doth not onely burie but vtterly destroy the true faith. Is this to beleue, to vnderstand nothing, so that thou obediently submit thy sense to the Church? Faith standeth not in ignorance but in knowledge,

and

and that not onely of God, but of the will of God. For neither do we obteine saluation by this that we either are ready to embrace for true whatsoeuer the Church appointeth, or that we do commit to it all the office of searching and knowing: but when we acknowledge God to be a merciful father to vs by the recōciliatiō made by Christ, and that Christ is geuen vs vnto righteousnesse, sanctification, and life. By this knowledge, I say, not by submitting of our sense, we atteine an entrie into the kingdome of heauen. For when the Apostle Rom.10 saith, that with the hearte we beleue to righteousnesse, and with the 10. mouth confessiō is made to saluatiō, he sheweth that it is not enough, if a man vnexpressedly beleue that which he vnderstādeth not, nor seeketh to learne: but be requireth an expressed acknowledging of Gods goodnesse, in which consisteth our righteousnesse.

3 In deede I denie not (such is the ignorance wherewith we are compassed) that there nowe be and hereafter shalbe many thinges wrapped and hidden from vs, till hauing put of the burden of our flesh we come neerer to the presence of God: in which very thinges that be hidden from vs, nothing is more profitable than to suspend our iudgement, but to stay our minde in determined purpose to kepe vnitie with the Church. But vnder this colour to intitle ignoraunce tempered with humilitie by the name of faith, is a great absurditie. For faith lieth in knowledge of God and of Christ not in reuerence Iohn 17 of the Church. And we see what a maze they haue framed with this 3. their hidden implication, that any thing whatsoeuer it be without any choise, so that it be thrust in vnder title of the Church, is greadily receiued of the ignorant as it were an oracle, yea somtime also most monstrous erroures. Which vnaduised lightnesse of beliefe, whereas it is a most certaine downefal to ruine, is yet excused by them, for that it beleueth nothing determinatly, but with this condition adioyned. If the faith of the Church be such. So do they faine, that truth is holden in errour, light in blindnesse, true knowledge in ignoraunce. But because we will not tarry long in confuting them, we do onely warne the readers to compare their doctrine with ours. For the very pleanesse of the truth it selfe will of it selfe minister a confutation ready enough. For this is not the question among them, whether faith be yet wrapped with many remnauntes of ignorance, but they definitiuely say that they beleue aright, which stande amased in their ignorance, yea & do flatter them selues therein, so that they do agree to the authoritie and iudgement of the Church, concerning thinges vnknowene. As though the Scripture did not euery where teach, that with faith is ioyned knowledge.

4 But we do graunt, that so long as we wander from home in this worlde, our faith is not fully expressed, not only because many things are yet hidde from vs, but because being compassed with many mistes of erroures, we atteine not all thinges. For the highest wisedome of the most perfect is this, to profite more and proceede on further forwarde with gentill willingnesse to learne. Therfore Paule exhorteth the faithfull, if vpon any thing they differ one from an other, to abide for reuelation. And truely experience teacheth, that till we be vnclothed of our flesh, we atteine to know lesse than were to be wisshed, and daily in reading we light vpon many darke places which do conuince vs of ignorance. And with this bridle God holdeth vs in modesty, assigning to euery one a measure of faith, that euen the very best teacher may be ready to learne. And notable examples of this vnexpressed faith, we may marke in the Disciples of Christ, before that they had obteined to be fully enlightned. We se, how they hardely tasted the very first introductions, how they did sticke euen in the smallest pointes, how they hanging at the mouth of their maister did not yet much proceede, yea when at the womens information they ranne to the graue, the Resurrection of their maister was like a dreame vnto them. Sith Christ did before beare witnesse of their faith, we may not say that they were vtterly without faith: but rather, if they had not ben perswaded that Christ should rise againe, all care of him woulde haue perished in them. For it was not superstition that did drawe the women to embalme with spices the corpes of a dead man of whome there was no hope of life: but although they beleued his wordes whome they knew to be a speaker of trueth, yet the grosnesse that still possessed their mindes so wrapped their faith in darkenesse, that they were in a maner amased at it. Wherevpon it is saide, that they then at the last beleued when they had by triall of the thing it selfe proued the trueth of the wordes of Christ: not that they then beganne to beleue, but bycause the seede of hidden faith which was as it were dead in their hartes, then receiuing liuelinesse, did springe vp. There was therefore a true faith in them, but an vnexpressed faith, because they reuerently embraced Christ for their onely teacher, and then being taught of him, they determined that he was the author of their saluation: Finally, they beleued that he came from heauen, by the grace of his father to gather his Disciples to heauen. And we neede not to seke any more familiar proofe hereof than this, that in all thinges alway vnbelefe is mingled with faith.

Phili. 3. 15.

5 We may also call it an vnexpressed faith, which yet in deede is nothing but a preparation of faith. The Euangelistes do rehearse that

that many beleued, which onely being rauished to admiration with miracles,proceded no further but that Christ was the Messias which had bene promised, albeit they tasted not so much as any slender learning of the Gospell. Such obedience which brought them in subiectiō willingly to submit them selues to Christ,beareth the name of faith where it was in dede but the beginning of faith.So the courtier that beleued Christes promise,cōcerning ȳ healing of his sonne, when he came home,as the Euangelist testifieth,beleued againe:bycause he receiued as an oracle that which he hearde of the mouth of Christ, and then submitted him selfe to his authoritie to receiue his doctrine. Albeit it is to be knowen,that he was so tractable and ready to learne, that yet in the first place the worde of beleuing signifieth a particular belefe: and in the second place maketh him of the numbre of the Disciples,that professed to be the scholers of Christ Alike example doth Iohn set forth in the Samaritanes, which so beleued the womans reporte, that they ranne earnestly to Christ, which yet when they had hearde him, saide thus: Now we beleue not bycause of thy report, but we haue hearde him, and we know that he is the Sauiour of the worlde. Hereby appeareth that they which are not yet instructed in the first introductions, so that they be disposed to obedience,are called faithfull,in deede not proprely, but in this respect, that God of his tender kindenesse vouchesaueth to graunt so great honour to that godly affection,but this willingnesse to learne, with a desire to proceede further, differeth farre from that grosse ignorance, wherin they lie dull that are content with the vnexpressed faith, such as the Papistes haue imagined. For if Paule seuerely condemneth them which alway learning, yet neuer come to the knowledge of trueth, how much more greuous reproche do they deserue, that of purpose studie to know nothing?

Iohn. 4. 3.

Iohn. 4.

2. Tim. 3. 7.

6 This therefore is the true knowledge of Christ,if we receiue him such as he is offered of his Father,that is to say,clothed with his Gospell. For as he is appointed to be the marke of our faith, so we can not go the right way to him,but by the Gospell going before to guide vs. And truely there are opened to vs the treasures of grace, which being shut vp,Christ shoulde litle profite vs.So Paule ioyneth faith an vnseparable companion to doctrine,where he saith: Ye haue not so learned Christ, for ye haue bene taught what is the trueth in Christ. Yet do I not so restraine faith to the Gospell, but that I confesse that there hath bene so much taught by Moses & the Prophets, as suffised to the edification of faith,but because there hath bene deliuered in the Gospell a fuller opening of faith, therefore it is wor-

Ephe. 4. 20.

om.10 thily called of Paule, the doctrine of faith. For which cause also he
saith in an other place, that by the comming of faith the law is taken
away, meaning by this word faith, the new and vnaccustomed maner
of teaching, wherby Christ since he appeared our scholemaster, hath
more plainely set forth the mercy of his father, and more certainely
testified of our saluation. Albeit it shalbe the more easie and more
conuenient ordre, if we descend by degrees from the generaltie to
the specialtie. First we must be put in minde that there is a generall
relation of faith to the worde, and that faith can no more be seuered
from the worde, than the sunnebeames from the sunne from whom
Esa. 55. they procede. Therefore in Esaie God crieth out: Heare me and your
3. soule shall liue. And that the same is the fountaine of faith, Iohn
Joh. 10. sheweth in these wordes: These thinges are written that ye may be-
13. leue. And the Prophet meaning to exhorte the people to beleefe,
Psa. 95. saith: This day if ye shall heare his voice. And to heare is common-
8. ly taken for to Beleue. Moreouer, God doth not without cause in
Esaie set this marke of differēce betwene the children of the Church
and straungers, that he will instruct them all, that they may be taught
of him. For if it were a benefit vniuersall to all, why shoulde he direct
his wordes to a fewe? Wherewith agreeth this that the Euangelistes
do commonly vse the wordes Faithfull, and Disciples, as seuerall
Act. 6. wordes expressing one thing, and specially Luke very oft in the Actes
and. 9. of the Apostles. Yea and he stretcheth that name euen to a woman
and. 26. in the ninth chapiter of the Actes. Wherefore if faith do swerue
and. 11. neuer so litle from this marke, to which it ought to be directly leuel-
26. and led, it kepeth not her own nature, but becometh an vncertaine light-
and. 13. nesse of beliefe and wandring errour of minde. The same Worde is
and. 14. the foundation wherewith faith is vpholden and susteined, from
which if it swarue, it falleth downe. Therefore take away the Worde,
and then there shall remaine no faith. We do not here dispute whe-
ther the ministerie of man be necessarie to sowe the word of God
that faith may be conceiued therby, which question we wil els where
intreate of: but we say that the worde it selfe, howesoeuer it be con-
ueied to vs, is like a mirrour when faith may beholde God. Whether
God doth therein vse the seruice of man, or worke it by his owne
only power, yet he doth alway shew him selfe by his worde to those,
Ro. 1. 5. whome his will is to drawe vnto him: wherevpon Paule defineth
faith to be an obedience that is geuen to the Gospell. Rom. 1. And in
Phili. 2. an other place he praiseth the obedience of faith in the Philippians,
17. For this is not the onely purpose in the vnderstanding of faith, that
we knowe that there is a God, but this also, yea this chiefely, that we
vnder-

vnderstand what will he beareth towarde vs. For it not so much behoueth vs to knowe what he is in himselfe, but what a one he will be to vs. Nowe therefore we are come to this point, that faith is a knowledge of the will of God, perceyued by his worde. And the foundation hereof is a foreconceiued persuasion of the truthe of God. Of the assuredness whereof so long as thy minde shall dispute with it selfe, the worde shall be but of doubtfull and weake credit, yea rather no credit at all. But also it sufficeth not to beleue that God is a true speaker, which can neither deceiue nor lie, vnlesse thou further holde this for vndoubtedly determined, that whatsoeuer procedeth from him, is the sacred and inuiolable truthe.

7 But because not at euery worde of God mans hearte is raised vp to faith, we must yet further search what this faith in the worde hath proprely respect vnto. It was the saying of God to Adam: Thou shalt die the death. It was the saying of God to Cain: The bloude of thy brother crieth to me out of the earth. Yet these are such sayinges as of them selues can do nothing but shake faith, so much lesse are they able to stablish faith. We deny not in the meane season that it is the office of faith to agree to the truthe of God, howe ofte soeuer, what soeuer, and in what sorte soeuer it speaketh: but nowe our question is onely, what faith findeth in the worde of the Lorde to leane and rest vpon. When our conscience beholdeth onely indignation and vengeance, howe can it but tremble and quake for feare? And howe shoulde it but flee God, of whome it is afraide? But faith ought to seeke God, and not to flee from him. It is plaine therefore, that we haue not yet a full definition of faith, bycause it is not to be accompted for faith to knowe the will of God, of what sorte so euer it be. But what if in the place of will, whereof many times the message is sorrowefull and the declaration dreadfull, we put kindenesse or mercie? Truely so we shall come nerer to the nature of faith. For we are then allured to seeke God, after that we haue learned that saluation is laied vp in store with him for vs. Which thing is confirmed vnto vs, when he declareth that he hath care and loue of vs. Therefore there needeth a promise of grace, whereby he may testifie that he is our mercifull father, for that otherwise we can not approch vnto him, and vpon that alone the hearte of man may safely rest. For this reason commonly in the Psalmes these two things Mercie and Truth do cleaue together, because neither shoulde it any thing profite vs to know that God is true, vnlesse he did mercifully allure vs vnto him: neither were it in our power to embrace his mercie, vnlesse he did with his one mouth offer it. I haue reported thy

Gene. 2. 17. an 4. 10.

Psal. 4 11.

Psal. 2 20.

truth and thy ſaluation, I haue not hidden thy goodneſſe and thy truth. Thy goodneſſe and thy trueth keepe me. In an other place. Thy mercie to the heauens, thy trueth euen to the cloudes. Againe. All the wayes of the Lord are mercie and trueth, to them that keepe his couenant. Againe. His mercie is multiplied vpon vs, and the truth of the Lorde abideth for euer. Againe. I will ſinge to thy name vpon thy mercie and trueth. I omit that which is in the Prophetes to the ſame meaning, that God is merciſull and faithfull in his promiſes. For we ſhall raſhely determine that God is merciſull vnto vs, vnleſſe him ſelfe do teſtifie of him ſelfe and preuent vs with his calling, leaſte his will ſhoulde be doubtefull and vnknowen. But we haue already ſeene, that Chriſt is the onely pledge of his loue, without whome on euery ſide appeare the tokens of hatred and wrath. Nowe foraſmuch as the knowledge of Gods goodneſſe ſhall not much preuaile, vnleſſe he make vs to reſt in it, therefore ſuch an vnderſtanding is to be baniſhed as is mingled with doubting, and doth not ſoundly agree in it ſelfe, but as it were, diſputeth with it ſelfe. But mans wit, as it is blinde and darkened, is farre from atteining and climbing vp to perceine the very will of God: and alſo the hearte of man, as it wauereth with perpetuall doubting, is farre from reſting aſſured in that perſuaſion. Therfore it behoueth both that our wit be lightned, and our hearte ſtrengthened by ſome other meane, that the worde of God may be of full credit with vs. Nowe we ſhall haue a perfect definition of faith, if we ſay, that it is a ſtedfaſt and aſſured knowledge of Gods kindneſſe toward vs, which being grounded vpon the trueth of the free promiſe in Chriſt, is both reueled to our mindes, and ſealed in our heartes by the holy Ghoſt.

Pſal. 36. 6.
Pſa. 107
Pſa. 138

8 But before I procede any further, it ſhalbe neceſſarie, that I make ſome preambles to diſſolue certaine doubtes that otherwiſe might make ſome ſtoppe to the readers. And firſt I muſt confute that diſtinction that flieth about in the ſcholes, betwene faith formed and vnformed. For they imagine that ſuch as are touched with no feare of God, with no feeling of godlineſſe, do beleue all that is neceſſarie to ſaluation. As though the holy Ghoſt in lightening our heartes vnto faith, were not a witneſſe to vs of our adoption. And yet preſumptuouſly, when all the Scripture crieth out againſt it, they geue the name of faith to ſuch perſwaſion voide of the feare of God. We neede to ſtriue no further with their definition, but ſimply to rehearſe the nature of faith, ſuch as it is declared by the worde of God. Whereby ſhall plainely appeare howe vnſkilfully and fooliſhly they rather make a noiſe than ſpeake of it. I haue alreadie touched

parte,

parte, the rest I will adde hereafter as place shall serue. At this present I say, that there can not be imagined a greater absurditie, than this inuention of theires. They wil haue faith to be an assent, whereby euery despiser of God may receiue that which is vttered out of the Scripture. But first they shoulde haue seene whether euery man of his owne power do bring faith to him selfe, or whether the holy Ghost be by it a witnesse of adoption. Therefore they do childishly plaie the fooles, in demaunding, whether faith, which qualitie addeth doth fourme, be the same faith or an other and a newe faithe. Whereby appeareth certainly, that in so babling they neuer thought of the singular gifte of the holy Ghost. For the beginning of beleuing doth already conteine in it the reconciliation, whereby man approcheth to God. But if they did weye that saying of Paule: Rom. 10
With the hearte is beleued to righteousnesse, they woulde cesse to 10.
faine that same colde qualitie. If we hadde but this one reason, it shoulde be sufficient to ende this contention: that the very same assent (as I haue already touched, and will againe more largely repete) is rather of the hearte than of the braine, rather of affection than of vnderstanding. For which cause it is called the obedience of faith, Rom. 1.
which is such as the Lorde preferreth no kinde of obedience aboue 5.
it: and that worthily, forasmuch as nothing is more precious to him than his truthe, which as Iohn the Baptist witnesseth, the be- Iohn. 3.
leuers doe as it were subscribe and seale vnto. Sithe the matter is 25.
not doubtefull we doe in one worde determinately saie, that they speake fondely when they saie that faithe is fourmed by adding of godly affection vnto assent: whereas assent it selfe, at least such assent as is declared in the Scriptures, consisteth of godly affection. But yet there is an other plainer argument that offereth it selfe to be alleged. For whereas faith embraceth Christ as he is offered vs of the Father: and Christ is offered not onely for righteousnesse, forgeuenesse of sinnes and peace, but also for sanctification, and a fountaine of liuing water: without doubte no man can euer truely knowe him, vnlesse he doe therewithall receiue the sanctification of the Spirite. Or, if any man desire to haue it more plainely spoken, Faithe consisteth in the knowledge of Christ. And Christ can not be knowene, but with sanctification of his Spirite: therefore it followeth, that faith can by no meane be seuered from godly affection.

9 Whereas they are wonte to laie this against vs, that Paule 1. Cor.
saieth: If a man haue all faith, so that he remoue mountaines: if he 12.10.
haue not charitie, he is nothing: whereby they woulde deforme

faith, in ſpoyling it of charitie: they conſider not what the Apoſtle in that place meaneth by faith. For when in the chapiter next before it, he had ſpoken of the diuerſe giftes of the holy Ghoſt, among the which he had reckened the diuerſe kindes of languages, power and prophecie, and had exhorted the Corinthians to follow the beſt of theſe giftes, that is to ſay, ſuch giftes whereby more profit and cõmoditie might come to the whole dody of the Church: he ſtreightway ſaide further, that he woulde ſhewe them yet a more excellent way. That all ſuch giftes, how excellent ſoeuer they be of them ſelues, yet are nothing to be eſteemed, vnleſſe they ſerue charitie. For they were geuen to the edifying of the Church, and vnleſſe they be applied therevnto, they loſe their grace. For proofe of this he particularly reherſeth them, repeting the ſelfe ſame giftes that he had ſpoken of before, but in other names. And he vſeth the wordes Powers and Faith, for all one thing, that is for the power to do miracles. Sith therefore this, whether ye call it power or faith, is a particular gifte of God, which euery vngodly man may both haue and abuſe, as the gifte of tongues, as prophecie and other giftes of grace: it is no maruell if it be ſeuered from charitie. But all the errour of theſe men ſtandeth in this, that where this worde Faith, hath diuerſe ſignifications, they not conſidering the diuerſitie of the thing ſignified, diſpute as though it were taken for one thinge in all places alike. The place of Iames which they allege for maintainance of the ſame errour, ſhall be els where diſcuſſed. But although for teachinges ſake, when we meane to ſhewe what manner of knowledge of God there is in the wicked, we graunt that there are diuerſe ſortes of faithe: yet we acknowledge and ſpeake of but one faithe of the godly, as the Scripture teacheth. Many in deede doe beleue that there is a God, they thinke that the Hiſtorie of the Goſpell and other partes of the Scripture are true (as commonly we are wonte to iudge of ſuch thinges, as either are reported being done long ago, or ſuch as we our ſelues haue bene preſente at and ſeene.) There be alſo ſome that goe further, for bothe they beleeue the worde of God to be a moſte aſſured oracle, and they do not altogether deſpiſe his commaundementes, and they ſomewhat after a ſorte are moued with his threateninges and promiſes. It is in deede teſtified that ſuch haue faith: but that is ſpoken out by abuſe, bycauſe they do not with open vngodlineſſe fight againſt the worde of God, or refuſe or deſpiſe it: but rather pretende a certaine ſhew of obedience.

10 But this image or ſhadowe of faith, as it is of no value, ſo

is it

is it not worthy of the name of faith. From the ſound trueth wher-
of how farre it differeth, although it ſhall be hereafter more largely
entreated, yet there is no cauſe to the contrary, why it ſhoulde not
now be touched by the way. It is ſayd that Simon Magus beleued, Act.8.
which yet within a litle after bewraied his owne vnbeliefe. And wher- 13.&
as it is ſaid that he beleued, we do not vnderſtand it as ſome do, that
he fayned a beliefe when he had none in his heart: but we rather
thinke that being ouercome with the maieſty of the Goſpell, he had
a certaine faith ſuch as it was, and ſo acknowledged Chriſt to be the
author of life and ſaluation, that he willingly profeſſed himſelfe to
be one of his. After the ſame manner it is ſaid in the Goſpel of Luke, Luk.8.
that they beleue for a time, in whom the ſeede of the word is cho- & 13.
ked vp before it bring foorth frute, or before it take any roote at all,
it byandby withereth away and periſheth: we dout not that ſuch
delited with a certaine taſt of the word do greedily receiue it, and be-
ginne to feele the diuine force of it: ſo farre that with deceitful coun-
terfaiting of fayth, they beguile not onely other mens eyes, but alſo
their owne mindes. For they perſwade themſelues, that that reue-
rence which they ſhew to the word of God, is moſt true godlineſſe,
becauſe they thinke that there is no vngodlyneſſe but manifeſt and
confeſſed reproch or contempt of his word. But what manner of aſ-
ſent ſoeuer that be, it pearceth not to the very hart to remaine there
ſtabliſhed: & though ſomtime it ſemeth to haue takē rootes, yet thoſe
are not liuely rootes. The heart of man hath ſo many ſecret corners
of vanity, is full of ſo many hiding holes of lying, is couered with ſo
guilefull hypocriſie, that it oft deceiueth himſelfe. But let them that
glorie in ſuch ſhadowes of faith vnderſtande, that therein they are no
better than the Deuill. But that firſt ſorte of men are farre worſe Iac.2.
than the Deuill, which do ſenſeleſſely heare and vnderſtande thoſe 19.
thinges for knowledge whereof the Deuils do tremble. And the o-
ther are in this point egall with the Deuill, that the feelinge ſuch as
it is wherewith they are touched, turneth onely to terrour and diſ-
couragement.

11 I knowe that ſome thinke it hard, that we aſſigne fayth to
the reprobate, whereas Paule affirmeth faith to be the frute of ele-
ction. Which dout yet is eaſily diſſolued: for though none receiue the 2. The
light of faith, nor do truely feele the effectual working of the Goſpel, 14.
but they that are foreordained to ſaluation: yet experience ſheweth
that the reprobate are ſometime moued with the ſame feelinge that
the elect are, ſo that in their owne iudgement they nothing differ frō
the elect. Wherefore it is no abſurdity, that the Apoſtle aſcribeth to

Heb.6. them the taſt of the heauenly giftes, that Chriſt aſcribeth to them a faith for a time: not that they ſoundely perceaue the ſpirituall force of grace and aſſured light of faith: but becauſe the Lord, the more to cēdemne them and make them inexcuſable, conueyeth himſelfe into their mindes ſo farre foorth, as his goodneſſe may be taſted without the ſpirite of adoption. If any obiect, that then there remayneth nothing more to the faithfull whereby to proue certainely their adoption: I anſwere that though there be a great likeneſſe and affinity betwene the elect of God, and them that are endued with a falling faith for a time, yet there liueth in the elect only that affiance which Paul ſpeaketh of, that they crie with full mouth, Abba, Father. Therefore as God doth regenerate onely the elect with incorruptible ſeede for euer, ſo that the ſeede of life planted in their hearts neuer periſheth: ſo ſoundly doth he ſeale in them the grace of his adoptiō, that it may be ſtable & ſure. But this withſtandeth not but that that other inferiour working of the Spirite may haue his courſe, euen in the reprobate. In the meane ſeaſon the faithful are taught, carefully & humbly to examine themſelues, leaſt in ſteade of aſſurednes of faith, do creepe in careleſſe confidēce of the fleſh. Beſide that, the reprobate do neuer conceiue but a confuſed feelinge of grace, ſo that they rather take holde of the ſhadow than of the ſounde body, becauſe the holy Spirite doth properly ſeale the remiſſion of ſinnes in the elect onely, ſo that they apply it by ſpeciall faith to their vſe. But yet it is truely ſaid, that the reprobate beleue God to be mercifull vnto them, becauſe they receiue the gift of reconciliation, although confuſedly and not plainely enough: not that they are partakers of the ſelfe ſame fayth or regeneration with the children of God, but becauſe they ſeeme to haue as well as they, the ſame beginning of faith, vnder a cloke of Hypocriſie. And I denie not, that God doth ſo farre giue light vnto theyr mindes, that they acknowledge his grace, but he maketh that ſame feelinge ſo different from the peculiar teſtimonie which he giueth to his elect, that they neuer come to the ſounde effect and fruition thereof. For he doth not therefore ſhewe himſelfe mercifull vnto them, for that he hauinge truely deliuered them from death, doth receiue them to his ſauegarde, but onely he diſcloſeth to them a preſent mercye. But he vouchesaueth to graunt to the onely elect the liuely roote of fayth, ſo that they continue to the ende. So is that obiection aunſwered, if God do truely ſhewe his grace, that the ſame remayneth perpetually ſtabliſhed, for that there is no cauſe to the contrarie, but that God may enlighten ſome with a preſent feelinge of his grace, which afterwarde vani-

ſheth

sheth away.

12 Also though faith be a knowledge of Gods kindenes toward vs, and an assured persuasion of the trueth thereof: yet it is no maruell that the feelinge of Gods loue in temporall thinges doth vanish away: which although it haue an affinity with faith, yet doth it much differ from faith. I graunt, the will of God is vnchaungeable, and the trueth thereof doth alway stedfastly agree with it selfe, but I deny that the reprobate do proceede so farre as to attaine vnto that secrete reuelation, which the Scripture sayth to belonge to the elect onely. Therefore I deny that they do either conceiue the will of God as it is vnchaungeable, or do stedfastly embrace the trueth thereof, because they abide in a feeling that vanisheth away: Like as a tree that is not planted deepe enough to take liuely rootes, in processe of time waxeth drie, although for a fewe yeares it bringeth foorth not onely blossomes and leaues, but also frute. Finally, as by the fall of the first man, the Image of God might haue beene blotted out of his minde, and soule; so it is no maruell, if God do shine vpon the reprobate with certaine beames of his grace, which afterward he suffereth to be quenched. And there is no cause to the contrary, but that he may lightly ouer wash some, and throughly soke other some with the knowledge of his Gospell. This is in the meane time to be holden for trueth, that how small and weake soeuer faith be in the elect, yet because it is to them a sure pleadge of the Spirite of God, and a seale of their adoption, the printe thereof can neuer be blotted out of their heartes: as for the reprobate, that they are ouerspred with such a light as afterwarde commeth to nought. And yet the Spirite is not deceitefull, because he geueth not life to the seede that he casteth in their heartes, to make it abide alwayes incorruptible, as he doth in the elect. I go yet further, for whereas it is euident by the teachinge of the Scripture and by dayely experience, that the reprobate are sometime touched with the feelinge of Gods grace, it must needes be that there is raised in their heartes a certaine desire of mutuall loue. So for a time there liued in Saul a godly affection to loue God, by whom he knew himselfe to be fatherly handeled, and therefore was delited with a certaine sweetenesse of his goodnesse. But as the persuasion of the fatherly loue of God is not fast rooted in the reprobate, so do they not foundely loue him agayne as his children, but are led with a certayne affection like hired seruauntes. For to Christ onely was that Spirite of loue giuen, to this ende, that he shoulde poure it into his members. And truely that saying of Paule extendeth no further, but to the elect only: The Ro. 5.5.

loue of God is poured abroade into our heartes by the holy Spirite that is giuen vs,euen the ſame loue that engendreth the ſame confidence of calling vpon him,which I haue before touched.As on the contrary ſide we ſee God to be maruelouſly angry with his children, whom yet he ceſſeth not to loue:not that in himſelfe he hateth thē, but becauſe his will is to make them afrayd with the feelinge of his wrath,but to the entent to abate their pride of fleſh,to ſhake of their drouſineſſe,and to moue them to repentance. And therefore all at one time they conceiue him to be both angry with them or with their ſinnes,and alſo mercifull vnto them: becauſe they not fayned-ly do pray to appeaſe his wrath, to whom yet they flee with quiete aſſured truſt. Hereby it appeareth that it is not true that ſome do counterfaite a ſhewe of faith, which yet do lacke the true faith, but while they are caried with a ſodayne violent motion of Zeale, they deceiue themſelues with falſe opinion, And it is no dout that flug-giſhneſſe ſo poſſeſſeth them, that they do not well examine their heart as they ought to haue done. It is likely that they were ſuch to
Iohn.2 24. whom (as Iohn witneſſeth) Chriſt did not commit himſelfe when yet they beleued in him:becauſe he knew them all,and knew what was in man.If many did not fal from the common faith(I cal it common, becauſe the faith that laſteth but a time hath a great likeneſſe and affinity with the liuely and continuinge faith) Chriſt would not haue
Ioh.8.3 ſayd to his Diſciples: If ye abide in my worde, then are ye truely my Diſciples, and ye ſhall know the trueth, and the trueth ſhall make you free. For he ſpeaketh to them that had embraced his doctrine,& exhorteth them to the encreaſe of faith,that they ſhould not by their owne ſluggiſhneſſe quenche the light that is giuen them. Therefore
Tit 1.1. doth Paul affirme,that faith peculiarly belongeth to the elect,declaring that many vaniſh away,becauſe they haue not taken liuely roote.
Mat.15. 13. Like as Chriſt alſo ſaith in Matthew: euery tree ỳ my father hath not planted, ſhalbe rooted vp. In other there is a groſſer kinde of lyinge,
Iac.2. that are not aſhamed to mocke both God and men. Iames inueieth againſt ỳ kind of men, that with deceitful pretenſe do wickedly abuſe
1.Tim.1 5. faith. Neither would Paule require of the children of God a faith vnfayned, but in reſpect that many do preſumptuouſly chalenge vnto themſelues that which they haue not, and with vaine coloured de-
1.Tim.1 19. ceite do beguile other or ſometime themſelues. Therefore he compareth a good conſcience to a cheſt wherein fayth is kept, becauſe many in fallinge from good conſcience, haue ſuffered ſhipwrecke of their faith.

13 We muſt alſo remember the doutfull ſignification of the word fayth.

faith. For oftentimes faith signifieth the sounde doctrine of religion. as in the place that we now alleaged, and in the same Epistle where Paule will haue Deacons to holde fast the mistery of faith in a pure conscience. Againe, where he publisheth the falling away of certaine from the faith. But on the other side he sayth that Timothee was nourished vp with the wordes of faith. Againe, where he sayth that prophane vanities and oppositions, falsely named sciences, are the cause that many departe from the faith: whom in an other place he calleth reprobate touchinge faith. As againe he chargeth Titus, saying, Warne them that they be sounde in the faith. By soundenesse he meaneth nothing else but purenesse of doctrine, which is easily corrupted and brought out of kinde by the lightnesse of men. Euen because in Christ, whom faith possesseth, are hidden all the treasures of wisedom and knowledge: therefore faith is worthily extended to signifie the whole summe of heauenly doctrine, from which it can not be seuered. Contrarywise somtime it is restrayned to signifie some particular obiect, as when Matthew sayth, that Christ saw the faith of them that did let downe the man sicke of the palsey through the tiles and Christ himselfe crieth out that he founde not in Israell so great faith as the Centurion brought. But it is likely that the Centurion was earnestly bent to the healing of his daughter, the care whereof occupied all his minde: yet because being contented with the onely assent and answere of Christ, he required not Christs bodily presence, therfore in respect of this circumstance his faith was so much commended. And a litle here before we haue shewed, that Paul taketh faith for the gift of working miracles, which gift they haue that neither are regenerate by the Spirit of God, nor do hartily worship him. Also in an other place he setteth faith for ỳ doctrine wherby we are instructed in faith. For where he wryteth that faith shall be abolished, it is out of question that that is meant by the ministery of the Church, which at this time is profitable for our weakenesse. In these formes of speach standeth a proportionall relation. But when the name of faith is vnproperly remoued, to signifie a false profession, or a lyinge title of faith, that should seeme to be as harde a figuratiue abuse as when the feare of God is sette for a corrupt and wrongfull manner of worshippinge, as when it is oftentimes sayd in the holy History, that the foraine nations which hadde bin transplanted into Samaria and the places borderinge there about, feared the fayned Gods and the God of Israell: which is as much, as to mingle heauen and earth together. But now our question is, What is that faith which maketh the children of God different from the vnbeleuers, by which we call vpon

1.Tim.3 9.
1.Tim.4 1.& 6.
2.Tim.2 16.& 3. 8.
Tit.1.13 & 2.2.
Col.2.8
Mat.9.2
Matt.8. 10.
1.Cor. 13.10.

God by the name of our Father, by which we passe from death to life, and by which Christ the eternall saluation and life dwelleth in vs. The force and nature thereof I thinke I haue shortly and plainely declared.

14 Now let vs againe go through all the partes of it, euen frō the beginning which being diligently examined, (as I thinke) there shall remaine nothing doutfull. When in defining faith we call it a knowledge, we meane not therby a cōprehending, such as men vse to haue of those thinges that are subiect to mans vnderstandinge. For it is so far aboue it, that mās wit must go beyond & surmoūt it selfe to come vnto it, yea and when it is come vnto it, yet doth it not attayne that which it feeleth, but while it is persuaded of that which it conceiueth not, it vnderstandeth more by the very assuredness of persuasion, than if it did with mans owne capacity throughly perceiue any thing familiar to man. Therefore Paule sayth very well, where he calleth it to comprehende what is the length, bredth, depth, & heighth, and to know the loue of Christ that farre surmounteth knowledge. For his meaninge was to signifie, that the thinge which our minde conceiueth by faith, is euery way infinite, and that this kinde of knowledge is farre hyer than all vnderstandinge. But yet because the Lord hath disclosed to his Saintes the secrete of his will which was hidden from ages and generations, therefore by good reason faith is in Scripture sometime called an acknowledginge: and Iohn calleth it a certaine knowledge, where he testifieth, that the faithfull do certaynely know that they are the children of God. And vndoutedly they know it assuredly: but rather by being confirmed by persuasion of Gods trueth, than by beinge informed by naturall demonstration. And this, also the wordes of Paule do declare sayinge, that while we dwell in the body, we are wandering abrode from the lord, because we walke by faith and not by sight: whereby he sheweth that those thinges which we vnderstande by faith, are yet absent from vs and are hidden from our sight. And hereupon we determine, that the knowledge of faith standeth rather in certainty than in comprehending.

Ephe. 3. 18.
Col. 1. 28.
1. Ioh. 3. 2.
2. Cor. 5. 6.

15 We further call it, a sure and stedfast knowledge, to expresse thereby a more sound constancy of persuasion. For as faith is not cōtented with a doutful and rowling opinion, so is it also not contented with a darke and entangled vnderstanding: but requireth a full & fixed assuredness, such as men are wont to haue of things founde by experience and proued. For vnbelieife sticketh so fast and is so deepe rooted in our heartes, and we are so bent vnto it, that this which all men

confesse

cōfesse with their mouth to be true, ỹ God is faithful, no mā is without great contention persuaded in his heart. Specially when he cōmeth to the prouse, then the wauering of all men disclosseth the fault that before was hidden. And not without cause the Scripture with so notable titles of cōmendation maintaineth the authority of the word of God, but endeuoureth to giue remedy for the aforesayd disease, that God may obtaine to be fully beleued of vs in his promises. The wordes of the Lord (sayth Dauid) are pure wordes, as the Siluer tried in a fornace of earth, fined seuen times. Againe, The word of the Lord fined is a shielde to all that trust in him. And Salomon confirminge the same, and in a manner in the same wordes, sayth: Euery word of God is pure. But sith ỹ whole 119. Psalme entreateth only in a manner vpon the same, it were superfluous to alleage any moe places. Truely so oft as God doth so cōmend his word vnto vs, he doth therin by the way reproche vs with our vnbeleuingnesse: because that commendation tendeth to no other end, but to roote vp all peruerse doutings out of our hearts. There be also many which so cōceiue the mercy of God, that they take litle comfort therof. For they be euen therewithall pinched with a miserable carefulnesse, while they dout whether he will be mercifull to them or no, because they enclose within to narrow boundes the very same mercifulnesse, of which they thinke themselues, most assuredly perswaded. For thus they thinke with themselues, that his mercy is in deede great and plentifull poured out vpon many, offring it selfe and ready for all men: but that it is not certaine whether it will extende vnto them or no, or rather whether they shall attaine vnto it or no. This thought when it stayeth in the midde race, is but a halfe. Therefore it doth not so confirme the spirit with assured quietnes, as it doth trouble it with vnquiete doutfulnesse. But there is a far other feeling of full assurednesse, which in the Scriptures is alway assigned to faith, euen such a one as plainely setting before vs the goodnes of God, doth clearely put it out of dout. And that can not be, but that we must needes truely feele and proue in our selues the sweetenesse thereof. And therefore the Apostle out of faith deriueth assured confidence, and out of it againe boldnesse. For thus he sayth, that by Christ we haue boldnesse, and an entrance with confidence, which is through faith in him. By which words truely he sheweth, that it is no right fayth, but when we are bolde with quiet mindes to shew our selues in the presence of God. Which boldnesse procedeth not but of assured confidence of Gods good will and our saluation. Which is so true, that many times this word Faith, is vsed for Confidence.

Psal. 119. 31.
Pro. 30. 5.
Ephe. 3. 12.

16 But hereupon hangeth the chiefe ſtay of our faith, that we do not thinke the promiſes of mercy which the Lord offreth to be true only in other beſide vs,& not at all in our ſelues:but rather that in inwardly embracinge them,we make them our owne. From henſe
Ro. 5.1. proceedeth that confidence which the ſame Paule in an other place calleth peace,vnles ſome had rather ſay, that peace is deriued of it.It is an aſſurednes that maketh the cōſcience quiete & chereful before God,without which the conſciēce muſt of neceſſity be vexed, & in a maner torne in peeces with troubleſome trembling,vnleſſe perhaps it do forget God and it ſelfe, and ſo ſlomber a litle while. And I may truely ſay,For a litle while,for it doth not longe enioy that miſerable forgetfulnes, but is with oftē recourſe of the remembrance of Gods iudgement ſharply tormented.Briefely,there is none truely faithfull, but he that being perſuaded with a ſounde aſſuredneſſe that God is his mercifull and louing father, doth promiſe himſelfe all thinges vpon truſt of Gods goodneſſe:and none but he that truſting vpon the promiſes of Gods good will toward him, conceiueth an vndouted
He.3.13 lookinge for of ſaluation : as the Apoſtle ſheweth in theſe wordes : if we keepe ſure to the ende our confidence and gloryinge of hope. For hereby he meaneth that none hopeth well in the Lorde, but he that with confidence glorieth that he is heire of the kingedome of heauen.There is none(I ſay)faithfull,but he that leaning vpon the aſſuredneſſe of his owne ſaluation, doth confidently triumphe vpon the Deuill and death, as we are taught by that notable concludinge
Rom. 8. ſentence of Paule : I am perſuaded (ſaith he) that neither death,nor
38. life, nor Angels, nor principalties, nor powers, nor thinges preſent, nor things to come,ſhalbe able to ſeparate vs from the loue of God, wherewith he embraceth vs in Chriſt Ieſu. And in like manner,the ſame Apoſtle thinketh, that the eyes of our minde are by no other meane well lightened, vnleſſe we ſee what is the hope of the eternal
Ephe 1. inheritance to which we are called. And ech where his common ma-
18. ner of teaching is ſuch, that he declareth that no otherwiſe we do not well comprehend the goodneſſe of God, vnleſſe we gather of it the frute of great aſſuredneſſe.

17 But (ſome man will ſay) the faithfull do finde by experience a farre other thing within themſelues,which in recording the grace of God toward them, are not onely tempted with vnquieteneſſe,which oftentimes chaunceth vnto them,but alſo are ſometime ſhaken with moſt grieuous terrours: ſo great is the vehemency of temptations to throw downe their mindes : which thing ſeemeth not ſufficiently wel to agree with that aſſuredneſſe of faith. Therefore this dout muſt be

anſwe-

answered, if we will haue our aforesayd doctrine to stand. But truely, when we teache that fayth ought to be certaine and assured, we do not imagine such a certainetie as is touched with no doutinge, nor such an assuredneſſe as is assayled with no carefulneſſe: but rather we say, that the faithfull haue a perpetuall strife with their owne distrustfullneſſe. So farre be we from settlinge their consciences in such a peaseable quieteneſſe, as may be interrupted with no troubles at all. Yet on the other side we say, that in what sorte soeuer they be afflicted, they do neuer fall and departe from that assured confidence which they haue conceiued of the mercy of God: The Scripture setteth forth no example of faith more plaine, or more notable than in Dauid, specially if a man beholde the whole continuall course of his life. But yet howe he was not alway of quiete minde, himselfe declareth by innumerable complaintes, of which at this time it shall be sufficient to choose out a fewe. When he reprocheth his owne soule with troublesome motions, what is it else but that he is angry with his owne vnbeleuingneſſe? Why trembleſt thou my soule (sayth he) and why art thou disquieted within me? trust in God. And truely that same discouragement was a playne token of destruction, euen as if he thought himselfe to be forsaken of God. And in an other place we reade a larger cōfession therof, where he saith: I sayd in my ouerthrow, I am cast out from the sight of thy eies. Also in an other place he disputeth with himselfe in carefull and miserable perplexity, yea & quareleth of the very nature of God, sayinge: Hath God forgotten to haue mercy? will he cast of for euer? And yet harder is that which followeth: But I haue sayd, To die is mine: charges are of the right hande of the hieſt. For, as in despeare he condemneth himselfe to destruction, and not only confesseth himselfe to be tossed with douting, but as if he were vanquished in battell, he leaueth nothing to himself, because God hath forsaken him, and hath turned to destroy him, the same hande that was wont to be his helper. Wherefore not without cause he exhorteth his soule to returne to her quieteneſſe, because he had found by experience, that he was tossed amōg troblesome waues. And yet (which is maruellous) in all these assaultes, faith vpholdeth the heartes of the godly, and is truely like vnto a Date tree to endeuour and rise vpward against all burdens, howe great soeuer they be: as Dauid when he might seeme to be vtterly ouerwhelmed, yet in rebuking himselfe, cesseth not to rise vp to God. And truely he that striuinge with his owne weakeneſſe, resorteth to faith in his troubles, is already in a manner conquerour. Which may be gathered by this sentence and other like: Waite for the Lord, be strong, he shal streng-

Psa. 42. 6. & 43. 5.

Psa. 31. 22.

Psa. 77. 10.

Psa. 116. 7.

Psal. 27. 14.

then thy heart: waite for the Lord. He reprocheth himselfe of fearefulnes; & in repeating the same twise, cōfesseth himselfe to be somtimes subiect to many troublesome motions. And in the meane time he doth not onely become displeased with himselfe in these faultes, but earnestly endeuoureth to amendement. Truely if we will more nerely by good examination compare him with Achaz, there shalbe
Esa.7.3 founde great difference. Esay was sent to bring remedy to the carefull griefe of the wicked king and hipocrite, and spake vnto him in these wordes: Be in sauegard and be quiete: feare not, &c. But what did Achaz? As it was before sayd, that his heart was moued as the trees of the woode are shaken with winde, though he hearde the promise, yet he cessed not to quake for feare. This therefore is the propre reward & punishment of vnbeliefe, so to tremble for feare, that in temptatiō he turneth himselfe away from God, that doth not open to himselfe the gate by faith. Contrariwise the faithfull whom the weighty burden of temptations maketh to stoupe, and in a maner oppresseth, do constantly rise vp, although not without trouble and hardinesse. And because they know their owne weakenesse, they pray with the Prophet: Take not the word of trueth away from my mouth continual-
Psa.119 43. ly. By which words we are taught, that somtime they become dumme as though their faith were ytterly ouerthrowen, yet they faint not, nor turne their backes, but proceede in their battel, & with praier do encourage their slouthfulnesse, least by fauoringe themselues they should grow to vnsensible dulnesse.

18 For the vnderstanding therof, it is needefull to returne to that diuision of the flesh and the spirite, whereof we made mention in an other place, which doth in this behalfe most clearely appeare. The godly heart therefore feeleth a diuision in it selfe, which is partely delited with swetenesse by acknowledging of the goodnesse of God, and partly grieued with bitternesse by feelinge of his owne miserie, partly resteth vpon the promise of the Gospell, and partly trembleth by reason of the testimony of his owne wicednesse: partly reioyseth with conceiuing of life, and partly quaketh for feare of death. Which variation commeth by imperfection of faith, forasmuch as we neuer be in so good case in the course of this present life, as beinge healed from all disease of distrustfulnesse to be altogether filled & possessed with faith. Hereupon proceede those battels, when the distrustfulnes that abideth in the remnants of the flesh, riseth vp to assaile the faith that is inwardly conceiued. But if in a faithfull minde assurednes be mixed with doutfulnesse, come we not then alway to this point, that faith standeth not in a certaine and cleare knoweledge, but in a

darke

darke & doutfully entangled knowledge of Gods will toward vs? No, not so. For though we be diuersely drawen with sundry thoughtes, yet are we not therfore byandby seuered from faith: though we be vexed with tossing vp and downe of distrustfulnesse, yet are we not therfore drowned in the bottomlesse depth therof: and though we be shaken, yet be we not thrust downe out of our place. For this is alway the ende of this battell, that faith doth at length with wrastling ouercome those hard troubles wherewith when she is so besieged, she seemeth to be in danger.

19 Let this be the summe of all. So soone as any drop of faith, be it neuer so small, is poured into our heartes, we byandby beginne to beholde the face of God milde and pleasaunt, and louing toward vs: yet the same we see from a farre of, & farre distant from vs, but with so sure sight, that we know we are not deceiued. Fro thense forward, howe much we profit (as we ought continually to profit) as it were by proceeding further, we come vnto so much the nerer, & therfore certainer beholding of him, & by very continuance he is made more familiar vnto vs. So we see, that the minde enlightened with the knowledge of God, is first holden wrapped in much ignorance, which by litle and litle is wiped away. Yet the same minde is not so hindered by being ignorant of some things, or by darkely seing that which she seeth, but that she enioyeth a clere knowledge of Gods wil toward her, which is the first and principall point in faith. For as if a man being shut vp in prison, haue beames of the sunne shininge in, sidelonge at a narrowe window, or as it were but halfe glummeringe, he wanteth in deede the free beholdinge of the sunne, yet he seeth with his eyes an vndouted brightnesse thereof, and receiueth the vse of it: so we being bounde with the fetters of an earthly body, howsoeuer we be on eche side shadowed with much darkenes, yet we are sufficiently enlightened vnto perfect assurednesse, by the light of God, extending his beames of light vpo vs, though it be but a litle, to shew forth his mercy.

20 Both these pointes the Apostle very well teacheth in diuerse places. For when he sayth, that we know vnperfectly, and prophecie vnperfectly, and see by a darke speakinge as by a glasse, he sheweth how slender a litle portion of the true godly wisedom is giuen vs in this present life. For though those words do not expressely shew that our faith is vnperfect so longe as we grone vnder this burden of the flesh, but that it happeneth vnto vs by our owne imperfection that we haue neede to be continually exercised in learning: yet he secretly declareth that that thinge which is infinite, can not be comprehended 1.Cor. 13.9.

by our ſmall capacity, and narow compaſſe. And this Paule reporteth of the whole church, but vnto euery one of vs, his owne dulneſſe is a hinderance and ſtay that he can not come ſo nere as were to be wiſhed. But how ſure and vndeceiueable a taſt of it ſelfe, euen a ſmall droppe of faith doth make vs feele, the ſame Apoſtle ſheweth in an other place, where he affirmeth, that by the Goſpell we behold the glory of God with vncouered face, hauing no veile betwene vs and it, ſo effectually that we be transformed into the ſame image. In ſuch entanglementes of ignorance there muſt needes be wrapped together both much doutinge and fearefull trembling, ſpecially foraſmuch as our heart, by a certaine naturall inſtinct of it ſelfe, is enclined to vnbeleuingneſſe. Beſide that, there be tentations which both infinite in number, and diuerſe in kinde, do oftentimes with great ſodaine violence aſſaile vs. But ſpecially our owne conſcience oppreſſed with heauy burden of ſinnes lying vpon it, doth ſomtime lament and grone with it ſelfe, and ſometime accuſeth it ſelfe: ſometime ſecretely murmureth, and ſometime is openly troubled. Whether therfore aduerſities do ſhewe an apparance of the wrath of God, or the conſcience doth finde in it ſelfe any prouſe or matter of his wrath, from thenſe vnbelieſe doth take weapons and engines to vanquiſhe faith withall: which are alway directed to this ende, that we thinking God to be our aduerſarie and hatefully bent againſt vs, ſhoulde both not hope for any helpe at his hande, & alſo be afraid of him as of our deadly enemy.

1. Cor. 3 18.

21 To beare theſe aſſaultes, faith doth arme & fortifie her ſelfe with the word of God. And when ſuch a tentation aſſaileth, that God is our enemy, becauſe he is ſharpe againſt vs: faith on the other ſide anſwereth, that euen when he puniſheth he is alſo mercifull becauſe his chaſtiſement commeth rather of loue than of wrath. When faith is ſtriken with this thought that God is a reuenger of iniquities, againſt that ſtroke he ſetteth his pardon ready for all offenſes, ſo oft as the ſinner reſorteth to the mercifulneſſe of the Lorde. So a godly minde howſoeuer it be in maruelous wiſe toſſed and vexed, yet at length riſeth vp aboue all daungers, & neuer ſuffereth the confidence of Gods mercy to be plucked away from it: But rather whatſoeuer contentiõs do trouble and wery it, in the ende they turne to the aſſuredneſſe of this confidence And hereof this is a prouſe: that the holy ones, when they thinke thẽſelues moſt of all preſſed with the vengeance of God, yet euen then do make their complaintes to the ſame God: and when it ſeemeth that they ſhall not be heard at all, euen then neuertheleſſe they call vpon him. For to what purpoſe were it, to make their moane

to him from whom they hoped for no comfort? truely they would neuer finde in their heartes to call vpon him, vnlesse they beleued that there were some helpe at his hande prepared for them. So the Disciples, in whom Christ blameth their smalnesse of faith, complained in deede that they perished, but yet they called to him for help. And when he rebuketh them for their small faith, yet he doth not reiect them from the number of his, nor maketh them of the number of the vnbeleuers, but stirreth them to shake of that fault. Therefore we affirme againe that which we haue aboue spoken, that the roote of faith is neuer plucked out of a godly heart, but sticketh so fast in the bottome, that howsoeuer it be shaken and seeme to bende this way or that way, the light therof is so neuer quenched or choked vp, but that it lieth at least hidden vnder some embers: and by this token is plainely shewed, that the worde which is an vncorruptible seede, bringeth forth frute like to it selfe, the spring whereof doth neuer wither & vtterly perish. For whereas this is the extremest matter of despeire to the holy ones, to feele according to the cōsidertaion of present thinges, the hande of God bent to their destruction: yet Iob affirmeth that his hope shal proceede so farre, that though God do kill him, yet he will not therfore cesse to trust in him. This is the trueth therefore: Vnbelieſe reigneth not within the heartes of the godly, but outwardly assaileth them: neither doth she deadly wounde them with her wepons, but only troubleth them, or so hurteth thē, that yet the woūd is curable. For faith, as Paul teacheth, seruetb vs for a shield that beinge holden vp against weapons, doth so receiue the force of them, that it either vtterly driueth thē backe, or at least so breaketh their violēce, that they can not pearce them to danger of life. Therfore when faith is shaken, it is like as if a stronge souldiour with the violent stroke of a dart be compelled to remoue his foote, and geue grounde a litle: and when faith it selfe is wounded, that is like as if his buckler by some stroke be in some parte broken, but yet so that it is not striken through. For alway the godly minde will attaine to rise thus hie as to say with Dauid, If I walke in the middest of the shadow of death, I will feare none euill, because thou art with me. It is in deede terrible to walke in the darkenes of death, and it can not be but that the faithful, how much strength soeuer they haue, must be afraid of it. Yet because this thought surmounteth it, that they haue God present with them, and prouiding for their safety, that feare is ouercome with assuredness. For (as Augustine sayth) how great engines soeuer the deuil raiseth vp against vs, so long as he possesseth not the place of the heart, where faith dwelleth, he is cast out of the dores.

Mat. 8. 25.

Iob. 13. 15.

Ephe. 6. 18.

Psa. 23. 4.

And so if we may iudge by the successe, the faithfull not only escape safe from euery battell, so that byandby receiuing fresh courage they are ready to come againe into the field: but also that is fulfilled which
1.Joh.5 4. Iohn saith in his canonical Epistle: This is the victory that ouercommeth the world, euen your faith. For he affirmeth that it shal not only winne the victory in one or few battels, or against some one assault, but also that it shall get the ouerhande of the whole world, although it be a thousand times assailed.

22 There is an other kinde of feare and trembling, but such a one as by it the assuredness of faith is so nothing at all diminished, that thereby it is the more soundly stablished. That is, when the faithfull either in thinking that the examples of Gods vengeance against the wicked are shewed for lessons for them to learne by, do carefully beware that they happen not to prouoke Gods wrath against themselues with the same offenses: or recordinge with themselues their owne misery, do learne to hang altogether vpon the Lord without whom they see themselues to be more fickle and sooner vanishinge than any blast of winde. For when the Apostle, in settinge foorth the scourges
1.Cor. 10.11. wherewith the Lord in olde time had punished the people of Israell, putteth the Corinthians in feare that they entangle not themselues with like euils: he doth not thereby abate their affiance, but only shaketh away the dulnes of the flesh by which faith is wont more to be
Rom.11 22. oppressed than strengthned. And when he taketh occasion of ỹ Iewes fall to exhort him that stãdeth, to take heede that he fall not, he doth not thereby bid vs to wauer, as though we were not fully assured of our stedfastnesse, but only he taketh away arrogant presumption and rash trusting to much in our owne strẽgth, that after the thrusting out of the Iewes, the Gentiles being receiued into their place, should not to much outragiously triumphe against thẽ. Albeit he speaketh there not only to the faithfull, but also in the same saying comprehendeth the Hypocrites that gloried onely in outward shew. For neither doth he admonish euery man particularly, but makinge a comparison betwene the Iewes & the Gentiles, after ỹ he had shewed that the Iewes in this that they were reiected, did suffer iust punishment for their vnbeliefe and vnthankefulnesse, he also exhorted the Gentiles that they should not, by being proud and extolling themselues, loose the grace of adoption lately conueyed into them. But as in that generall reiecting of the Iewes, there remained yet some that were not fallen from the couenant of adoption, so out of the Gentiles there might arise some, which without true faith, should be puffed vp onely with foolish confidence of the flesh, and so abuse Gods louing knidenesse to their

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owne destruction. But although you take this as spoken to the elect & faithfull, yet thereupon shall folow no inconuenience. For it is one thinge to holde downe the rash presumption which out of the remnantes of the flesh creepeth sometime euen into the holy ones, that with vaine confidence it waxe not outragiously wanton: and an other thing to strike the cōscience with feare, that it rest not with full assuredness in the mercy of God.

23 Thē, when he teacheth, that with feare & trembling we should worke our owne saluation, he requireth nothinge else, but that we should accustome vs with much abacing of our selues, reuerently to looke vp vnto the mightinesse of God. For truely nothing doth so much awake vs to cast all our confidence & assurance of minde vpon the Lord as doth the distrust of our selues and carefulnes conceiued by knowledge in cōscience of our own wretchednes. And according to this meaning is that saying in the Prophet to be taken: In the multitude of thy goodnesse I will entre into thy temple: I will worship in feare. Where he comely cōioyneth the boldnes of faith that leaneth vpon Gods mercy with a reuerent feare, wich we must needes feele so oft as comming into the sight of Gods maiesty, we perceiue by the glorious brightnesse thereof, how great is our owne filthinesse. And Salomon sayth truely, where he pronounceth the man blessed, that continually maketh his owne heart afraid, for by hardninge thereof men fall hedlong into euill. But such feare he meaneth as may make vs more heedefull, not such wherby we should be troubled & vtterly fall: euen such a feare as when the minde confounded in it selfe, doth recouer it selfe againe in God: when despeiring it selfe, it reuiueth by trust in him. Therfore there is no cause to the contrary, but that the faithfull may at one time both be in feare, and also enioy most assured cōfort, in respect that sometime they turne their eyes to behold their owne vanity, & sometime they cast the thought of their minde vpon the trueth of God. But how (will some man say) shall feare and faith dwell both in one minde? euen thus, as contrarily vnsensible dulnesse, and carefulnesse. For wheras the wicked trauaile to procure to themselues a want of griefe, that no feare of God might trouble them, yet, the iudgement of God so presseth them, that they can not attaine that which they desire. So there is nothing to withstande, but that God may exercise them that be his to humility, that in fighting valiantly, they may restraine themselues vnder the bridle of modesty And by the processe of the text it appeareth, that this was the entēt of the Apostle, where he assigneth the cause of feare, and trembling to be the good pleasure of God, whereby he giueth to them that be,

Phil. 2. 12.

Psa. 5. 8

Pro. 28. 14.

his both to will well, and valiantly to go through with it. According
Ise. 35 to this meaning ought we to take that sayinge of the Prophet: The children of Israel shall feare God and his goodnesse: because not only, godlines engēdreth the reuerence of God, but the very swetenesse and pleasant tast of grace, filleth man beinge discouraged in himselfe with feare & admiration, to make him hang vpon God, and humbly yeelde himselfe subiect to his power.

24 Yet we do not hereby make roome to that most pestilent Philosophie, which many halfepapistes at this day beginne to coyne in corners. For, because they can not defende that grosse doutfulnesse which hath bin taught in Schooles, they flie to an other deuise, to make a confidēce mingled with distrustfulnes. They confesse, that so oft as we looke vnto Christ, we finde in him full matter to hope wel: but because we are alwayes vnworthy of those good things that are offred vs in Christ, they would haue vs to wauer & stagger in beholdinge of our owne vnworthinesse. Briefely, they place conscience so betwene hope & feare, that it altereth from the one to the other, by enterchangeable times & courses: and they so compare faith & hope together, that when the one springeth vp, the other is pressed downe, when the one ariseth, the other againe falleth. So when Satan seeth that those open engines wherewith before time he was wont to destroy the assuredness of faith, do now nothinge preuaile, he endeoreth by crooked vnderminings to ouerthrow it. But what maner of confidence shall that be, which shall now and then yeelde to desperation? If (say they) thou consider Christ, there is assured saluation: but if thou returne to thy selfe, there is assured damnation. Therefore of necessity distrust and good hope must by enterchaungeable courses reigne in thy minde: As though we ought to imagine Christ standing a farre of, and not rather dwellinge within vs. For therefore we looke for saluation at his hande, not because he appeareth a farre of vnto vs, but because he hath graffed vs into his body, & so maketh vs partakers not onely of all his good thinges, but also of himselfe. Therefore I thus turne this their argument against themselues: If thou consider thy selfe, there is certaine damnation. But because Christ with al his good thinges is by way of communicatinge so giuen vnto thee that all his thinges are made thine, and thou art made a member of him, yea & all one with him: his righteousnesse drowneth thy sinnes, his saluation taketh away thy damnation: he by his worthinesse commeth betwene thee and God, that thy vnworthinesse come not in the sight of God. Briefely, this is the trueth: we ought neither to separate Christ from vs, nor vs from him, but with both handes to holde fast

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that fellowship whereby he hath coupled himselfe vnto vs. So the Apostle teacheth vs: The body in dede (saith he) is dead by reason of sinne: but the Spirite of Christ that dwelleth in you, is life for righteousnesse. Rom. 8. 10. According to these mens trifeling deuise he shoulde haue saide, Christ in deede hath life with himselfe: but you, as you be sinners, remaine subiect to death & damnation. But he saith farre otherwise. For he teacheth that that damnation which we deserue of our selues, is swallowed vp by the saluation of Christ, and to proue it, he vseth the same reason that I haue alleged, because Christ is not without vs, but dwelleth within vs, and cleaueth vnto vs not onely with vndiuidable knot of fellowship, but with a certaine maruellous communion daily more and more groweth with vs into one body, till he be made altogether one with vs. And yet I denie not, as I haue said a litle before, that sometime there happen certaine inrerruptions of faith, as the weakenesse thereof is amonge violent sodeine motions bowed hether or thether. So in the thicke miste of tētations the light thereof is choked, but what so euer happeneth, it cesseth not from endeuour to seeke God.

25 And no otherwise doth Bernarde argue, when he purposely intreateth of this question in his fift Homelie in the Dedication of the temple. Oftentimes (I say) by the benefite of God studying vpō the soule, me thinkes I finde in it two thinges as it were contrarie. If I beholde the soule it selfe, as it is in it selfe and of it selfe, I can say nothing more truely of it, than that it is vtterly brought to nought. What neede I now to recken vp particularly all the miseries of the soule, how it is loaden with sinnes, couered with darknesse, entangled with deceitfull enticementes, itching with lustes, subiect to passions, filled with illusions, alway enclined to euill, bent to all kindes of vice, finally ful of shame and confusion? Now if all the very righteousnesses of it being looked vpō by the light of trueth be found like a clothe stained with floures, then what shall the vnrighteousnesses thereof be accompted? If the light that is in vs be darkenesse, how great shall the very darkenesse be? What then? without doubte man is made like vnto vanitie: man is brought to naught: man is nothing. But how then is he vtterly nothing, whome God doth magnifie? How then is he nothing, towarde whome Gods hearte is set? Brethren, let vs take hearte againe. Though we be nothing in our owne heartes, peraduenture there may somewhat of vs lie hidden in the hearte of God. O father of mercies? O father of the miserable, how doest thou set thy hearte towarde vs? For thy hearte is where thy treasure is. But how be we thy treasure, if we be nothing? All nations are so be- Esa. 64. 6 Matt. 6. 13.

fore thee as if they were not, they shalbe reputed as nothing. Euen before thee, not within thee: so in the iudgement of thy truth, but not in the affection of thy pitie. Thou calleſt thoſe thinges that are not, as though they were. Therefore both they are not, becauſe thou calleſt thoſe thinges that are not, & alſo they are bycauſe thou calleſt them. For though they are not, in reſpect of them ſelues, yet with
Rom. 9. 12. thee they are, according to that ſaying of Paule, not of the workes of righteouſneſſe, but of him that calleth. And then he ſaieth, that this coupling together of both cõſideracions is maruellous. Truely thoſe thinges that are knit together, doe not the one deſtroy the other. Which alſo in the concluſion he more plainely declareth in theſe wordes. Now if with both theſe conſiderations we diligently looke vpon our ſelues what we be, yea in the one conſideration how we be nothing, and in the other how much we be magnified, I thinke our glorying ſemeth to be tempered, but paraduenture it is more encreaſed. Truely it is perfectly ſtabliſhed, that we glorie not in our ſelues but in the Lorde. If we thinke thus: if he hath determined to ſaue vs, we ſhall byandby be deliuered: now in this we may take courage. But let vs climbe vp into a hier watche toure, and ſeeke for the citie of God, ſeeke for the temple, ſeeke for the houſe, ſeke for the ſpouſe. I haue not forgotten, but I ſay it with feare and reuerence, we I ſay be, but in the harte of God. We be, but by his allowing as worthy, not by our owne worthineſſe.

26 Now, the feare of the Lorde, whereof commonly in euery place witneſſe is borne to all the holy ones, and which is in ſome pla-
Prou. 1. 7. Pſa. 100 11. Pro. 15. 14. Mala. 1. 7. Iob 8. 28. ces called the beginning of wiſedome, and in ſome places wiſedome it ſelfe, although it be but one, yet it procedeth from a double vnderſtanding. For God hath in himſelfe the reuerence both of a Father and of a Lorde. Therefore he that will truely worſhip him, will endeuor to ſhewe himſelfe both an obedient ſonne and a ſeruiſable ſeruant vnto him. The obedience that is geuen to him as to a father, the Lorde by his Prophet calleth honor: the ſeruice that is done to him as to a lorde, he calleth feare. The ſonne (ſaieth he) honoreth the father, and the ſeruant the lorde. If I be a father, where is my honor? If I be a lorde, where is my feare? But how ſoeuer he putteth difference betwene them, thou ſeeſt how he confoundeth them both together. Therefore let the feare of the lorde be vnto vs a reuerence, mingled with that ſame honor and feare. Neither is it any maruell, if one minde receiue both thoſe affections. For he that conſidereth with himſelfe what a father God is vnto vs, hath cauſe enough, although there were no helles at all, why he ſhoulde drede his displea-

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sure more greuously than any death. But also (such is the wantonnesse of our flesh to runne to licentiousnesse of sinning) to restraine the same by all meanes, we ought therewithall to take holde of this thought, that the Lorde vnder whose power we liue, abhorreth all iniquitie, whose vengeance they shall not escape, that in liuing wickedly doe prouoke his wrath against themselues.

27 But that which Iohn saieth, that feare is not in charitie, but perfect charitie casteth out feare, because feare conteineth punishment, disagreeeth not with this that we say. For the wicked feare not God in this respect that they drede to incurre his displeasure, if they might do it without punishment: but because they know him to be armed with power to reuenge: therefore they shake for feare at the hearing of his wrath. And also they so feare his wrath, because they thinke that it hangeth ouer them, for that they looke euery moment when it shall fall vpon their heades. As for the faithfull: they (as is aboue said) both feare his displeasure more than punishment, and are not troubled with feare of punishment as if it did hang ouer their neckes, but they are made the more ware not to procure it. So saith the Apostle, when he speaketh to the faithfull: Be ye not deceiued: for this commeth the wrath of God vpon the children of vnbeleefe. He threateneth not that Gods wrath will come vpon them, but putteth them in minde to thinke vpon this, that the wrath of God is prepared for such wicked doinges as he had recited, that they themselues shoulde not be willing also to proue it. Albeit it seldome happeneth that the reprobate be awakened with only and bare threateninges, but rather being already grosse and vnsensibly dull with their owne hardnesse, so oft as God thundreth from heauen they harden themselues to obstinacie, but when they are ones striken with his hande, then whether they will or no, they be enforced to feare. This feare they commonly call a seruile feare: and in comparison set it for contrarie to free natured and willing feare which becommeth children. Some other do suttelly thrust in a middle kinde, because that same seruile and constrained affection sometime so subdueth mens mindes, that they come willingly to the feare of God.

1. Ioh. 4. 18.

Ephe. 5. 6.

Col 3. 6

28 Now we vnderstand, that in the good will of God, wherunto faith is saide to haue respect, the possession of saluation and eternall life is obteined. For if we can wante no good thing while God is fauorable vnto vs, it abundantly sufficeth vs to the assuredness of saluation, when he himselfe doth assure vs of his loue. Let him shewe his face (saith the Prophet) and we shalbe safe. Wherupon the Scriptures determine this to be the summe of our saluation, that God putting

Psal. 80 4.

Ephe. 2. 4. away all enmities, hath receiued vs into fauour. Whereby they ſhew, that when God is reconciled vnto vs, there remaineth no perill, but that all thinges ſhall proſper well with vs. Therefore faith, hauing taken holde of the loue of God, hath promiſes of the preſent life and of the life to come, and perfect aſſuredneſſe of all good thinges: but that ſame ſuch as may be gathered out of the word of God. For faith doth not certainely promiſe to it ſelfe either the length or honor or wealth of this life, for aſmuch as God willed none of theſe thinges to be apointed vnto vs, but is contented with this aſſuredneſſe, that God will neuer faile how ſo euer many thinges faile vs that pertaine to the maintenance of this preſent life. But the chiefe aſſuredneſſe of faith reſteth in expectation of the life to come, which is ſet out of doubt by the worde of God. But what ſo euer miſeries and calamities betide vnto them whome God loueth, they can not worke the contrarie, but that his good will is perfect felicitie. Therefore when we did meane to expreſſe the ſumme of bleſſedneſſe, we named the fauor of God, out of which ſpring do flow vnto vs al kindes of good thinges. And this we may cõmonly note throughout the Scriptures, that when ſo euer mention is made not onely of eternall ſaluation, but alſo of any good thing in vs, we be alway called backe to the loue of God. For which cauſe Dauid ſaieth, that the goodneſſe of God when it is felt in a godly hearte, is ſweter and more to be deſired than life it ſelfe. Finally, if all thinges els do flow vnto vs according to our owne wiſhing, and we be vncertaine of Gods loue or hatred, our felicitie ſhalbe accurſed, and therefore miſerable. But if the fauorable face of God do ſhine vnto vs, euen our very miſeries ſhalbe bleſſed, becauſe they are turned to helpes of our ſaluation. As Paule, when he heaped vp a rehearſall of all aduerſities, yet he glorieth that he was not by them ſeuered from the loue of God: and in his prayers he alway beginneth at the fauour of God, from whence floweth all proſperitie. Likewiſe Dauid ſetteth the onely fauour of God againſt all the terrors that trouble vs. If (ſaith he) I ſhall walke in the middeſt of the ſhadowe of death, I will feare no euils, becauſe thou art with me. And we alway feele that our mindes do wauer, vnleſſe being cõtented with the fauour of God, they ſeeke their peace in it, and haue this inwardely fixed in them that is ſaid in the Pſalme, Bleſſed is the people whoſe God is the Lord, and the nation whome he hath choſen to him for his inheritance.

Pſa. 63. 4.

Rom. 8. 35.

Pſa. 23. 4.

Pſa. 33. 12.

29 We make the fundation of faith to be the free promiſe of God, bycauſe faith proprely ſtayeth vpon it. For though faith doe beleue God to be true in all thinges, whether he commaunde or for-

forbidde, whether he promise or threaten, and also obediently receiueth his commaundementes, and bewareth of thinges that he prohibeteth, and hath regard to his threateninges, yet properly it beginneth at the promise, and therein continueth, and therevpon endeth. For faith seeketh for life in God, which is not founde in commaundemētes or declarations of penalties, but in promise of mercie, and in no other promise, but such as is freely geuen. For the conditionall promise, by which we are sente to our owne workes, doth no otherwise promise life, but if we perceiue it to stande in our selues. Therfore if we will not haue our faith to tremble and wauer, we must stay it with that promise of saluation, which is willingly and liberally offred vs of the Lorde, rather in respect of our miserie, than of our worthinesse. Wherefore the Apostle beareth this witnesse of the Gospell, that it is the word of faith: which name he taketh both from the commaundementes and also from the promises of the lawe, because there is nothing that can establish faith, but that liberall embassage, by which God reconcileth the worlde to himselfe. Therefore the same Apostle oftentimes maketh a relatiō of faith and the Gospell together, when he teacheth that the ministerie of the Gospell was committed to him vnto the obedience of faith. that the same is the power of God, to saluation to euery one that beleueth: that in it is reueled the righteousnes of God from faith to faith. And no maruell. For sith the Gospell is the ministerie of reconciliation, there is no other testimonie sure enough of Gods good will towarde vs, the knowledge wherof faith requireth. Therefore when we say that faith must rest vpon free promise, we do not denie but that the faithful do euery way embrace and receiue the word of God, but we apoint the promise of mercie to be the propre marke of faith. Euen as the faithfull ought in deede to acknowledge God to be the iudge and punisher of wicked doinges, and yet they properly haue regard vnto his mercifull kindenesse: for asmuch as he is described to them to be cōsidered such a one as is louing and mercifull, farre from wrath, of much goodnesse, gentle vnto all, pouring forth his mercie vpon all his workes.

Rom.10 8.

Rom.1. 6. and 16.17.

2.Cor.5 18.

Psa.86. 5.&103 81.5.

30. Neither yet do I regarde the barkinges of Pighius, or such other dogges, when they finde faulte with this restraint, as though in diuiding faith, it did take holde but of one peece thereof. I graunt (as I haue already saide) that the generall obiect of faith (as they terme it) is the truthe of God, whether he threaten or put vs in hope of fauour. Wherefore the Apostle ascribeth this to faith, that Noe feared the destruction of the worlde, when it was not yet seene. If the

Heb.11 7.

feare of a punishment shortly to come, was the worke of faith, then ought not the threateninges to be excluded out of the definicion of faith. This is in deede true. But the cauillers do vniustly accuse vs, as though we denied that faith hath respect to all the partes of the worde of God. For our meaning is onely to shew those two thinges, first, that faith neuer stedfastly standeth vntill it come to the free promise: and than that we are no otherwise by it to be reconciled to God, but because it coupleth vs to Christ. Both those pointes are worthily to be noted. We seeke such a faith, which may make difference betwene the children of God and the reprobate, betwene the faithfull and the vnbeleuing. If a man do beleue that God both iustly commaundeth all that he commaundeth, and truely threatneth, shall he be therefore called faithfull? Nothing lesse. Therefore there can be no stedfast stay of faith, vnlesse it be grounded vpon the mercie of God. But now to what ende do we dispute of faith? Is it not that we may learne the way of saluation? But how doth faith bringe saluation but in respect that it graffeth vs into the body of Christ? Therefore there is no inconuenience, if in the definition we do enforce the principall effect therof, & do ioyne vnto the general name, in stede of a difference that marke that seuereth the faithfull fro the vnbeleuing. Finally, the malicious haue nothing to finde fault withall in this doctrine, but they must wrappe vp Paule with vs in the same blame, which calleth the Gospell properly the word of faith.

Rom.10 8.

31 But hereupon againe we gather that which we haue before declared, that faith doth no lesse neede the worde than the frute doth neede the liuely roote of the tree, because none other (as Dauid testifieth) can trust in the Lorde, but they that know his name. But this knowledge is not according to euery mans imagination, but so farre as God himselfe is witnesse of his owne goodnesse. Which the same Prophet confirmeth in an other place, saying: Thy saluation is accordinge to thy worde. Againe. I haue trusted in thy worde, saue me, Where is to be noted the relation of faith to the worde, and then how saluation followeth. And yet in the meane time we do not exclude the power of God, with beholding whereof, vnlesse faith sustaine it selfe, it can neuer geue vnto God his due honour. Paule seemeth to reherse a certaine sclender and cõmon thing of Abraham, that he beleued that God which had promised him the blessed sede, was able to performe it. Againe in an other place, speaking of him, selfe: I knowe whome I haue beleued, and I am sure that he his able to keepe that which I haue left with him vntill that day. But if a man weye with himselfe how many doutinges of the power of God do often-

Psa. 9. 11.

Psa.109 43.

Rom.4. 21.

2.Tim.1 18.

oftentimes creepe into mans minde; he shall well perceiue that they which do highly esteeme it as it is worthy, haue not a litle profited in faith. We all will confesse that God is able to do whatsoeuer he will, but when euen the least tentatiō throweth vs downe with feare, and amaseth vs with horrour, thereby appeareth plainely, that we diminish the estimation of Gods power, when we preferre aboue it those thinges, that Satan threatneth against Gods promises. This is the reason why Esaie, meaning to print into the hartes of the people the assuredness of saluation, doth so honorably entreate of the infinite power of God. It seemeth oft that so sone as he hath begonne to speake of the hope of pardon and reconciliation, he byandby tourneth to an other thing, and wandereth about in long and superfluous circumstances; rehersing how marueloufly the Lorde gouerneth the frame of heauen and earth and the whole ordre of nature: yet is there nothing that serueth not fittly for the circumstāce of the matter that he speaketh of. For vnlesse the power of God whereby he is able to do all thinges be presently set before our eyes, our eares will hardely heare the worde, or will not esteeme it so much as it is worth. Beside that, here is declared his effectuall power, because godlinesse (as we haue already shewed in an other place) doth alway applie the power of God to vse and worke, specially it setteth before it selfe those workes of God, whereby he hath testified himselfe to be a father. Herevpon commeth that in the Scriptures is so often mention made of the redemption, whereby the Israelites might haue learned that God which was ones the author of saluation, will be an euerlasting preseruer thereof. And Dauid putteth vs in minde by his owne example, that those benefites which God hath particularly bestowed vpon euery man, do afterwarde auaile to the confirmation of his faith. Yea when God seemeth to haue forsaken vs, it behoueth vs to strerch out wittes further, that his auncient benefites may recomforte vs, as it is saide in an other Psalme: I haue bene mindefull of olde dayes, I haue studied vpon all thy workes &c. Againe. I will remembre the workes of the Lorde, and his meruelles from the beginning. But because without the worde all quickely vanisheth away that we conceiue of the power of God and of his workes, therefore we do not without cause affirme that there is no faith, vnlesse God geue light vnto it with testimonie of his grace. But here a question might be moued, what is to be thought of Sara and Rebecca, both which being moued as it seemeth with zele of faith, passed beyonde the bondes of the worde. Sara, when she feruently desired the promised issue, gaue her bondemaide to her housbande. It can not be

Psa.100 43.
Psal.77. 11.
Gen.16.

denied but that ſhe many wayes ſinned: but nowe I touch onely this faulte, that being carried awaye with her zele, ſhe did not reſtraine herſelfe within the boundes of Gods word, yet it is certaine that that
Gen.26 deſire proceeded of faith. Rebecca being certified by the oracle of God of the electiō of her ſonne Iacob, procured his bleſſing by euill crafty meanes: ſhe deceiued her housbande the witneſſe and miniſter of the grace of God: ſhe compelled her ſonne to lie: ſhe by diuerſe guiles and deceites corrupted the trueth of God. Finally in making a ſcorne of his promiſe, ſhe did as much as in her laie, deſtroie it. And yet this act, how much ſoeuer it was euill, and worthy of blame, was not without faith, for it was neceſſarie that ſhe ſhoulde ouercome many offenſes, that ſhe might ſo earneſtly endeuour to atteine that which without hope of earthly profite was full of great troubles and daungers. As we may not ſay that the holy Patriarche Iſaac was altogether without faith, becauſe he being by the ſame oracle of God admoniſhed of the honour transferred to the yonger ſonne, yet ceſſed not to be more fauourably bente to his firſt begotten ſonne Eſau. Truely theſe examples do teach, that oftetimes erroures are mingled with faith: but yet ſo that faith if it be a true faith, hath alwaye the vpper hande. For as the particular errour of Rebecca did not make voide the effect of the bleſſing, ſo neither did it make voide her faith which generally reigned in her minde, and was the beginning and cauſe of that doinge. Neuertheleſſe therein Rebecca vttered how ready mans minde is to fall ſo ſone as he geueth him ſelfe neuer ſo litle libertie. But though mans defaut and weakeneſſe doth darken faith, yet it doth not quenche it: in the meane time it putteth vs in minde, how carefully we ought to hange vpon the mouth of God, and alſo confirmeth that which we haue taught, that faith vaniſheth awaye, vnleſſe it be vpholden by the worde: as the mindes both of Sara, and Iſaac and Rebecca had become vaine in their crooked wanderinges out of the way, vnleſſe they had bene by Gods ſecret bridle holden in obedience of the worde.

32 Againe, not without cauſe we include all the promiſes in Chriſt,
Rom. 1. 17. 2. Cor. 1 20. foraſmuch as in the knowledge of him the Apoſtle includeth all the Goſpell: and in an other place he teacheth, that all the promiſes of God are in him, yea and Amen. The reaſon whereof is ready to be ſhewed. For if God promiſe any thing, he therein ſheweth his good will: ſo that there is no promiſe of his, that is not a teſtimonie of his loue. Neither maketh it any matter that the wicked when they haue great and continual benefites of Gods liberalitie heaped vpon them, do therby wrap themſelues in ſo much the more greuous iudgemēt.

For

For sith they do neither thinke nor acknowledge that those thinges come vnto them from the hand of God, for if they acknowledge it, they do not with them selues consider his goodnesse, therfore they can not thereby be better taught of his mercie than brute beastes, which according to the measure of their estate, do receiue the same frute of Gods liberalitie, and yet they perceiue it not. Neither doth it any more make against vs, that many times in refusing the promises apointed for them, they do by that occasion procure to them selues the greater vengeance. For although the effectuall working of the promises do then onely appeare, when they haue founde faith with vs, yet the force and naturall propretie of them is neuer extinguished by our vnbeleefe or vnthankfulnesse. Therefore when the Lorde by his promises doth prouoke man not onely to receiue, but also to thinke vpon the frutes of his bountifulnesse, he doth therewithall declare vnto him his loue. Wherevpon we must returne to this pointe, that euery promise is a testifying of Gods loue towarde vs. But it is out of questiõ, that no man is loued of God but in Christ, he is the beloued Sonne, in whome the loue of the Father abideth and resteth, and then from him poureth it selfe abroade vnto vs: as Paule teacheth, that we haue obteined fauour in the beloued one. Therefore it must needes be deriued and come vnto vs by meane of him. For this cause the Apostle in an other place calleth him oure peace: in an other place he setteth him oute as a bonde, whereby God is with fatherly naturall kindenes bounde vnto vs. It followeth then that we must caste our eyes vpon him, so oft as any promise is offered vs. And that Paule teacheth no absurditie, that all Gods promises whatsoeuer they be, are confirmed and fulfilled in him. There be certaine examples that make for the contrarie, For it is not likely that Naaman the Syrian, when he required of the Prophet the maner how to worship God aright, was instructed concerning the Mediator: yet his godlinesse is praised. Cornelius a Gentile and a Romaine, coulde scarcely vnderstande that which was knowen not to all the Iewes, yea and that very darkely: yet his almes and prayers were acceptable to God. And the sacrifice of Naaman, by the Prophetes aunswere allowed. Which thing neither of them coulde obteine but by faith. Likewise it may be said of the Eunuche to whome Philippe was carried, which if he had not had some faith, woulde not haue taken vpon him the trauaile and expenses of so long a iourney, to worshippe. Yet we see, when Philippe examined him, how he bewrayed his ignorãce of the Mediator. And truely I graunt that their faith was partly vnexpressed, not onely concerning Christes person,

Mat. 3. 17.
Ephe. 1. 7.
Ephe. 2. 14.
Rom. 8. 3. and. 15. 8.
Act. 10. 8.
Act. 8.
2 Kin. 5. 17.
2. Re. 5. 17.
Act. 8. 13.

but also concerning his power and the office committed vnto him of the Father. Yet in the meane time it is certaine, that they were instructed in such principles, as gaue then some tast of Christ, although but very small. Neither ought this to seeme strãge. For neither would the Eunuche haue come in hast to Ierusalem from a farre country to worship an vnknowene God, neither did Cornelius whẽ he had once embraced the Iewish religion spende so much time, without being acquainted with the first groundes of true doctrine. As for Naaman, it had bene to fonde an absurditie for Elizeus when he taught him of small things, to haue saide nothing of the principall point. Therefore although there were among them a darke knowledge of Christ, yet it is not likely ẏ there was no knoweledge because they did vse them selues in the sacrifices of the lawe, which must haue bene discerned by the very ende of them, that is Christ, from the false sacrifices of the Gentiles.

33 But this bare and outward declaration of the worde of God, ought to haue largely sufficed to make it be beleued, if our owne blindenesse and stubbournesse did not withstande it. But oure minde hath such an inclination to vanitie, that it can neuer cleaue fast vnto the trueth of God, and hath such a dulnesse, that it is alwaie blinde and can not see the light thereof. Therefore there is nothing auailably done by the worde without the enlightning of the holy Ghost. Whereby also appeareth, that faith is farre aboue mans vnderstanding. Neither shall it be sufficient that the minde be lightned with the spirit of God, vnlesse the hearte be also strengthened & stablished with his power. Wherein the Schoolemen do altogether erre, which in considering of faith, do onely take holde of a bare and simple assent by knowledge, leauing out the confidence and assuredness of the hearte. Therefore faith is both waies a singular gift of God, both that the minde of man is clensed to tast the trueth of God, and that his hearte is stablished therein. For the holy Ghost not onely is the beginner of faith, but also by degrees encreaseth it, vntill by it he bring vs to the heauenly kingdome. That good thing (saith Paule) which was committed to thy keping, kepe in the holy Ghost which dwelleth in vs. But how Paule saith that the holy Ghost is geuen by the hearing of faith, we may easily dissolue it. If there had bene but one onely gifte of the holy Ghost, then it had bene an absurditie for him to call the holy Ghost the effect of faith, which is the author and cause of faith. But when he maketh report of the giftes wherewith God garnisheth his Church, and by encreasinges of faith bringeth it to perfection, it is no meruell if he ascribe those thinges to faith which

2. Tim. 1 14.
Gal. 3. 2.

which maketh vs fitt to receiue them. This is reckened a most strãge conclusion, when it is said, that no man but he to whome it is geuen, can beleue in Christ. But that is partely bycause they do not consider either how secret and hie the heauenly wisedome is, or how great mans dulnesse is in conceiuing the misteries of God: and partely bycause they looke not vnto that assured and stedfast constantnesse of hearte, that is to say, the chiefe parte of faith.

34 But if (as Paule preacheth) no man is witnesse of the will of man, but the spirit of man that is within him, then how shoulde man be sure of the will of God? And if the trueth of God be vncertaine among vs, in those thinges that we presently beholde with our eye, howe shoulde it be assured and steadfast among vs there where the Lord promiseth such thing as neither eye seeth, nor wit comprehendeth? But herein mans sharpnesse of vnderstãding is so ouerthrowene and faileth, that the first degree of profiting in Gods schoole, is to forsake his owne wit. For by it as by a veile cast before vs, we are hindred that we can not atteine the misteries of God, which are not disclosed but to litle ones. For neither doth flesh and bloude disclose, nor naturall man perceiue those thinges that are of the Spirite, but rather to him the learning of God is foolishnesse, because it is spiritually to be iudged. Therefore herein the helpe of the holy Ghost is necessarie, or rather herein his force only reigneth. There is no man that knoweth the minde of God, or hath bene his counseller: but the holy Spirit searcheth out all thinges, euen the depe secretes of God, by whome it is brought to passe, that we knowe the minde of Christ. No man (saith he) can come to me, vnlesse my father that sent me, drawe him. Euery one therefore that hath hearde and learned of my father, commeth. Not that any man hath seene the father, but he that is sent of God. Euen as therefore we can not come vnto Christ, but being drawene by the Spirite of God: so when we be drawene, we are lifted vp in wit and minde aboue our owne vnderstanding. For the soule enlightned by him, taketh as it were a new sharpnesse of vnderstanding, wherewith it may beholde heauenly misteries, with brightnesse whereof it was before daseled in it selfe. And so mans vnderstanding receiuing brightnes by the light of the holy Ghost, doth neuer till then truely beginne to tast of those thinges that belong to the kingdome of God, being before altogether vnsauourie and without iudgement of tast to take assay of them. Therefore when Christ did notably set out vnto two of his Disciples ỹ misteries of his kingdome, yet he nothing preuailed, vntill he opened their senses that they might vnderstand the Scriptures. When the Apostles were so

1.Cor.2. 11. Mat.11. 15. Luc.10. 21. Mat.16. 17. 1.Cor.2. 14. Rom.11. 34. 1.Cor.2. 10. Iohn.6. 43. Luc.24. 27. and 45. Ioh 16. 15.

taught by his Godly mouth, yet the Spirit of trueth must be sent vnto them, to poure into their mindes the same doctrine which they had hearde with their eares. The worde of God is like vnto the sunne that shineth vnto all them to whome it is preached, but to no profit among blinde men. But we are all in this behalfe blinde by nature, therefore it can not pearce into our minde but by the inward master the holy Ghost, making by his enlightning an entrie for it.

35 In an other place, when we had to entreat of the corruption of nature, we haue more largely shewed how vnfit men are to beleue. Therfore I will not wery the readers with repeting the same againe. Let this be sufficient that the spirit of faith, is called of Paule faith it selfe, which the spirit geueth vs, but not which we haue naturally. Therefore he prayeth that God fulfill in the Thessalonians all his good pleasure, and the worke of faith in power. Wherin calling faith the worke, of God, and geuing it that title for a name of addition, and calling it by figure of appositiō Gods good pleasure, he denieth that it is of mans owne motion: and not contented therewith he addeth further, that it is a declaration of Gods power: writing to the Corinthians, where he saith, that faith hangeth not vpon the wisedome of men, but is grounded vpō the power of the holy Ghost. He speaketh in deede of outwarde miracles: but because the reprobate are blinde at the beholding of them, he comprehendeth also that inwarde seale, whereof he maketh mention in an other place. And God, the more gloriously to set forth his liberalitie in so noble a gifte, vouchesaueth not to graunt it to all vniuersally without difference, but by singular priuilege geueth it to whome he will. For proofe whereof we haue alleged testimonies before. Of which Augustine being a faithfull expositor, crieth out that it woulde please the Sauiour to teache him, and that the very beleuing it selfe, is of gift and not of deseruing. No man (saith he) commeth to me, vnlesse my father drawe him, and to whome it is geuen of my father. It is maruellous that two do heare, the one despiseth, the other ascendeth vp. Let him that despiseth, impute it to himselfe: let him that ascende not, it arrogantly assigne to himselfe. In an other place. Why is it geuen to one and not to an other? It greueth me not to say it, this is the depth of the crosse. Out of I wote not what depth of the iudgements of God which we may not searche, procedeth all that we can. What I can, I see: whereby I can, I see not, sauing that I see thus farre, that it is of God. But why him, and not him? That is muche to me. It is a bottomelesse depth, it is the depth of the crosse. I may crie out with wonderinge, but not shewe it in disputing. Finally the summe commeth to this, that

2. Cor. 4. 13.

1. Thes. 1. 11.

that Christ when he enlightneth vs vnto faith by the power of his spirit, doth there withall graffe vs into his body, that we may be made partakers of all good thinges.

36 Nowe remaineth that that which the minde hathe receiued, may be further conueyed into the heart. For the word of God is not throughly receiued by faith, if it swimme in the toppe of the braine, but when it hath taken roote in the bottome of the heart that it may be an inuincible defense to beare and repulse all the engines of tētations. Nowe if it be true, that the true vnderstanding of the minde is the enlightning thereof, then in such confirmation of the hearte, his power much more euidētly appereth, euen by so much as the distrustfulnesse of the hearte is greater than the blindnesse of the wit: and as it is harder to haue the minde furnished with assurednesse, than the wit to be instructed with thinking. Therefore the Spirite performeth the office of a seale, to seale vp in our heartes those same promises, the assurance whereof it first emprinted in oure wits, and serueth for an earnest to confirme and stablish them. Sith ye beleued (saith the Apostle) ye are sealed vp with the holy Spirite of promise, which is the earnest of oure inheritance. See you not how he teacheth that by the spirit the heartes of the faithfull are grauen as with a seale? and how for the same reason he calleth him the Spirit of promise, bycause he ratifieth the Gospell vnto vs? Likewise to the Corinthians he saith: God which annointed vs, which hath also sealed vs, and geuen the earnest of his Spirit in oure heartes. And in an other place when he speaketh of confidence and boldnesse of hopinge well, he maketh the pledge of the Spirit the foundation thereof.

Eph. 1. 13

2. Cor. 21. and 5. 5.

37 Neither yet haue I forgotten that which I saide before, the remembrance whereof experience continually reneweth, that is, that faith is tossed with diuerse doubtings, so that the mindes of the godly are seldome quiet, or at least do not alway enioy a peasable state: but with what soeuer engine they be shaken, either they rise vp out of the very gulfe of temptations, or do abide fast in their standing. Truely this assurednesse onely nourisheth and defendeth faith, when we holde fast that which is saide in the Psalme: The Lorde is oure protection, oure helpe in trouble, therefore we will not feare, when the earth shall tremble, and the mountaines shall leape into the heart of the sea. Also this most swete quietnesse is spoken of in an other place: I lay downe and slepte, and rose againe, bycause the Lorde hath susteined me. It is not meante thereby that Dauid was alway with one vndisturbed course framed to a merry cheerefulnesse: but in respect that he tasted the grace of God, according to his proportion of faith.

Psal. 46. 3.

Psal. 3. 6.

therefore he glorieth that he without feare despiseth all that euer might disquiet the peace of his minde. Therfore the Scripture meaning to exhort vs to faith, biddeth vs to be quiet. In Esaie it is saide:
a.30. In hope and silence shall be your strength. In the Psalme: Holde thee
al.37. still in the Lorde, and waite for him. Wherewith agreeth that saying of the Apostle to the Hebrues: Patience is needefull. &c.
eb.10. 38 Hereby we may iudge how pestilent is that doctrine of the
5. Scholemen, that we can no otherwise determine of the grace of God towarde vs, than by morall coniecture as euery man thinketh himselfe worthy of it. Truely if we shall wey by oure workes how God is minded towarde vs, I graunt that we can atteine it with any coniecture, be it neuer so sclender: but sith faith ought to haue relation to a simple and free promise, there is lefte no cause of doubting. For with what confidence (I beseche you) shall we be armed, if we say that God is fauourable vnto vs vpon this condition, so that the pureness of oure life do deserue it? But bycause I haue appointed one place proprely for the discussing hereof, therefore I will speake no more of them at this present, specially for asmuch as it is plaine enoughe, that there is nothing more contrary to faith, than either coniecture or any thing neere vnto doubting. And they do very ill wryth to this purpose that testimonie of the Preacher which they haue oft in their
ccl.9. mouths: Noman knoweth whether he be worthy of hatred or loue. For (to speake nothing how this place is in the common translation corruptly turned) yet very children can not be ignorāt what Salomon meaneth by such wordes: that is, that if any man will iudge by the present state of thinges, whome God hateth, or whome God loueth, he laboreth in vaine, & troubleth himselfe to no profitte for his paines: sith all thinges happen alike, both to the righteous and the wicked, to him that offreth sacrifices and him that offreth none. Wherevpon followeth, that God doth not alway witnesse his loue to them to whome he maketh all things happen prosperously, nor doth alwaies
ccl.3. vtter the hatred to them whome he punisheth. And that he doth to condemne the vanitie of mans witte, sith it is so dull in thinges most needefull to be knowen. As he hadde written a little before, that it can not be discerned what the soule of a man differeth from ỹ soule of a beast, because it seemeth to dy in like manner. If any manne will gather thereof, that the opinion that we holde of the immortalitie of soules, standeth vpon cōiecture: may he not worthily be compted a madde manne? Are they then in their right wittes which gather that there is no certaintie of Gods grace, bycause we can conceiue none by the carnall beholding of present things?

39 But

39 But they alleage that it is a point of rash presumption, to take vpon vs an vndoubted knoweledge of Gods will. I would in deede graunt it vnto them, if we did take so much vpon vs, that we woulde make the incomprehensible secrete purpose of God subiect to the slenderness of oure witte. But when we simply say with Paule, that we haue receiued not the spirit of this world, but the Spirit that is of God, by whose teaching we may know those thinges that are geuen vs of God, what can they barke against it, but they must slaunderously speake against the Spirit of God? But if it be a horrible robberie of God to accuse the reuelatiō that commeth from him, either to be lying, or vnassured or doubtefull, what do we offend in affirming that it is assured? But they say, that this also is not without greate presumptuousnesse, that we dare so glorie of the Spirite of Christ. Who would thinke that their dulnesse were so greate that would be compted maisters of the world, that they so fowly stumble in the first principles of religion? Surely I would not thinke it credible, vnlesse their owne writinges that are abroade did testifie it: Paule pronounceth that they onely are the children of God, that are moued with his spirit: and these men would haue them that be the children of God, to be moued with their own spirit, and to be without the Spirit of God. Paule teacheth that we call God oure Father, as the holy Ghost ministreth that word vnto vs, which onely can beare witnesse to our spirite that we are the children of God: These men, although they forbidde vs not to call vpon God, yet do take away his Spirit, by whose guiding he should haue bene rightly called vpon. Paule denieth that they are the seruantes of Christ, that are not moued with the Spirit of Christ: these men faine a Christianitie that needeth not the Spirit of Christ. Paule maketh no hope of the blessed resurrectiō, vnlesse we feele the holy Ghost abiding in vs: they forge a hope without any such feling. But peradueture they will answere, that they do not deny that we ought to be endued with it, but that it is a point of modesty & humility not to acknowledge it. What meaneth he thē, when he biddeth the Corinthians to trie whether they be in the faith, to proue themselues whether they haue Christ, whom vnlesse a man do acknowledge to be dwelling in him, he is a reprobat? But by the Spirit that God hath geuen vs (saith Iohn) we know that he abideth in vs. And what do we els but call ȳ promises of Christ in dout, when we will be compted the seruantes of God without his Spirit, which he hath openly declared, that he woulde poure out vpon all his? Biside that, we do wrong to the holy Ghost, which do separate from him faith that is his peculiar worke. Sithe these are the first

1.Cor.2 12.
Rom.8. 14.
Rom 8. 16.
Rom. 8. 11.
2.Cor. 13.5.
1.Ioh.3. 24.
Esa. 34. 3.

lessons of godlie religion, it is a token of miserable blindenesse, to haue Christians noted of arrogancie, that dare glorie of the presence of the holy Ghost, without which glorieng Christianitie it selfe doth not stand. But they declare by their example how truely Christ saide,
Joh.14. 7. that his Spirit is vnknowen to the worlde, and is onely knowen of them with whome he abideth.

40 And bycause they will not go about to ouerthrowe the stedfastnesse of faith with digging onely of one mine, they assayle it also otherwise. For they say, that although according to our present state of righteousnes, we may gather a iudgment of the grace of God, yet the knowledge of perseuerance to the ende abideth in suspense. A goodly confidence of saluation forsooth is left vnto vs, if we iudge by morall coniecture, that for a present moment we be in fauoure, and
Rom.8. 8. what shall become of vs to morrow we can not tell. The Apostle teacheth farre otherwise: I am surely perswaded (saith he) that neither Angels, nor powers, nor principalities, neither death, nor life, neither present thinges nor thinges to come, shall seuer vs from the loue wherewith the Lorde embraceth vs in Christ. They seeke to escape with a trifling solution, pratinge that the Apostle had that by speciall reuelation. But they are holde to hard to slippe away so. For there he entreateth of those good thinges that commonely come by faith to the faithfull, not those that he himselfe specially feleth. But the same
2.Cor. 12. Paul in an other place putteth vs in feare with mentiõ of our weakenesse and vnstedfastnes: Let him that standeth (saith he) beware that he fall not. It is true, but not such a feare wherby we shoulde be ouerthrowen, but whereby we may learne to humble our selues vnder
1.Pet.5. the mighty hand of God, as Peter expoundeth it. Then how against ordre and truth is it to limite the assurednes of faith to a moment of time, whose propretie is to passe beyond the spaces of this life, and extend further to immortalitie to come? Sith therefore the faithfull do impute it to the grace of God, that being lightned with his spirit they do by faith enioy the beholding of ỳ heauenly life: so far is such glorying from presumptuousnesse, that if any man be ashamed to confesse it, he doth therein more bewray his extreme vnthankefulnesse, in vnkindely hiding Gods goodnes, than he doth declare his modestie or submission.

41 Because it semed ỳ the nature of faith could not otherwise better or more plainly be declared than by the substance of the promise vpon which it resteth as vpon her propre foundation, so that if the promise be taken away, faith by and by falleth downe or rather vanisheth away: therefore we toke our definition from thense, which yet

varieth

varieth not from that definition, or rather description of the Apostle, that he applieth to his discourse, where he sayth that fayth is a substance of thinges to be hoped for, & a certainty of thinges that are not seene. For by this worde Hypostasis substance (for that terme he vseth) he meaneth as it were, an vpholding stay, whereupon the godly minde leaneth & resteth. As if he should say ỳ faith is a certaine & assured possession of those things that are promised vs of God, vnlesse a man had rather to take Hypostasis for affiance, which I mislike not, albeit I follow that which is more commonly receiued. Againe, to signifie that euen to the last day when the bookes shalbe opened, they are hier than those thinges that may be perceiued with our senses, or seene with our eyes, or handeled with our handes, and that the same are no otherwise possessed by vs, but if we go beyonde the capacity of our owne wit, and bende our vnderstanding aboue all thinges that are in the world, yea and climbe aboue our selues, he hath therefore added that this assurednes of possessiō, is of thinges that lie in hope, & therefore are not seene. For plaine appearance (as Paule wryteth) is not hope, neither hope we for those thinges that we see. And when he calleth it a certainety or prouse (or as Augustine hath oft translated it) a coniunction of thinges not present: for in Greeke it is Elenchos, he sayth asmuch as if he did say, that it is an euident shewing of thinges not appearinge, a seeinge of thinges not seene, a plainnesse of darke things, a presence of thinges absent, an open shewing of hidden things. For the mysteries of God, such as they be that pertaine to our saluation, can not be seene in themselues and in their owne nature as they call it: but we behold them only in his word, of whose trueth we ought to be so fully perswaded, that we ought to hold all that he speaketh as it were already done and fulfilled. But how can the minde lift vp it selfe to receiue such a tast of Gods goodnesse, but that it must needes be therewith wholly kindled to loue God againe? For that flowing plenty of sweetenes which God hath layed vp in store for them that feare him, can not be truely knowen, but that it must therewithall vehemently moue affection: and whose affection it once moueth, it vtterly rauisheth and carieth him beyonde himselfe. Therefore it is no maruelll, if into a peruerse & crooked heart neuer entreth this affection, by which being conueyed vp into the very heauen, we are suffred to come to the most secretely hidden treasures of God, and the most sacred priuie places of his kingdom, which may not be defiled with the entrance of an vncleane heart. For that which the Schoolemen teach, that charity is before faith and hope, is a meere madnes. For it is faith onely that first engendreth charity in vs. Howe much

He. 11.

Dan. 7 10.

Rom. 8 24.

August Hom. i Iohan. 79. 95.

De pec cat. me rit. & remiss. li 2. ca 31.

Libr. 1. Sē. dist 25. & sæpius.

more rightly doth Bernard teach: I beleue (saith he) that ỹ testimony of conscience, which Paul calleth the glory of ỹ godly, consisteth in three thinges. For first of all it is necessary to beleue ỹ thou canst not haue forgiuenes of sinnes, but by ỹ pardon of God: then ỹ thou canst haue no good worke at all, vnles he also giue it: last of all ỹ thou canst by no works deserue eternal life, vnles it also be giuen freely. A litle after he addeth ỹ these things suffice not, but that there is a certaine beginning of faith, because in beleuing ỹ sinnes can not be forgiuen but of God, we ought also to beleue ỹ they are not forgiuẽ vs, til also we be perswaded by ỹ testimony of the holy Ghost, ỹ saluation is layd vp in store for vs: because God forgiueth sinnes, he himselfe giueth merites, & he himselfe also giueth rewards, that we may not stay stil in this beginning. But these & other things shalbe to be entreated of in places fit for them. Now let it only suffice to know what faith is.

42 Now wherfoeuer this liuely faith shalbe, it can not be possible but that it hath with it ỹ hope of eternall saluation, as an vndiuidable cõpanion: or rather that it engendreth or bringeth it foorth out of it selfe, which hope being taken away, how eloquently, gloriously soeuer we talke of faith, yet we are conuicted to haue no faith at all, for if faith (as is aboue said) be an assured persuasion of Gods trueth, that it can not lye vnto vs nor deceiue vs, nor become voide, then they that haue conceiued this assuredness, truely do therwithal looke for a time to come that God shall performe his promises, which in their persuasion can not be but true: so that briefely, hope is nothing else, but a looking for those thinges which faith hath beleued to be truely promised of God. So faith beleueth that God is true, hope loketh for the performãce of his trueth in conuenient time. Faith beleueth that he is our Father, hope looketh for him to shew himselfe such a one towarde vs. Faith beleueth that eternall life is giuen vs, hope looketh that it be one day reuealed. Faith is the foundation whereupon hope resteth, hope nourisheth & sustaineth faith. For as no man can looke for any thing at Gods hand, but he that hath first beleued his promises: so againe the weakenesse of our faith must with pacient hope and expectation be susteined and cherished, that it fall not as fainting for wearinesse. For which reason Paul doth well place our saluation in hope. For hope, while it in silence looketh for the Lord, restrayneth faith that it fall not headlonge with too much hast: hope strengthneth faith, that it wauer not in Gods promises, nor beginne to dout of the trueth of them: hope refresheth faith that it waxe not weary: Hope stretcheth faith to the vttermost bounde, that it faint not in the midde course nor in the very beginning. Finally, hope by continually

Rom. 8. 24.

tinually renuinge and restoringe, it maketh it now and then to rise vp fresher than it selfe to continuance. But howe many wayes the helpes of hope are necessary to the strengthning of faith, shall better appeare, if we consider with how many sortes of temptations they are assailed and shaken, that haue embraced the word of God. First the Lord in differring his promises doth oftentimes hold our mindes longer in suspense than we woulde wish: here it is the office of hope to performe, that which the Prophet commaundeth, that though his promises do tary, yet we should waite still for them. Sometime he suffereth vs not only to faint, but also seemeth to be highly displeased: here it is much more necessary to haue hope to helpe vs, that according to the saying of an other Prophet, we may still looke for the Lord that hath hidden his face from Iacob. There rise vp all scorners (as Peter sayth) that aske: where is his promise or his comming? forasmuch as since the fathers slept, all thinges so continue from the beginninge of the creation. Yea the flesh and the world do whisper the same thing in our eares. Here must faith staied with sufferāce of hope be holden fast fixed in beholdinge of eternity that it may accompt a thousand yeares like as one day.

Heb.2.3

Esa.8. 17.

2.Pe.3. 4.

Psa.90. 4.

43 For this conioyning and alliance the Scripture somtimes confoundeth the names of Faith and Hope. For when Peter teacheth that we are by the power of God preserued through faith, vnto the disclosing of saluation, he giueth that vnto faith which did more fitly agree with hope, and not without cause, forasmuch as we haue already taught, that hope is nothing else but the nourishment and strength of faith. Sometimes they are ioyned together: as in the same epistle. That your faith and hope should be in God. But Paule to the Philippians out of faith deriueth expectation, because in paciently hoping, we holde our desires in suspense, til Gods conuenient oportunity be opened. All which matter we may better vnderstande by the tenth chapter to the Hebrues, which I haue already alleaged. Paule in an other place, although he speake vnproperly, yet meaneth the same thing in these wordes: We looke in the spirit through faith for hope of righteousnesse, euen because we embracing the testimonie of the Gospell concerninge his free loue, do looke for the time when God shal openly shew that which is now hidden vnder hope. And now it is plaine how foolishly Peter Lombard laieth two foundations of hope that is the grace of God, & the deseruinge of workes. Hope can haue no other marke to be directed vnto, but faith: and we haue already declared that faith hath one only marke the mercy of God, to which it ought to looke (as I may so speake) with both eyes. But it is good to

2.Pe. 3. 8.

1.Pe.1.5

Phil.1. 20.

Ga. 5.5.

heare what a liuely reason he bringeth. If (sayth he) thou darst hope for any thing without deseruinges, ỹ shall not be worthy to be called hope, but presumptiõ. Who (gentle reader) wil not worthily abhorre such beastes, that say, it is a rash and presumpteous deede, if a man haue confidence that God is true of his worde? For where the Lorde willeth vs to looke for all thinges at his goodnesse, they say it is presumption to leane and rest vpon it. A maister meete for such scholers as he founde in the mad schoole of filthy bablers. But as for vs, when we see that we are commaunded by the oracles of God to conceiue a hope of saluation, let vs gladly presume so much vpon his trueth, as trusting vpon his only mercy, casting away the confidence of works, to be bold to hope well. He will not deceiue that said: Be it vnto you according to your faith.

Matt. 9. 29.

The iij. Chapter.

That vve are regenerate by faith. VVherein is entreated of Repentance.

ALbeit we haue already partely taught howe faith possesseth Christ, and howe by it we enioy his benefites: neuertheless this were yet darke, vnlesse we did also make declaration of the effectes that we feele therby. Not without cause it is said, that the sum of the Gospell standeth in repentance and in forgiuenesse of sinnes. Therefore leauinge out these two pointes, whatsoeuer we shall say of faith, shalbe but a hungry & vnperfect, yea and in manner vnprofitable disputation of faith. Now forasmuch as Christ doth giue both vnto vs, and we obtaine both by faith, that is to say, both newnesse of life and free reconciliation, reason and order of teaching requireth, that in this place I begin to speake of both. Our next passage from faith shalbe to Repentance, because whẽ this article is well perceiued, it shall the better appeare how man is iustified by only faith and mere pardon, & yet how reall holinesse of life (as I may so call it) is not seuered from free imputation of righteousnesse. Now it ought to be out of question, that Repentance doth not onely immediatly follow faith, but also spring out of it. For whereas pardon and forgiuenes is therfore offered by the preachinge of the Gospell, that the sinner beinge deliuered from the tyranny of Satan, from the yoke of sinne, and from miserable bondage of vices, may passe into the kingdom of God, truely no man can embrace the grace of the Gospell, but he must returne from the errours of his former life into the right way, and apply all his study to the meditation of repentance. As for them that thinke that repentance doth rather go be-

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fore faith than flow or spring foorth of it, as a frute out of a tree, they neuer knewe the force therof, and are moued with too weake an argument to thinke so.

2 Christ (say they) and Iohn in their preachinges do first exhorte the people to repentance, & then they afterward say that the kingdom of heauen is at hande. Such commaundement to preach, the Apostles receiued, such order Paule followed, as Luke reporteth. But while they superstitiously sticke vpon the ioyninge together of sillables, they marke not in what meaning the wordes hang together. For when the Lorde Christ and Iohn do preach in this manner: Repent ye, for the kingdome of heauen is come neare at hande: do they not fetche the cause of repentance from very grace and promise of saluation? Therefore their wordes are asmuch in effect as if they had said: because the kingdome of heauen is come nere at hand, therefore repent ye. For Matthew, when he hath shewed that Iohn so preached, faith that in him was fulfilled the prophecie of Esay, concerning the voice crying in the wilderneſſe, Prepare the way of the Lorde, make streight the pathes of our God. But in the Prophet that voice is commaunded to beginne at comfort and glad tidinges. Yet when we referre the beginninge of repentance to faith, we do not dreame a certaine meane space of time, wherein it bringeth it out: but we meane to shewe that a man can not earnestly apply himselfe to repentance, vnlesse he know himselfe to be of God. But no man is truely perswaded that he is of God, but he that hath first receiued his grace. But these thinges shalbe more plainely discussed in the processe following. Paraduenture this deceiued them, that many are first by terroures of conscience tamed, or framed to obedience, before that they haue throughly disgested, yea before they haue tasted the knowledge of grace. And this is the feare at the beginning, which some accompt among vertues, because they see that it is nere to true and iust obedience. But our question is not here how diuersely Christ draweth vs vnto him, or prepareth vs to the endeuour of godlinesse: only this I say, that there can be no vprightnesse founde where reigneth not that Spirite which Christ receiued to communicate the same to his members. Then according to that saying of the Psalme: With thee is mercifulnesse, that thou mayest be feared. No man shall euer reuerently feare God, but he that trusteth that God is mercifull vnto him: no man will willingly prepare himselfe to the keeping of the law, but he that is perswaded that his seruices please him: which tenderneſſe in pardoninge and bearinge with faultes, is a signe of fatherly fauour. Which is also shewed by that exhortation of Osee, Come, let vs re-

Mat. 3. 2.
Mat. 3 7
Act. 20. 21.
Esa. 40. 3.
Psa. 130 4.
Ose. 6. 2

not without hope, and yet faith and hope are diuerse thinges: so repentance and faith, although they hang together with one perpetuall bond, yet they rather would be conioyned than confounded. And truely I am not ignorant, that vnder the name of repentance is comprehended the whole turning vnto God, whereof faith is not the least parte: but in what meaninge it is so comprehended, shall most easily appeare when the force and nature therof shalbe declared. The name of repentance in Hebrue is deriued of conuertinge or returninge, in Greke of chaunging of the minde or purpose, & the thing it selfe doth not ill agree with either deriuations, whereof the summe is, that we departing from our selues should turne vnto God, & puttinge of our old minde, should put on a new. Wherefore in my iudgement, repentance may thus not amisse be defined: that it is a true turninge of our life vnto God, proceeding from a pure & earnest feare of God, which consisteth in the mortifying of the flesh and of the olde man, and in the quickening of the spirite. In this sense are to be taken all the preachings wherin either the Prophets in olde time, or the Apostles afterward exhorted the men of their time to repentance. For this onely thinge they trauailed to perswade, that confounded with their owne sinnes, and pricked with feare of the Lordes iudgement, they shoulde fall downe and be humbled before him, against whom they had offended, and with true amendement returne into his right way. Therfore these wordes, To be turned or returne vnto the lord, To repent, or do penance, are among them vsed without difference in all one signification. And therefore also the holy history saith, that men repent after the Lorde, when they that liued wantonly in their owne lustes, not regardinge him, do beginne to follow his worde, and are ready at their captaines commaũdement to go whether he calleth them. And Iohn and Paule vsed these wordes, to bring forth frutes worthy of repentance, for, to leade such a life as may represent and testifie such an amendement in all their doings.

Mat. 3. 2. 1.Sa. 7. Luc. 3. 8 Ro. 6. 4. Act. 26. 20.

6 But before we go any further, it shalbe profitable that we do more plainly set out at large the definitiõ that we haue made. Wherein there be chiefely three pointes to be considered. First when we cal it a turning of life vnto God, we require a transforming, not onely in outward workes, but also in the soule it selfe, which when it hath put of her oldnesse, then beginneth to bring foorth the frutes of workes agreeable to her renuinge. Which when the Prophet goeth about to expresse, he commaundeth them whome he calleth to repentance, to make them a newe heart. Therefore Moses oftentimes meaninge to shew how the Israelites might repent, and so be rightly turned vnto the

Eze. 18. 31.

the Lorde, teacheth that it be done with all their heart, and with all their soule(which maner of speakinge we see often repeated of the Prophets) and naming it the circumcising of the heart, he shaketh away all inward affections. But there is no place whereby a man may better perceiue what is the naturall propriety of repentance thā the fourth Chapter of Ieremie. If thou returne to me, O Israel, (saith the Lord) returne to me, plowe vp your arable lande and sow not vpon thornes. Be circumcised to the Lord, and take away the vncircumcised skinnes of your heartes. See how he pronounceth that they shall nothing preuaile in taking vpō thē the following of righteousnes, vnlesse wickednes be first plucked out of the bottome of their heartes. And to moue them throughly, he warneth them that they haue to do with God, with whom there is nothing gotten by dalying, because he hateth a double heart. Therfore Esay laugheth to scorne ȳ foolish endeuours of hipocrites, which did in deede busily go about an outward repentance in ceremonies, but in the meane time they had no care to loose the bundles of wickednes wherwith they helde poore men fast tied. Where also he very well sheweth in what dueties vnfained repentance properly standeth.

Ier.4.

Esa.65 2.6.

7 The second point was, that we taught that repentance proceedeth of an earnest feare of God. For, before that the mind of a sinner be enclined to repentance, it must be stirred vp with thinkinge vpon the iudgement of God. But when this thought is once throughly settled, that God will one day go vp into his iudgement seate, to require an accompt of all sayings & doings: it will not suffer the sily mā to rest, nor to take breath one minute of time, but cōtinually stirreth him vp to thinke vpon a new trade of life, whereby he may safely appeare at that iudgement. Therefore oftentimes the Scripture, when it exhorteth to repentance, maketh mention of the iudgement: as in Ieremie: least paraduenture my wrath go out as fire, & there be none to quench it, because of the naughtines of your works. In Paules sermon to the Athenians: And whereas hitherto God hath borne with the times of this ignorance, now he giueth warninge to men, that all mē euery where may repent them, because he hath apointed the day wherein he will iudge the world in equity. And in many other places. Sometime it declareth by the punishmentes already extended, that God is a iudge, that sinners should thinke with thēselues, that worse thinges hang ouer them if they do not repent in time. You haue an example therof in the 29. of Exodus. But because the turning beginneth at the abhorring and hatred of sinne, therfore the Apostle maketh sorowfulnesse, such as is according to God, the cause of repen-

Ier.4.3. Act.17. 30.

2.Cor.7 10.

tance. And he calleth sorrowfulnes according to God, when we are not only afraid of punishment, but do hate and abhorre sinne it selfe, forasmuch as we vnderstand that it displeaseth God. And no maruel. For vnlesse we be sharply pricked, the slouthfulnes of our flesh could not be corrected, yea prickinges would not suffice for the dulnes & slouthfulnes therof, vnlesse God in stretching out his roddes should pearce more depely. This is also an obstinacy which must be beaten downe as it were with beetles. Therfore the peruersenesse of our nature enforceth God to the seuerity that he vseth in threateninge, because he shoulde in vaine call vs alluringly with faire speach while we lie a sleepe. I recite not the testimonies that cõmonly offer thẽselues to be founde. The feare of God is in an other manner also the beginninge of repentance. For though mans life were absolutely furnished with all pointes of vertues, if it be not applied to the worshipping of God, it may in deede be praised of the world, but in heauen it shalbe meere abhomination, forasmuch as the chiefe parte of our righteousnesse is to giue God his due right and honor, wherof he is wickedly robbed, when we bend not our selues to yeelde vs subiect to his gouernment.

8 Thirdly, it remaineth that we declare what is meant by this that we say, that Rẽpentance consisteth in two partes, that is to say, mortifying of the flesh, and quickening of the spirit. The Prophetes do plainely expresse it, although somewhat simply and grosly, according to the capacity of the carnall people, when they say: Cesse from euill and do goodnes. Againe. Be washed, be cleane, take away the euill of your workes from mine eyes: Cesse to do peruersly, learne to do well, seeke iudgement, help the oppressed, &c. For when they call men away frõ wickednes, they require the death of the whole flesh, which is stuffed full of wickednes and peruersenes. It is in deede an vneasie & hard thing to put of our selues, & to depart from our natural dispositiõ. Neither can it be thought that the flesh is throughly deade, vnlesse all that we haue of our selues be abolished. But forasmuch as all the affection of the flesh is enemy against God, the first entree to the obeying of his law, is the forsaking of our owne nature. Afterward they expresse the renuing by the frutes that folow therof, as righteousnes, iudgement & mercy. For it were not enough to do those dueties rightly, vnlesse the minde it selfe & the heart haue first put on the affection of righteousnes, iudgement and mercy. That is done when the spirit of God hath so soked in new thoughtes & affections, our soules first washed with his holines, that they may rightly be compted new. And truely as we are naturally turned away from God,

Psa. 34. 15.
Esa. 1. 16.
Rom. 8. 4.

God, so vnlesse the forsaking of our selues do go before, we can neuer go toward that which is right. Therfore we are so oft commaunded to put of the old man, to forsake the world & flesh, to bid our lustes farewel, and to be renued in the spirite of our minde. Moreouer the very name of mortification doth put vs in minde how hard it is to forget our former nature: because we thereby gather that we are not otherwise framed to the feare of God, nor do learne the principles of godlinesse, but when we are violently slaine with the worde of the Spirit, and so brought to nought: euen as though God should pronoũce, that to haue vs to be accompted among his childrẽ, there needeth a death of all our commune nature.

9 Both these things do happẽ vnto vs by the partaking of Christ. For if we do truely communicate of his death, by the power thereof Ro.6.6 our olde man is crucified, & the body of sinne dieth, that the corruption of our former nature may liue no more. If we be partakers of his resurrection, by it we are raised vp into a newnesse of life, that may agree with the righteousnes of God. In one word I expounde repentance to be regeneration, which hath no other marke whereunto it is directed, but that the image of God which was by Adams offence fowly defaced and in a maner vtterly blotted out, may be renued in vs. So the Apostle teacheth, when he sayth: but we representing the glory of God with vncouered face are transformed into the 2.Cor. 18. same image, out of glory into glory, as by ỹ spirit of the Lord. Againe. Ephe.4 23. Be ye renued in the spirite of your minde and put on the newe man, which is created according to God in righteousnes and holinesse of trueth. Againe in an other place: putting on the new man, which is renued after the knowledge and image of him that created him. Therfore by this regeneratiõ we be by the benefit of Christ restored into the righteousnes of God, from which we were fallẽ by Adam. After 1.Cor. 12. which manner it pleaseth the Lord wholly to restore all those whom he adopteth into the inheritance of life. And this restoring is fulfilled not in one moment, or one day, or one yere, but by continuall, yea & sometimes slow proceedinges God taketh away the corruptions of the flesh in his elect, cleanseth them from filthines, and consecrateth them for temples to himselfe, renuinge all their senses to true purenes, that they may exercise themselues all their life in repentance, and knowe that this warre hath no ende but in death. And so much the greater is the lewdnes of that filthy railer & apostata Staphilus, which foolishly saith that I confounde the state of this present life with the heauenly glory, when I expounde by Paule the image of God to be 2.Cor. 4. holines and true righteousnes. As though when any thing is defined,

we ſhoulde not ſeeke the whole fulnes & perfection of it. And yet we deny not place for encreaſces: but I ſay that how neere any man approcheth to the likenes of God, ſo much the image of God ſhineth in him. That the faithfull may attaine herunto, God aſſigneth them the race of repentance wherein to runne all their life long.

10 The children of God therefore are ſo deliuered by regeneration from the bondage of ſinne, not that hauinge now obtained the full poſſeſſion of liberty, they ſhould feele no more trouble by their fleſh, but that they ſhould haue remaining a cōtinual matter of ſtrife, wherwith they may be exerciſed, and not only be exerciſed, but alſo may better learne their owne weakeneſſe. And in this point all wryters of ſounde iudgement agree together, that there remayneth in man regenerate a feedinge of euill, from whenſe continually ſpringe deſires that allure & ſtirre him to ſinne. They confeſſe alſo that the holy ones are ſtill ſo holden entangled with that diſeaſe of luſtinge, that they can not withſtand but that ſomtime they are tickled & ſtirred either to luſt or to couetouſnes, or to ambition or to other vices. Neither is it nedefull to labour much in ſearching what the old wryters haue thought herein, foraſmuch as only Auguſtine may be ſufficient for it, which hath faithfully and with great diligence gathered al their iudgementes. Therefore let the readers gather out of him, ſuch certainety as they ſhall deſire to learne of the opinion of antiquity. But there may ſeeme to be this differēce betwene him and vs, that he when he graunteth that the faithfull ſo long as they dwell in a mortall body are ſo holden bound with luſtes, that they can not but luſt, yet dareth not call that diſeaſe ſinne: but being content to expreſſe it by the name of weakeneſſe, he teacheth that then onely it becommeth ſinne, when either worke or conſent is added to cōceite or receiuing, that is, when will yeeldeth to the firſt deſire: but we accompt the very ſame for ſinne, that man is tickled with any deſire at all againſt the law of God: Yea we affirme that the very corruption that engendreth ſuch deſires in vs, is ſinne. We teach therefore that there is alway ſinne in the holy ones, vntill they be vnclothed of the mortall body, becauſe there remaineth in their fleſh that peruerſenes of luſting that fighteth againſt vprightnes. And yet he doth not alway forbeare to vſe the name of Sinne, as when he ſayth: This Paule calleth by the name of ſinne, from whenſe ſpring all ſinnes vnto a fleſhly cōcupiſcence. This aſmuch as pertaineth to the holy ones, looſeth the kingdom in earth, and periſheth in heauen. By which wordes he confeſſeth, that the faithfull are gilty of ſinne, in ſo much as they are ſubiect to the luſtes of the fleſh.

Libr. ad Bonif. 4 Li. 1. & 2 contra Iulianum.

Ser. 6. de verbis Apoſt.

11 But

11 But this that it is sayd, ỳ God purgeth his church frõ all sinne, that he promiseth that grace of deliuerãce by Baptisme, & fulfilleth it in his elect, we referre rather to the giltines of sinne, than to the very matter of sinne. God truely performeth this by regenerating thẽ that be his, that in them that kingdome of sinne is abolished (for the holy Ghost ministreth them strength, whereby they get the vpper hand & are cõquerours in the battel) but it cesseth only to reigne & not so to dwell in them. Therfore we so say, that the old man is crucified, & the law of sinne abolished in the children of God, that yet there remaine some leauings, not to haue dominiõ in them, but to humble them by knowledge in conscience of their owne weakenesse. And we confesse that the same are not imputed, as if they were not: but we affirme that this cõmeth to passe by the mercy of God, that the holy ones are deliuered from this giltinesse, which otherwise should iustly be reckened sinners & gilty before God. And this sentence it shal not be hard for vs to confirme, forasmuch as there are euident testimonies of the Scripture vpon their matter. For what woulde we haue more plaine, than that which Paule crieth out to the Romaines cap.7. First both we haue in an other place shewed, and Angustine proueth by stronge reasons, that Paul there speaketh in the person of a man regenerate. I speake not of this, that he vseth these wordes, Euill and Sinne, that they which will speake against vs may not cauill against those words? but who can deny, that a striuing against the law of God is euill? who can deny a withstanding of Iustice to be sinne? Finally, who will not graunt that there is a fault, where is a spirituall misery? But all these thinges are reported of this disease by Paule. Againe, we haue an assured demonstration by the law, by which this whole questiõ may easily be discussed. For we are commaunded to loue God with al our heart, with all our soule, with all our powers. Sith all the partes of our soule ought so to be occupied with the loue of God, it is certaine, that they satisfie not the commaundement that cõceiue in their heart any desire, be it neuer so litle, or suffer any such thought at all to entre into their minde, as may withdraw them from the loue of God into vanity. For what? are not these the powers of the soule, to be affected with sodaine motions, to comprehende with wit, to conceiue with minde? Therfore, when these do open a way for vaine or corrupt thoughtes to entre into thẽ, do they not shew that they are euen so much voide of the loue of God? Wherfore, who so confesseth not that all the lusts of the flesh are sinnes, and that the same disease of lusting, which they call a feeding, is the well springe of sinne, he must needes deny that the transgression of the law is sinne.

Ephe.5. 26.

Ro.6.6.

Ro.7.6.

12 If any man thinke it an absurdity, that all the desires wherwith man is naturally moued in affection, are vniuersally cōdemned, wheras they be put into man by God the author of nature. We answere, that we do not condemne those desires that God hath so engrauen into ỹ minde of man at the first creation, that they can not be rooted out without destroying the very nature of man, but onely outragious and vnbridled motions that fight against the ordinance of God. But nowe sith by reason of the peruersenesse of nature all her powers are infected and corrupted, that in all her doinges appeareth a continuall disorder & intemperance, because the desires can not be seuered frō such intemperance: therefore we say that they are corrupt. Or (if you like to haue the whole summe in fewer wordes) we teach that all the desires of men are euill: and we accuse them to be gilty of sinne, not in that that they are naturall, but for that they are inordinate: and we call them inordinate, because no pure or cleane thinge can come out of a corrupt and vncleane nature. And Augustine doth not so much vary from this doctrine as he appeareth in shew, while he somewhat too much feareth the enuie that the Pelagians labored to bring him into, he sometime forbeareth to vse the name of sinne: Yet where he wryteth that the law of sinne still remaining in the holy ones, the only giltines is taken away, he plainly sheweth that he doth not so much disagree from our meaning.

Ad Bonif.

13 We will alleage some other sentences, wherby shall better appeare what he thought. In the second booke against Iulian: This law of sinne is both released by the spiritual regeneration, and abideth in the mortall flesh: released herein, because the giltines is taken away in the sacrament wherby the faithfull are regenerate: & it abideth, because it worketh the desires against which the faithfull do fight. Agayne, Therfore the law of sinne (which was also in the members of so great an Apostle) is released in baptisme, but not ended. Againe. The law of sinne (of which yet remaininge the giltinesse, is in baptisme discharged) Ambrose called wickednes: because it is wickednes for the flesh to lust against the Spirit. Againe. Sinne is dead in respect of that giltines wherein it helde vs, and euen being dead, it still rebelleth till it be healed with perfection of buriall. And yet playner in the 5. booke. As the blindnesse of heart is both a sinne, whereby man beleueth not in God: and also a punishmēt of sinne, whereby a proud heart is chastised with worthy correction: and the cause of sinne when any thing is committed by the errour of a blinde heart: so the lust of flesh against which a good spirit lusteth, is both sinne, because there is in it disobedience against the gouernment of the minde: and also the punishment

ment of sinne, because it is giuen for recompense to the deseruinges of the disobedient: and the cause of sinne in man, when he consenteth by defection or in man, when he is borne: by infection. Here without any doutfull speach he calleth it sinne, because when errour was once ouerthrowen, and the trueth confirmed, he lesse feared sclaunderous reportes. As in the 41. Homely vpon Iohn, where doutlesse he speaketh accordinge to the true meaninge of his minde, he sayth: If in the flesh thou serue the lawe of sinne, do that which the Apostle himselfe saith: let not sinne reigne in your mortal body to obey the desires therof. He saith not, let it not be, but let it not reigne. So long as thou liuest, sinne must needes be in thy members at least let reigne be také from it. Let not that be done which it commaundeth. They that defende that lust is no sinne, are wont to obiect that saying of Iames: Lust, after that it hath cõceiued, bringeth forth sinne. But this is easily cõfuted. For vnlesse we thinke that he speaketh of only ill workes or actuall sinnes, euill wil it selfe, shall not be accompted sinne. But where he calleth mischieuous deedes and wicked offenses the offsprings of sinne, and giueth vnto them the name of sinne, it doth not byandby folow thereof, but that to lust, is an euill thing & damnable before God.

Rom. 6. 12.

Iam. 2.

14 Certaine Anabaptistes in this age, deuise I wote not what phrẽtike intemperance in steede of spiritual regeneration: saying that the children of God restored into the state of innocency, now ought no more to be carefull for bridling of the lust of the flesh: that the Spirit is to be followed for their guide, vnder whose guiding they neuer go out of the way. It were incredible that mans minde coulde fall to so great madnesse, vnlesse they did openly and proudly babble abroade this doctrine. Truely it is monstruous. But it is meete that such should suffer the punishment of such blasphemous boldenesse, that so haue perswaded their minde to turne the trueth of God into a lie. Shall all the choise of honesty and dishonesty, right and wrong, good & euill, vertue and vice, be taken away? Such difference (say they) commeth of the cursednesse of olde Adam, from which we are exempted by Christ. So now there shalbe no difference betwene fornication and chastity, plaine dealinge and suttelty; trueth and lying, iustice and extortion. Take away vaine feare, say they, the Spirite wil commaunde thee no euill thinge, so that thou boldely and without feare yeelde thee to the guidinge thereof. Who can choose but be astonished at these monstruous thinges? Yet it is a common learning among them, which blinded with madnesse of lustes, haue putte of all common reason, but what Christ (I beseech you) do they frame vnto vs, and

what ſpirit do they belch out?For we reknowledge one Chriſt,& his only Spirit whom the Prophets haue cõmended, whom the Goſpell giuen vs doth preach,of whom we there heare no ſuch thinge. That Spirit is no patrone of manſlaughter,whoredom,dronkennes,pride, contention,couetouſnes, & guile:but the author of loue,chaſtity,ſobriety,modeſty,peace,temperance & truth. It is not a giddy ſpirit,& runneth headlong without conſideration through right and wronge, but is full of wiſdom and vnderſtandinge,that diſcerneth rightly betwene iuſt and vniuſt. It ſtirreth not vnto diſſolute and vnbridled licentiouſneſſe,but maketh difference betwene lawfull and vnlawfull, and teacheth to kepe meaſure and temperance:but why do we labour any longer in confuting this beaſtly rage? To Chriſtians the Spirit of the Lord is not a troubleſome phantaſie, which either thẽſelues haue brought forth in a dreame, or haue receiued being forged of other: but they reuerently ſeeke the knowledge of him at the Scriptures, where theſe two things be taught of him:Firſt that he is giuen vs vnto ſanctification,that he might bringe vs into the obedience of Gods will,being purged from vncleanneſſe and defilinges,which obedience can not ſtande,vnleſſe luſtes be tamed and ſubdued,whereunto theſe men would giue the bridle at liberty.Secondly we are taught that we are ſo cleanſed by his ſanctification,that we are ſtil beſieged with many vices and much weakenes,ſo long as we are encloſed in the burden of our body:wherby it commeth to paſſe, that being farre diſtant frõ perfection,we haue neede alway to encreaſe ſomwhat,and being entangled in vices,we haue neede daily to wraſtle with them. Whereupon alſo followeth, that ſhaking of ſlouth and careleſneſſe, we muſt watch with heedefull mindes, that we be not compaſſed vnware with the ſnares of our fleſh. Vnleſſe paraduenture we thinke that we haue proceeded further thã the Apoſtle,which yet was weried of the Angel of Satan, that his ſtrength might be made perfect with weakenes: and which did vnfainedly repreſent in his fleſh that diuiſion of the fleſh and of the ſpirit.

2.Cor. 12.15. Ro.7.6.

15 But whereas the Apoſtle in deſcribing of repentance reckeneth ſeauen either cauſes or effectes or partes thereof,he doth that of a very good cauſe:and theſe they be:endeuour or carefulneſſe, excuſinge, indignation,feare,deſire,zele,puniſhment. Neither ought it to ſeeme any abſurdity, that I dare not certainely determine whether they ought to be compted cauſes or effectes. For both may be defended in diſputation. They may be alſo called affections ioyned with repentance:but becauſe,leauinge out thoſe queſtions,we may vnderſtande what Paule meaneth, we ſhalbe content with a ſimple declaration

1.Cor.7 11.

of

of them. He saith therefore, that of the heauinesse which is according to God, ariseth carefulnesse. For he that is touched with an earnest feling of displeasure bycause he hath sinned against his God, is therwithall stirred vp to diligence and heedefulnesse, to winde himselfe clerely out of the snares of the Deuell, to take better heede of his snares, to fall no more from the gouernance of the holy Ghost, not to be oppressed with security. Next is Excusing, which in this place signifieth not the defense, whereby a sinner to escape the iudgement of God, either doth denie that he hath offended, or diminisheth the haynousnesse of his faulte, but a purgation which standeth rather in crauing of pardon, than in defense of his cause. Like as the children that are not reprobate when they acknowledge and confesse their faultes, do yet vse entreating, and that it may take place, they protest by all meanes that they can, that they haue not cast away the reuerence that they owe to their parentes. Finally they so excuse them, as they go not about to proue themselues righteous and innocent, but onely that they may obteine pardon. Then followeth Indignation, whereby the sinner fretteth inwardly with himselfe, quareleth with himselfe, is angry with himselfe, when he recordeth his owne peruersnesse and his owne vnthankefulnesse to God. By the name of feare, he meaneth that trembling that is striken into our mindes so ofte as we thinke both what we haue deserued, and howe horrible is the seueritie of Gods wrath against sinners. For we must needes then be vexed with a maruellous vnquietnesse, which both instructeth vs to humilitie, & maketh vs more ware against the time to come. Now if out of feare do springe that carefulnesse, whereof he had spoken before, then we see with what linking they hang together. It semeth to me that he hath vsed this worde Desire for diligence in our dutie and redy cherefulnesse to obey, whereunto the acknowledginge of our owne faultes ought chiefely to prouoke vs. And thereunto also belongeth zele, which he ioyneth immediatly next vnto it. For it signifieth a feruentnesse, wherewith we be kindled when we be spurred forward with these pricking thoughtes: what haue I done? whether had I throwen my selfe hedlonge, if the mercie of God did not help me? The last of all is punishment, for the more rigorous that we be to our selues, and the streightlier that we examine our owne sinnes, so much the more we ought to trust that God is fauorable and merciful vnto vs. And truely it is not possible, but that the soule being striken with horrour of the iudgement of God must needes do some execution in the punishing of it selfe. Truely the godly do fele what punishmentes are shame, confusion, mourning, lothing of themselues,

& other affectiõs that ſpring out of earneſt acknowledging of ſinnes. But let vs remember that there is a meaſure to be kepte, that ſorrow do not ſwallowe vs vp, becauſe nothing more redily happeneth to fearefull conſciences than falling to deſpeire. And alſo by that crafty meane whom ſo euer Satã findeth ouerthrowen with dreade of God, he more and more drowneth them in the gulfe of ſorrow, that they may neuer riſe vp againe. Truely the feare can not be to great which endeth with humilitie, and departeth not from hope of pardon. But
eb.12. alway (as the Apoſtle teacheth) the ſinner muſt beware, that while he moue himſelfe to the lothing of himſelfe, he deſpeire not, oppreſſed with to great feare, for ſo do we flee away from God which cal-
ermo- leth vs to him by repentance. Vpon which point this leſſon of Ber-
: 11.in narde is very profitable: Sorrow for ſinnes is neceſſarie, if it be not
ant. continuall. I counſell you ſometime to returne your faute from greuous and painefull remembrance of your owne wayes, and to climbe vp to the plaine grounde of cherefull remembrance of benefites of God. Let vs mingle hony with wormewood, that the holſome bitterneſſe may bring vs health, when it ſhalbe dronke tempered with ſweteneſſe. And if ye thinke of your ſelues in humilitie, thinke alſo of the Lorde in goodneſſe.

16 Now it may be alſo perceiued what be the frutes of repentãce, euen the duties of godlineſſe toward God, and of charitie toward men, and therewithall a holines and pureneſſe in all our life. Finally, the more earneſtly that any man examineth his life by the rule of Gods lawe, ſo much the ſurer tokens he ſheweth of his repentance. Therefore the holy Ghoſt oftentimes, when he exhorteth vs to repentance, calleth vs ſometime to all the commaundementes of the law, ſometime to the duties of the ſecond table. Albeit in other places after that he hath condemned vncleanneſſe in the very fountaine of the heart, he deſcendeth afterwarde to outwarde teſtimonies that do ſet out true repentãce: of which thing I will hereafter ſet before the readers eyes a table in the deſcription of a Chriſtian life. I will not gather teſtimonies out of the Prophets, wherein they partely ſcorne at their follies that go about to appeaſe God with ceremonies, & do ſhewe that they be mere mockeries, and partely do teache that outwarde vprightneſſe of life is not the principall part of repentance, bycauſe God loketh vpon the heart: who ſo euer is euen meanely exerciſed in ỹ ſcripture, ſhall perceiue of himſelfe without any other mans putting in minde, that when we haue to do with God, we labour in vaine, vnleſſe we beginne at the inward affection of the heart.
oel.2. And the place of Ioel ſhall not a litle helpe to the vnderſtanding of
3.

the

the reste, where he saith: Teare your heartes and not your garmẽts. Also both those pointes are expressed in these wordes of Iames: Ye wicked doers, cleanse your handes: ye double men, purge your hearres. Where in deede there is an addition ioyned to the first part, but after is shewed the very fountaine and beginning that they must wipe away their secret filthinesse, that there may be an altar set vp to God in the very heart. Biside this there are also certaine outward exercises which we vse priuately as remedies to humble our selues or to tame our flesh, and publikely for the declaration of repentance. And they procede from that punishment of which Paule speaketh, for these are the propreties of an afflicted minde, to be in lothesomnesse, mourning and weping, to flee gorgeousnesse and all trimming, and to forsake al delites. Then he that feleth how great an euell is the rebellion of the flesh, seketh all remedies to bridle it. Moreouer he that well bethinketh him how greuous a thing it is to haue offended the iustice of God; can not rest vntill he haue in his owne humility geuen glorie to God. Such exercises the olde writers do oftentimes rehearse, when they speake of the frutes of repentance. But albeit they do not place the whole force of repentance in them, yet the readers shall pardon me, if I speake what I thinke: it seemeth vnto me that they stand to much vpon them. And if any man will wisely wey it, I trust he will agree with me, that they haue two wayes gone beyond measure. For whē they so much enforced, and with immesurable commendations aduaunced that bodily discipline, this in deede they obteined, that the people did the more earnestly embrace it, but they in a manner darkened that, which ought to haue bene of much greater importance. Secondely, in geuing punishmentes they were somewhat more rigorous than eeclesiasticall mildenesse may beare, as we shall haue occasion to shew in an other place.

Iac. 4.

2. Cor. 7. 11.

17 But because many when they heare weping, fasting and ashes spoken of, both often in other places and specially in Ioel, they measure the chiefe part of repentance by fasting and weping: therefore their errour is to be taken away. That which is there spoken of the turning of the whole heart to the Lorde, of cutting their hearres and not their garmentes, is proprely belonging to repentance: but weping and fasting are not ioyned as continuall or necessary effectes thereof, but are spoken of in respect of a speciall circumstance. Because he had prophecied, that there hāged ouer the Iewes a most greuous destruction, therefore he counselleth them to preuent the wrath of God, not only in repenting, but also in vttering tokens of their sorrow. For as a man standing to be arrained, vseth humbly to

Ioel. 2. 12.

abace himselfe with an ouergrowen bearde, vncombed heare and blacke apparell, to moue the iudge to pitie: so it behoued them when they stode accused before the iudgement seate of God, in piteous array to besech him not to extend his rigour. But although ashes and sackcloth did paraduenture more fitly agree with those times. Yet it is certaine, that weping and fasting shoulde be to a very conuenient good vse among vs, so oft as the Lord semeth to threaten vs any plague or calamitie. For when he maketh any danger to appere, he doth after a certaine maner geue warning, that he is prepared or armed to reuenge. Therefore the prophet did wel, when he exhorted his contrimen to wepinge and fasting, that is to the sorrowfull manner of accused men, whose offences he said a litle before, were had in examination. Euen as the Pastors of the Church should not do ill at this day, if when they see any ruine hanging ouer the neckes of their people, they would crie out vpon them to make hast to fasting and weping: so that they would with greater and more inward care and diligence, alway enforce that which is the principall point, that they must cut their heartes and not their garmentes. It is out of doubt, that fasting is not alway ioyned with repentance, but is appointed peculiarly for times of miserable plagues: and therfore Christ ioyneth it with way-
Matt.9. 15. ling, when he acquiteth the Apostles from neede thereof, vntill the time that being spoiled of his presence, they should be tormented with griefe. I speake of solēne fasting. For the priuate life of the godly ought to be tempered with honest sparing and sobrietie, that in the whole course thereof there may appere a certaine kinde of fasting. But because all this matter shalbe to be declared againe in the place where we shall entreate of the discipline of the Church, therefore I do now the more slenderly touche it. But this one thing I will adde here by the way: when the name of repentance is applied to this outward profession, then it is vnproprely turned from the naturall meaning which I haue aboue set forth of it. For it is not so much a turning vnto God as a confession of fault, with a beseching of God not to
Mat.11. 21. charge them with the paine and giltinesse. So to do penance in ashes
Luc. 10. 13. and sackcloth is nothing els, than to vtter a displeasednesse when God is angry with vs for greuous offenses. And this is a publike kinde of confession, whereby we condemning our selues before the Angels
1.Cor. 11.3. and the world, do preuent the iudgement of God. For Paule rebuking their slouthfulnesse that tenderly beare with their own faultes, saith: if we did iudge our selues, we should not be iudged of God. But it is not alway necessarie to make men openly of counsell and witnesses of our repentance: but to confesse priuately to God is a part of true

repent-

repentance which can not be omitted. For there is nothing more vnreasonable than to loke to haue God to pardon vs the sinnes in which we flatter our selues and do hide them by Hipocrisie, least he should bring them to light. And it behoueth vs not onely to confesse those sinnes which we dayely commit, but more greuous offenses ought to drawe vs further, and to call againe into our remembrance thinges that seeme longe ago buried. Which lesson Dauid geueth vs by his example. For being touched with shame of his newly committed fault, he examineth himself euen to the time when he was in his mothers wombe, and cõfesseth that euen then he was corrupted and infected with the filthinesse of the flesh. And this he doth not to diminish the haynousnesse of his fault, as many hide themselues in the multitude, and seke to escape punishment by wrapping other with them. But Dauid doth far otherwise which with simple plainnes enforceth his fault in saying, that being corrupt from his first infancie, he hath not cessed to heape euels vpon euels. Also in an other place he likewise so examineth his passed life, that he craueth the mercie of God for the sinnes of his youth. And truely then onely shall we proue our drowsines to be shakẽ away from vs, if groning vnder our burden and bewailing our euels, we aske reliefe of God. It is moreouer to be noted, that the repentance which we are commaunded continually to applie, differeth from that repentance, that lifteth vp as it were, from death them that either haue filthily fallen, or with vnbridled licentiousnesse haue throwen forth themselues to sinne, or after a certaine manner of rebellious reuolting, haue shaken of the yoke of God. For the Scripture oftentimes, when it exhorteth to repentance, meaneth thereby as it were a passage or rising againe from death into life: and when it reherseth that the people did penaunce, it meaneth that they were turned from their idolatrie & other grosse offences. And in like manner Paule threateneth mourning vnto sinners that haue not done penance for their wantonnesse, fornication and vnchastitie. This difference is to be diligently marked, least while we heare that few are called to penãce, a more than careless assurednesse should crepe vpon vs, as though the mortifieng of the flesh did no more belong vnto vs, the care whereof, the corrupt desires that alway tickle vs, and the vices that commonly budde vp in vs, do not suffer vs to release, Therefore the speciall repentance which is required but of some, wmho the Deuell hath violently carried away from the feare of God, and fast bound with damnable snares, taketh not away the ordinary repentance which the corruptnesse of nature compelleth vs to applie throughout all the whole course of our life.

Psa. 51. 7.

Psa. 25. 9.

2. Cor. 12. 21.

19 Now if that be true, which is most euidently certaine, that all the summe of the Gospell is conteined in these two principall pointes, Repentance and forgeuenesse of sinnes: do we not see, that the Lord doth therfore freely iustifie thē that be his, that he may also by the sanctification of his Spirite restore them into true righteousnesse? Iohn the Angel sent before the face of Christ to prepare his wayes, preached: Repent ye, for the kingdome of heauen is come nere at hande. In calling thē to repentance, he did put them in minde to acknowledge themselues sinners, and all that was theirs, to be damnable before the Lorde, that they might with all their heartes desire the mortifieng of their flesh and a newe regeneration in the Spirit. In telling them of the kingdome of God, he called them to faith. For by the kingdome of God which he taught to be at hand, he meant forgeuenesse of sinnes, saluation, and life, and all that euer we get in Christ. Wherefore in the other Euangelistes it is written, Iohn cam preaching the Baptisme of repentance vnto forgeuenesse of sinnes. And what is that els, but that they being oppressed and weried with the burden of sinnes, shold turne to the Lorde, and conceiue good hope of forgeuenesse and saluation? So Christ also beganne his preachings: The kingdome of God is come nere at hand: repent ye and beleue the Gospell. First he declareth that the treasures of Gods mercie are opened in him, and then he requireth repentance, and last of all confidence in the promises of God. Therefore when he meant briefly to comprehēd the whole summe of the Gospell, he said, that he must suffer & rise againe from the dead, and that repentance and forgeuenesse of sinnes must be preached in his name. The Apostles also preached the same after his resurrectiō, that he was raised vp by God, to geue to Israell repentance and forgeuenesse of sinnes. Repentance is preached in the name of Christ, when men do heare by the doctrine of the Gospell that all their thoughtes, their affections, and their endeuors are corrupt and faulty, and that therefore it is necessarie that they be borne againe if they will entre into the kingdome of God. Forgeuenesse of sinnes is preached when men are taught that Christ is made to them redemption, righteousnesse, saluation and life: in whose name they are freely accompted righteous and innocent in the sight of God, whereas both these graces are receiued by faith, as I haue in an other place declared: yet because the goodnesse of God whereby sinnes are forgeuen, is the proofe obiect of faith, therefore it shalbe good that it be diligently distinguished from repentance.

Mat.11 10 Mat.3.2 Mat.14 Luc.3.3 Mar.1. 15. Luc.24. 26. Rom.1. 30.

20 Now as the hatred of sinne, which is the beginning of repentance,

tance, openeth vs the first entrie vnto Christ, which sheweth himselfe to none but to miserable and afflicted sinners, which grone, labour, are loden, are hungry and thirsty, and pine away with sorrow and miserie: so must we endeuor toward repentance, throughout all our life applie it, and follow it to the ende, if we will abide in Christ. For he came to call sinners, but to repentance: he was sent to blesse the vnworthy, but so that euery one should turne himself from his wickednesse. The Scripture is full of such sayings. Wherefore when God offreth forgeuenesse of sinnes, he likewise vseth to require on our parte repentance, secretly declaring thereby, that his mercie ought to be to men a cause to repent them. Do (saith he) iudgement and righteousnesse, bycause saluation is come nere at hand. Againe. There shall come to Sion a Redemer, and to them that in Iacob repēt from their sinnes. Againe. Seke the Lord while he may be found: call vpon him while he is nere. Let the wicked leue his way and the wickednes of his thoughts, and be turned to the Lorde, and he shall haue mercy on him. Againe. Turne ye and repent, that your sinnes may be done away. Where yet is to be noted, that this condition is not so annexed as though our repentance were a foundation to deserue pardon, but rather (because the Lorde hath determined to haue mercy vpon men to this ende that they should repent) he teacheth men whither they shall trauaile if they will obteine grace. Therefore so long as we shall dwell in the prison of our body, we must continually wrastle with the vices of our corrupt flesh, yea with our owne naturall soule. Plato saith in certaine places, that the life of a Philosopher is a meditation of death, but we may more truely say, that the life of a Christian man is a perpetuall studie and exercise of mortifieng the flesh, till it being vtterly slaine, the Spirit of God get the dominion in vs. Therefore I thinke that he hath much profited, that hath learned much to mislike himselfe: not that he shoulde sticke fast in that mire and go no further, but rather that he should hast and long toward God, that being graffed into the death and life of Christ, he should studie vpon a continuall repentance: as truely they can not otherwise do, that haue a naturall hatred of sinne: for no man euer hated sinne, vnlesse he were first in loue with righteousnesse. This doctrine, as it was most simple of all other, so I thought it best to agree with the truth of the Scripture.

Esa. 61. 1. Mat. 11. 5. Luc. 4. 18. Matt. 9. 14. Act. 3. 26. and 5. 31. Esa. 56. 1. & 59. 20. and 55. 6. Act. 2. 38. Id cum alibi tū in Phædone multis disputat.

21 Now that Repentance is a singular gift of God, I thinke it be so wel knowen by the doctrine aboue taught, that I neede not to repete a long discourse to proue it againe. Therefore the Church praiseth and hath in admiration the benefit of God, that he hath geuen

Act. 9. 18.

2.Tim. 2.25. the Gentiles repentãce vnto ſaluation. And Paule commaunding Timothee to be patient and milde toward the vnbeleuers, ſaith: If at any time God geue them repentance that they may repent from the ſnares of the Deuell. God in deede affirmeth that he willeth the conuerſion of all men, and directeth his exhortatiõs generally to all men: but the effectuall working therof hangeth vpon the Spirit of regeneration. Becauſe it were more eaſy to create vs men, than of our owne power to put on a better nature. Therefore in the whole courſe of regeneratiõ we are not without cauſe called, the worke of God created to good workes, which he hath prepared that we ſhould walke in them. Whom ſoeuer the lordes will is to deliuer from death, thoſe he quickeneth with the Spirite of regeneration: not that repentance is properly the cauſe of ſaluation, but bycauſe it is alredy ſeen that it is vnſeparable from faith and from the mercie of God: ſith (as Eſaye teſtifieth) there is a redemer come to him, and to thoſe that in Iacob are returned from their wickedneſſe. This truely ſtandeth ſtedfaſtly determined, that where ſo euer liueth the feare of God, there the Spirit hath wrought vnto the ſaluation of man. Therefore, in Eſaye, when the faithfull complaine and lament that they are forſaken of God, they recken this as a token of being reprobates, that their hartes were hardened by God. The Apoſtle alſo meaning to exclude apoſtataes from hope of ſaluation, apointeth this reaſon, that it is impoſſible for them to be renewed vnto repentance: becauſe God in renewing them whom he will not haue periſh, ſheweth a token of his fatherly fauour, and in a manner draweth them vnto him with the beames of his cherefull and mery countenãce: on the other ſide with hardening them, he thundereth againſt the reprobate, whoſe wickedneſſe is vnpardonable. Which kinde of vengeance the Apoſtle threateneth to wilfull apoſtataes, which when they depart from the faith of the Goſpell, do make a ſcorne of God, reprochefully deſpiſe his grace, and defile and treade vnder feete the bloud of Chriſt, yea as much as in them is they crucifie him againe. For he doth not (as ſome fondly rigorous men would haue it) cut of hope of pardon from all wilfull ſinnes: but teacheth that apoſtaſie is vnworthy of all excuſe: ſo that it is no maruell that God doth puniſh a contempt of himſelf ſo full of ſacrilege, with vnappeaſable rigour. For he ſaith that it is impoſſible, that they which haue once ben enlightened, haue taſted of the heauenly gift, haue ben made partakers of the holy Ghoſt, haue taſted of the good worde of God and the powers of the worlde to come, if they fall, ſhould be renewed to repentance, crucifying againe of new, and making a ſcorne of the ſonne of God. Againe in an other place:

Ephe.2. 10.

Eſa. 59. 20.

Eſa. 63. 17.

Heb.6. 6.

Heb.10. 29.

Hebr.6. 4.

place: If (saith he) we willingly sinne after knowledge of the truth receiued, there remaineth no more sacrifice for sinnes, but a certaine dreadfull expectation of iudgement, &c. These also be the places, out of the wrong vnderstanding whereof, the Nouatians in old time haue gathered matter to play the mad men: with whose rigorousnesse certaine good men being offended, beleued this to be a counterfait Epistle in the Apostles name, which yet in all partes doth truely sauour of an Apostolike spirit. But bycause we contend with none but with them that allow it, it is easy to shew, how these sentences do nothing mainteine their errour. First it is necessarie that the Apostle agree with his maister, whiche affirmeth that all sinne and blasphemie shall be forgeuē, except the sinne against the holy Ghost, which is not forgeuen neither in this world, nor in the world to come. It is certaine (I say) that the Apostle was contented with this exception, vnlesse we will make him an aduersary to the grace of Christ. Whereupon followeth, that pardon is denied to no speciall offenses, but onely to one, which proceding of a desperate rage, can not be ascribed to weakenesse, and openly sheweth that a man is possessed of the Deuell. Heb. 10. 25.

22 But to discusse this, it behoueth to enquire what is that same so horrible offense, that shall haue no forgeuenesse. Whereas Augustine in one place defineth it an obstinate stifnesse euen vnto death, with despeire of pardō, that doth not well agree with the very wordes of Christ, that it shall not be forgeuen in this world. For either that is spoken in vaine, or it may be committed in this life. But if Augustines definitiō be true, then it is not committed, vnlesse it continue euē vnto death. Wheras some other say, that he sinneth against the holy Ghost, that enuieth the grace bestowed vpon his brother: I see not from whense that is fetched. But let vs bring a true definitiō, which being ones proued with sure testimonies, shall easily by it selfe ouerthrowe all the reste. I say therefore, that they sinne against the holy Ghost, which of set purpose resist the truth of God, with brightnesse whereof they are so daseled, that they can not pretend ignorance: which they do onely to this ende to resist. For Christ meaning to expounde that which he had said, immediatly addeth: He that speaketh a worde against the sonne of man, it shalbe forgeuen him: but he that blasphemeth against the holy Ghost, shall not be forgeuen. And Matthew, for the blasphemie against the holy Spirit, putteth the spirit of blasphemie. But how can a man speake a reproche against the Sonne, but it is also spoken against the holy Ghost? They that stumble vnware against the truth of God, not knowing it, which Mat. 12. 32. Marc. 3. 29. Luc. 12. 10.

do ignorantly ſpeake euell of Chriſt, hauing yet this minde, that they would not extinguiſh the truth of God diſcloſed vnto them, or ones with one worde offend him, whome they had knowen to be the lordes anointed: theſe men ſinne againſt the father and the ſonne. So there are many at this day, that do moſt hatefully deteſt the doctrine of the Goſpell, which if they did know it to be the doctrine of the Goſpell, they would be redy to worſhip with all their heart. But they whoſe conſcience is conuinced, that it is the worde of God which they forſake and fight againſt, and yet ceſſe not to fight againſt it, they are ſaid to blaſpheme the holy Ghoſt: for aſmuch as they wraſtle againſt the enlightening that is the worke of the holy Ghoſt. Such were many of the Iewes, which when they could not reſiſt the Act.6. 10. Spirit that ſpake by Stephen, yet endeuored to reſiſt. It is no doubt but that many of them were carried vnto it with zele of the lawe, but it appereth that there were ſome other that of malicious wickedneſſe did rage againſt God himſelfe, that is to ſay againſt the doctrine, which they were not ignoraunt to be of God. And ſuch were thoſe Matt.9. 34. and 12.24. Phariſees, againſt whome the Lord inueyeth, which to ouerthrow the power of the holy Ghoſt, defamed him with the name of Beelzebub. This therefore is the Spirit of blaſphemy, when mans boldneſſe of ſet purpoſe, leapeth forth to reproche of the name of God. Which 1.Tim. 1.13. Paule ſignifieth when he ſaith, that he obteined mercie, becauſe he had ignorantely cõmitted thoſe thinges through vnbelefe, for which otherwiſe he had bene vnworthy of Gods fauour. If ignorance ioined with vnbelefe was the cauſe that he obteined pardon, thereupon followeth, that there is no place for pardon, where knoweledge is ioined to vnbelefe.

23 But if thou marke it well, thou ſhall perceiue that the Apoſtle ſpeaketh not of one or other particular fall, but of the vniuerſall departinge whereby the reprobate do forſake ſaluation. And it is no 2.Iohn. 1.19. maruell, that they whom Iohn in his canonicall Epiſtle affirmeth not to haue bene of the elect, from whome they went out, do fele God vnappeaſable. For he directeth his ſpeach againſt thẽ, that imagined, that they might returne to the Chriſtian religion, although they had ones departed from it: and calling them from this falſe and peſtilent opinion, he ſaith that which is moſt true, that there is no way of returne open for them to the communion of Chriſt, that wittingly and willingly haue caſt it away: But they caſt it not away, that onely in diſſolute licentiouſneſſe of life tranſgreſſe the word of the Lord, but they that of ſet purpoſe caſt away his whole doctrine. Therefore the deceit is in theſe wordes of falling and ſinning. Becauſe the Nouatiãs

expound

expound Falling to be, if a man being taught by the law of the Lorde, that he ought not to steale or to commit fornication, absteineth not from stealing or fornication. But contrariwise I affirme, that there is a secrete comparison of contraries, wherein ought to be repeted all thinges contrarie to that which was first spoken, so that here is expressed not any particular fault, but the whole turning away from God, and (as I may so call it) the Apostasie of the whole man. Therefore when he saith, they which haue fallen after that they haue ones bene enlightened, and haue tasted the heauenly gift, and bene made partakers of the holy Ghost, and also tasted the good worde of God and the powers of the worlde to come: it is to be vnderstanded of them, that with aduised vngodlinesse haue choked the light of the holy spirit, haue spit out againe the tast of the heauenly gift, haue enstranged themselues from the sanctification of the holy Ghost, haue troden vnder foote the worde of God and the powers of the worlde to come. And the more to expresse that aduised purpose of wickednesse, in an other place afterwarde he addeth this worde by name. Wilfully. For when he saith, that there is left no sacrifice for them that sinne willingly after knowledge of the truthe receiued, he doth not denie, that Christ is a continuall sacrifice to purge the iniquities of the holy ones (which he expresly crieth out almost in the whole Epistle, where he declareth the priesthoode of Christ) but he saith, that there remaineth no other when that is ones forsaken: and it is forsaken, when the truth of the Gospell is of set purpose renounced.

Hebr. 4.

Heb. 10. 16.

24 But whereas some do thinke it to harde and to far from the tender merciefulnesse of God, that any are put away that flee to beseeching the Lords mercie: that is easily aunswered. For he doth not say, that pardon is denied them if they turne to the Lorde: but he vtterly denieth, that they can rise vnto repentance, bycause they are by the iuste iudgement of God striken with eternall blindnesse for their vnthankefulnesse. And it maketh nothing to the contrarie that afterward he applieth too this purpose the example of Esau, which in vaine attempted with howling & weping to recouer his right of the first begotten. And no more doth that threatening of the Prophet, when they crie, I will not heare. For in such phrases of speache is meante neither the true conuersion, nor calling vpon God, but that carefulnesse of ỹ wicked wherewith being bounde, they are cõpelled in extremity to loke vnto ỹ which before they carelesly neglected, that there is no good thing for thẽ but in ỹ Lords helpe. But this they do not so much call vpon, as they mourne that it is taken from them.

Zach. 13.

Therefore the Prophet meaneth nothing els by Crying, and the Apostle nothing els by Weping, but that horrible torment which by desperatiō fretteth & vexeth the wicked. This it is good to marke diligently: for els God should disagree with himselfe, which crieth
ze.18. by the Prophet that he will be merciful so sone as the sinner tur-
1. neth. And as I haue alredy said, it is certaine that the minde of man is not turned to better, but by Gods grace preuenting it. Also his promise concerning calling vpon him, will neuer deceiue. But that blinde torment wherewith the reprobate are diuersly drawen, when they see that they must needés seeke God, that they may finde remedie for their euels, and yet do flee from his presence, is vnproperly called Conuersion and prayer.

25 But a question is moued, whereas the Apostle denieth that
Reg. God is appeased with fained repentance, how Achab obteined par-
8.29. don and turned away the punishment pronounced vpon him, whom yet it appereth by the reste of the course of his life to haue bene onely striken amased with sodeine feare. He did in deede put on sacke cloth, scattered ashes vpon him, lay vpon the ground, and (as it is testified of him) he was humbled before God: but it was not enough to cut his garmentes when his heart remained thicke & swollen with malice. Yet we see howe God is turned to mercy. I answere that so somtimes hypocrites are spared for a time, but yet so that euer the wrath of God lieth vpon them, and that is done not so much for their sakes, as for common example. For whereas Achab had his punishmēt mitigate vnto him, what profit got he thereby, but that he should not fele it a liue in earth? Therefore the course of God, although it were hidden, yet had a fast abiding place in his house, and he himself went
en.27 into eternall destruction. This same is to be seene in Esau. For though
3. he had a repulse, yet a temporell blessing was graunted him at his weping. But bycause the spirituall inheritance, by the oracle of God could not rest but with one of the brethren, when Iacob was chosen and Esau refused, that putting away did exclude the mercie of God: this comfort was left him as to a beastly man, that he shoulde be fat with the fat of the earth and the deaw of heauen. And this is it that I said euen nowe, that it ought to be referred to the example of other, that we should learne the more cherefully to applie our mindes and endeuours to repentance, bycause it is not to be doubted that when we are truely and hartily turned, God will be ready to forgeue vs, whose mercifulnesse extendeth it selfe euen to the vnworthy, so longe as they shew any griefe at all. And therwithal we be also taught, how terrible iudgement is prepared for all the obstinate, which now

make

make it a sport with no lesse shamelesse face than iron heart to despise and set nought by the threateninges of God. After his manner he oftentimes reached out his hand to the children of Israell, to releue their miseries, although their cries were counterfait, and their heart double and false, as himselfe in the Psalme complaineth, that they by and by returned to their nature, and so minded with so frendly gentle dealing to bring then to earnest conuersion, or to make them vnexcusable. Yet in releasing punishmentes for a time, he doth not binde himselfe to a perpetuall lawe thereby, but rather riseth somtimes more rigorously against Hypocrites, and doubleth their peines, that thereby may appere howe much faining displeaseth him. But (as I haue said) he sheweth some examples of his redinesse to geue pardon, by which the godly may be encouraged to amendement of life, and their pride may be the more greuously condemned, that stubbornely kick against the pricke.

Psal. 77. 36.

The iiij. Chapter.

That all that the Sophisters babble in their scholes of Penance, is far from the pureness of the Gospell. Where is entreated of Confession and Satisfaction.

NOw I come to discusse those things, which the Schole Sophisters haue taught of repentance. Which I will run ouer in as few words as may be, bycause I minde not to go through all, least this boke, whiche I labour to drawe into a short abridgment, should growe to a huge greatnesse. And the Sophisters haue entangled it in so many volumes, being a matter otherwise not very hard, that a man shall hardly finde how to get out, if he ones fall into their dregges. First, in defining it, they shew that they neuer vnderstode what repentance was. For they take hold of certaine sayings of the olde writers, which do nothing at all expresse that nature of repentance, as that to repent is to wepe for sinnes passed, and not to commit sinnes to be wept for: Againe, that it is to lament euels passed, and not to commit againe other euels to be lamented. Againe: that it is a certaine sorowfull reuēge, punishing in himselfe that which he is sory to haue committed. Againe: that it is a sorrow of heart, and bitternesse of soule, for the euels that a man hath committed or to which he hath consented. But, to graunt these thinges well saide of the fathers, (which a contentious man might easily enough denie) yet they were not spoken to this entent to describe repentance, but onely to exhort them to whom they wrote, that they should not fall againe into the same offenses, out of which they had ben drawen. But

The fir is out of Gre gory, & is rehe sed Lib 4. Sent Dist 14 cap. 1. The 2 out o Ambro & refe illic, & in Dec Dist. 3 de pœ nitēt. Pœnit. priore The 3 out o August refert. ea Dis c. Pœn post.

he. 4 ut of mbro- fert. ist. 1. œni. c. era œnit.

if we list to turne all such titles of commendation into definitions, then other may also be adioined as rightfully as they. As this of Chrysostome, Repentance is a medicine that destroyeth sinne, a gift geuen from heauen, a maruellous vertue, a grace surmounting the force of the law. Yea and the doctrine which they after ward teach, is somwhat worse than these definitions. For they sticke so earnestly in outward exercises, that a manne can gather nothinge els out of infinite volumes, but that repentance is a discipline and rigorousnesse that serueth partly to tame the flesh, and partly to chastise and punish vices: but they kepe maruellous silence of the inward renewing of the minde that draweth with it correction of life. There is in dede much talke among them of Contrition and Attrition, they torment soules with many doubtes, & do thrust into them much trouble and carefulnesse: but when they seeme to haue throughly wounded the heartes, they heale the bitternesse with a light sprinkeling of ceremonies. And when they haue thus curiously defined repētance, they diuide it into contrition of hearte, confession of mouth, and satisfaction of worke, no more logically than they defined it, although they wolde seeme to haue wasted all their age in framinge of syllogismes. But if a man will go about to proue by the definition (which kinde of argument is of force among logicians) that a man may wepe for his sinnes passed, and commit no more to be wept for, that he may bewaile his euels passed, and commit no more to be bewailed, and that he may punish himself for that which he was sory to haue committed. &c. although he do not confesse with his mouth: howe will they maintaine their diuision? For if that true penitent man do not confesse, then repentance may be without confession. But if they answer, that this diuision is referred to repentance, in respect that it is a sacrament, or is meant of the whole perfection of repentance, which they comprehend not in their definitions, thē is there no cause to blame me, but let them lay the fault in themselues that make not a purer and plainer definition, I truely (according to my grossnesse) when any thing is disputed of, do referre all things to the very definition, which is the stay and grounde of the whole disputation. But admitte that to be their masterlike licence. Now let vs particularly consider all the partes in ordre. Wheras I do negligently leape ouer as trifles those things that they with great grauitie of countenance do publish for misteries, I do it not vnwittingely, neither were it very paineful for me to cōfute al that they thinke thēselues to haue depely and suttlely disputed) but I woulde thinke it against conscience to wery the readers with such trifles without any profit. Truely it is easy

ibr 4. en. 16. a. 1. de œnit. istin. 1. perfe- ta pœ itētia

easy to know by the questiõs which they moue and tosse, and wherewith they miserably encomber themselues, that they prate of things that they know not. As for example: whether the repentance of our sinne pleaseth God, when obstinacie endureth in other. Againe: whether the punishmentes layed vpon man by God, do auaile to satisfaction. Againe: whether repentance may be oftentimes reiterate for deadly sinnes: where they fowly and wickedly define, that penaunce is daily done but for veniall sinnes. Likewise they very much torment themselues with a grosse errour, vpon the sayinge of Hierome, that repentance is a second bourde after shipwracke. Wherin they shewe that they neuer waked from their brutish dulnesse, to feele so much as a farre of the thousandth part of their faultes.

But I wold the readers should note, that here is not a quarel about the shadow of an asse, but the most earnest matter of all other is entreated of, that is to say, forgeuenesse of sinnes. For wheras they require three things to repentance, contrition of heart, confession of mouth, and satisfaction of worke: they do therwithall teach that those three things are necessarie to the obteining of forgeuenes of sinnes. But if it behoue vs to knowe any thinge at all in all oure religion, this truely behoueth vs most of all, I meane to vnderstand and knowe well by what meane, with what lawe, vpon what condition, with what easinesse or hardnesse the forgeuenesse of sinnes is obtained. If this knowledge stande not plaine and certaine, the cõscience can haue no rest at all, no peace with God, no confidence or assurednesse, but continually trembleth, wauereth, is troubled, is tormented, is vexed, horribly dreadeth, hateth and fleeth the sight of God. But if the forgeuenesse of sinnes hang vpon those conditions to which they do binde it, then nothing is more miserable, nothing in more lamentable case than we. They make Contrition the first parte of obteining pardon, and they require that to be a due contrition, that is to say perfect and full: but in the meane time they do not determine when a man may be assured, that he hath to the full measure perfectly perfourmed this contrition. Truely I graunt that euery man ought diligently and earnestly to enforce himselfe, with bitterly weping for his sinnes, to whet himselfe more and more to a lothing and hatred of them. For this is a sorrowe not to be repented, that breedeth repentance vnto saluation. But when there is such a bitternesse of sorrowe required as may proportionally aunswer the greatnesse of the fault, and such as may in balaunce counterpaise with the trust of pardon, here the pure consciences are maruellously tormented and troubled, when they see them selues chaunged with a due

contrition of ſinnes, and do not ſo atteine the meaſure of that due, that they can determine with them ſelues, that they haue duely performed ſo much as they duely oughte. If they ſay that we muſt do as much as lieth in vs, then come we ſtill to the ſame pointe that we were at before: for how dare any manne aſſure himſelfe that he hath employed all his force to bewaile his ſinnes? So when the conſciences hauinge longe wraſtled with them ſelues, and longe bene exerciſed with battailes, do at length finde no heauen to reſt in, yet ſomewhat to eaſe them ſelues, they enforce them ſelues to a ſorrowe, and wringe out teares to make perfect their contrition.

3 But if they ſay that I ſlaundre them: Let them come forth and ſhewe any one man, that by ſuch doctrine of contrition hath not either bene driuen to deſpeire, or hath not ſet for his defenſe a counterfaitng of ſorrowe in ſteede of true ſorrowe, againſt the iudgement of God. We haue alſo our ſelues ſaid in one place, that forgeueneſſe of ſinnes neuer commeth without repentance, bycauſe none but the afflicted and wounded with conſcience of ſinnes, can ſincerely call vpon the mercie of God: but we haue therewithall further ſaid, that repentance is not the cauſe of the forgeueneſſe of ſinnes. As for thoſe tormentes of ſoules, which they ſay muſt be perfourmed of duetie, we haue taken them away: we haue taught the ſinner not to loke vpon his owne contrition nor his owne teares, but to faſten both his eyes vpon the onely mercie of God. We haue onely put him in minde that Chriſt called the laboring and loden, when he was ſent to publiſh glad tidings to the poore, to heale the contrite in heart, to preach remiſſion to captiues, to deliuer priſonners, and to comforte them that mourne. From which ſhoulde be excluded both the Phariſes, that filled with their owne righteouſneſſe, do not acknowledge their owne pouertie, and alſo the deſpiſers that careleſſe of Gods wrath do ſeke no remedy for their euels. For ſuch do not labour, nor are loden, nor contrite in heart, nor bounde nor captiue. But there is great difference betweene teaching a man to deſerue forgeueneſſe of ſinnes with due and full contrition, which the ſinner can neuer perfourme: and inſtructing him to hunger and thirſt for the mercie of God, that by the acknowledging of his owne miſerie, by his owne vnquietneſſe, wearineſſe and captiuitie, it may be ſhewed him, where he ought to ſeeke for releeſe, reſt and libertie: and finally, he may be taught in the humbling of himſelfe, to geue glorie to God.

Mat. 11. 8. Eſa. 61. Luc. 4. 8.

4 Concerning Cõfeſſion, there hath bene alway great ſtrife betwene the Canoniſtes & Scholediuines: while the one ſorte affirme, that confeſſion is cõmaunded by the ſpeciall cõmaundement of God,

and

and the other sorte deny it and say, that it is commaunded onely by the Ecclesiasticall constitutions. But in this contention hath appeared the notable shamelesnes of the diuines, that haue corrupted and violently wrasted as many places of Scripture, as they alleaged for their purpose. And when they saw that they coulde not so obtaine that which they required, they which would be thought more suttle than the rest escaped away with this shift, that confession came from the law of God, in respect of the substance of it, but afterward receiued forme of the law Positiue. Euen as the foolishest sorte amonge the lawyers do say, that Citations came from the law of God, because it is said: Adam where art thou? And likewise Exceptions, because Adam answered as it were by way of exception sayinge: The wife that thou gauest me. &c. but that both citations and exceptions receiued forme giuen them by the Ciuile lawe. But let vs see by what argumentes they proue this confession, either Formed or Vnformed to be the commaundement of God. The Lord (say they) sent the leprous men to the priestes. But what? Sent he thē to confession? Who euer heard it spoken, that the Leuiticall priestes were appointed to heare confessions? Therefore they flie to Allegories, and say: It was commaunded by the law of Moses, that the priestes should discerne betwene leprosie and leprosie: sinne is a spirituall leprosie: therefore it is the priestes office to pronounce vpon it. Before that I aunswere them, I aske this by the way, If this place make thē iudges of the spirituall leprosie, why do they draw to thē the knowledge of naturall and fleshly leprosie? This forsooth is not to mocke with the Scriptures. The law giueth to the Leuiticall priestes the knowledge of Leprosie, therfore let vs take it vpō vs. Sinne is a spiritual leprosie, therfore let vs also be examiners of sinne. Now I answere: sith the priesthoode is remoued, it is necessary that the law be remoued also. All priesthoodes are remoued to Christ, and fulfilled and ended in him, therefore to him onely all the right and honor of priesthoode is also remoued. If they loue so well to follow allegories, let them set Christ before them for the only priest, and heape vpon his iudgement seate the free iurisdiction of all things: this we can easily be cōtent to suffer. Moreouer their allegorie is very vnfit, that setteth among the ceremonies that lawe which is merely politike. Why then did Christ sende the leprous men to the priestes? That the priestes shoulde not cauill that he did breake the law that commaunded the man healed of the leprosie, to be shewed before the priest and purged with offering of sacrifice: therefore he commaunded the leprous men beinge cleansed, to do that which belonged to the law. Go (sayth he) and

Gene. 3. 9.

Matt. 8. 4. Luk. 5. 14. Deu. 17. 8.

Hebr. 7. 11.

shew your selues to the priest, and offer the gift that Moses hath commaunded in the law that it shoulde be for a witnesse vnto them. And truely this miracle shoulde haue bin a witnesse vnto them, for they had pronounced them leprous, and now they pronounce them healed. Are they not whether they will or no compelled to become witnesses of Christes miracles? Christ leaueth to them his miracle to be examined, they can not deny it. But because they still dally with it, therefore this worke is for a witnesse vnto them. So in an other place: This Gospell shalbe preached in all the world, for a witnes to all nations. Againe: Ye shalbe led before kings and gouernours, for a witnesse to them, that is: that in the iudgement of God they may be more strongly conuinced. But if they had rather folow Chrisostome: he also teacheth that Christ did this for ỹ Iewes sake, that he should not be accompted a breaker of the law. Albeit in so cleare a matter I am ashamed to alleage the witnesse of any man: wheras Christ pronounceth that he leaueth the right of the lawe whole to the priestes as to the professed enemies of the Gospell, which were alway bent to carpe against it, if their mouth had not bin stopped. Wherefore that the popish sacrificing priestes may still keepe this possession, let them openly take partes with them which must of necessity be restrained by force, that they speake not ill against Christ. For this nothinge belongeth to his true ministers.

Mat. 24. 14.

Mat. 10. 18.

Hom. 12 de muliere Chananæa.

5 They bring their second argument out of the same fountaine, that is from an allegorie, as though allegories were of great force to confirme any doctrin. But let them be of force, if I do not proue that I can make a fairer shew of thē for my side, than they can for theirs. They say, The Lord commaunded his Disciples, that when Lazarus was raised vp, they should vnbinde and loose him from his bondes. Here first they lie: for it is no where read that the Lord said this to the Disciples: and it is much more likely that he sayd it to the Iewes that stoode by him, that the miracle might be made the more euidēt without suspicion of fraude, and his power appeare the greater, that without any touching, with his only word he raised vp dead men. For thus I expounde it: that the Lord, to take away all wrongfull opinion frō the Iewes, willed them to rolle away the stone, to feele the stinke, to behold assured tokens of death, to see him rising by the only power of his worde, and them first to feele him liuinge. And this is the iudgement of Chrysostome. But let vs graunt that this was spoken to the Disciples: what will they get therby? That the Lord gaue his Apostles power to loose. But how much more fitly and more handsomly might these thinges be applied by way of allegorie, to say that by this

Ioh. 11. 44.

Ser. cōtra Iudas, Gētiles & hæretic.

this signe the lord meant to instruct his faithfull, to loose them that he had raised vp: that is, that they should not call into remembrance those sinnes that he had forgotten: that they should not condemne thē for sinners whom he had acquited: that they should not reproch men with those things that he had forgiuen: that they should not be rigorous to punish, and lightly offended, where he is mercifull and easily entreated to spare? Truely nothing ought to moue vs more to readinesse to forgiue, than the example of the Iudge that threatneth that he will be vnappeasable to them that be too rigorous & vngentle. Now let them go and boast of their allegories.

6 But now they ioyne more neere hande with vs, when they fight (as they thinke) with open sentences. They that came to Iohns baptisme, did confesse their sinnes, & Iames willeth that we confesse our sinnes one to an other. No maruell if they that wold be baptised did confesse their sinnes, for it was sayd before that Iohn preached the baptisme of repētance, & baptised in water vnto repentance. Whom should he then haue baptized, but them that had confessed themselues sinners? Baptisme is a token of the forgiuenesse of sinnes: and who should be admitted to this tokē but sinners, & they that acknowledge thēselues to be such? Therfore they cōfessed their sinnes, that they might be baptised. And not without a cause doth Iames bid vs confesse one to an other. But if they did marke what followeth next after, they would vnderstand, that this also maketh litle for thē. Confesse (saith he) one to an other your sinnes, & pray one for an other: He ioyneth together mutuall confession & mutual praier. If we must confesse to priestes only, thē must we also pray for priestes only. Yea, What and if it might folow of the words of Iames that only priestes might confesse? for when he willeth that we should confesse one to an other, he speaketh only to them that may heare the confessions of other: his word is in Greke Allelous, mutually, interchaungeably, by turnes, or (if they so like best to tearme it) by way of reciprocatiō one to an other. But so interchāgeably none can cōfesse, but they that are mete to heare cōfessions. Which prerogatiue sith they vouchsaue to graunt only to priestes, we do also put ouer the office of confessing to them only. Therfore away with such trifelings, & let vs take the very meaning of the Apostle which is simple & plaine: that is, ỳ we should lay our weakenes one in an others bosome to receiue mutual counsel, mutual cōpassion & mutual comfort one of an other: then that we being naturally priuie to ỳ weakenesses of our brethren, should pray for thē to ỳ Lord. Why do they then alleage Iames against vs, which do so earnestly require ỳ cōfession of the mercy of God? but no man

Gala. 3. 22. Ro. 3.9. can confeſſe Gods mercy, vnleſſe he haue firſt confeſſed his owne miſery. Yea we rather pronounce him accurſed that doth not before God, before his Angels, before the Church, yea and before all men confeſſe himſelfe a ſinner. For the Lorde hath concluded all vnder ſinnes that all mouthes might be ſtopped, and all fleſh humbled before God, and he only iuſtified and exalted.

7 But I maruell with what face they dare affirme, that the confeſſion whereof they ſpeake, is of the lawe of God: the vſe whereof we graunt in dede to be very auncient, but ſuch as we are able to proue in old time to haue bin at liberty. Truely euen their owne cronacles declare, that there was no certaine lawe or conſtitution of it before the times of Innocent the third. Surely if they had had a more auncient law, they woulde rather haue taken hold thereof, than haue bin contented with the decree of the counſell of Laterane, and ſo made themſelues to be laughed at, euen of children. In other things they ſticke not to make forged decrees, which they father vpon the moſt auncient Counſells, that they may with very reuerence of antiquity daſell the eyes of the ſimple. In this point, it came not in their minde to thruſt in ſuch a falſe packe. Therfore by their owne witneſſe, there are not yet paſſed three hundred yeres ſince Innocent the third laid that ſnare vpon men, and charged them with neceſſity of Confeſſiō. But, to ſpeake nothinge of the time: the very barbarouſneſſe of the wordes miniſheth the credit of that lawe. For where theſe good fathers commaunde euery one of both kindes, male and female, once euery yeare to confeſſe all his ſinnes to his owne prieſt, pleaſant men do merily take exception, that in this commaundement are contained only Hermaphrodites, & ſay that it belongeth not to ſuch a one as is either male or female only. Since that time, a more gtoſſe beaſtlines hath bewrayed it ſelfe in their ſcholers, that can not expound what is meant By his owne prieſt. Whatſoeuer all the Popes hyred bablers do prate, we hold both that Chriſt was neuer the author of this law that compelleth men to recken vp their ſinnes, and alſo that there paſſed a thouſande and two hundred yeares from the reſurrection of Chriſt before that any ſuch law was made. And ſo, that this tyranny was then firſt brought in, when all godlineſſe & learning being deſtroied, the viſiors of Paſtors had without choiſe taken all licentiouſneſſe vpon them. Moreouer there are euident teſtimonies both in hiſtories and other auncient writers, which teach that this confeſſion was a politicke diſcipline redeemed by the Biſhops, not a lawe made by Chriſt or his Apoſtles. I will alleage but one out of many, which ſhall be a plaine proufe thereof. Sozomenus reporteth that this conſtitution of

This vvas the 18 3. Pope.

Tripart hiſt. li. 9

biſhops

bishops was diligently kept in all the west Churches, but specially at Rome. Wherby he sheweth that it was no vniuersall ordinance of all Churches. But he saith that there was one of the priestes peculiarly apointed to serue for this office. Whereby he doth sufficiently confute that which these men do falsely say of the keyes giuen for this vse vniuersally to the whole order of priesthoode. For it was not the common office of all priestes, but the speciall duety of some one that was chosen therunto by the bishop. The same is he, whom at this day in all cathedrall Churches they call Penitentiarie, the examiner of haynous offenses, and such whereof the punishment pertaineth to good example. Then he saith immediatly after, that this was also the manner at Constantinople, till a certaine woman faininge that she came to confession, was founde so to haue coloured vnder that pretence the vnhonest company that she vsed with a certaine Deacon. For this act, Nectarius a man notable in holinesse and learninge, bishop of that Church, tooke away that custome of confessinge. Here, here let these asses lift vp their eares. If auricular confession were the law of God, how durst Nectarius repelle and destroy it? Will they accuse for an heretike and schismatike Nectarius a holy man of God, allowed by the consenting voices of all the olde fathers? But by the same sentence they must condemne the Church of Constantinople, in which Sozomenus affirmeth that the maner of confessing was not onely let slip for a time, but also discontinued euen till within time of his remembrance. Yea let them condemne of apostasie not onely the Church of Constantinople, but also all the east Churches which haue neglected that law, which (if they say true) is inuiolable & commaunded to all Christians.

8 This abrogation Chrysostome, which was also bishop of Constantinople, doth in so many places euidently testifie, that it is maruel that these dare mutter to the contrary. Tell (sayth he) thy sinnes that thou maiest do thē away, if thou be ashamed to tel any man the sinnes that thou hast done, tell them daily in thy soule. I do not say, Confesse them to thy fellow seruant, that may reproch thee: tell them to God that taketh care of them. Confesse thy sinnes vpon thy bed, that there thy conscience may daily recognise her euills. Againe. But now it is not necessary to confesse when witnesses be present: let the examination of thy sinnes be done with thy thought: let this iudgement be without witnes: let only God see thee confessing. Againe. I do not lead thee into a stage of thy fellow seruants, I do not cōpel thee to disclose thy sinnes to men, rehearse and vtter thy conscience before God. Shew thy woundes to the Lord the best surgeon, & aske salue of him.

Homi. 2 in Psal. 50.

Ser. de Pœniten. & confess. Hom. 5. de incō prehen. Dei natura cō tra Anomzos.

Homi. 4 de Lazaro. Shew to him that will reproch thee with nothing, but will most gently heale thee. Againe. Tel not man, least he reproch thee, for neither is it to be confessed to thy fellow seruant, that may vtter it abroade, but to the Lord. To the Lord shew thy woundes which hath care of thee, that is both gentle & a Phisition. Afterward he bringeth in God speaking thus: I compel thee not to come into the mids of a stage, & call many witnesses, tell thy sinne to me alone priuatly, ỷ I may heale thy sore. Shall we say that Chrysostome did so rashly, when he wrote this and other like thinges, that he would deliuer mens consciences from these bonds wherewith they be bound by ỷ law of God? not so. But he dare not require that as of necessity, which he doth not vnderstand to be commaunded by the word of God.

9 But that the matter may be made the plainer and easier, first we will faithfully rehearse, what kinde of cōfession is taught by the word of God: and then we wil also declare their inuentions, but not all (for who could draw drie such an infinite sea?) but only those wherin they comprehend the some of their secret cōfession. Here I am loth to rehearse how oft the old translatour hath giuen in translation this word Confesse in stede of Praise: which the grosseſt vnlearned men commonly know: sauing that it is good to haue their presumptuousnesse bewraied, that do giue away that which was wrytten of the praises of God, to their owne tyrannicall commaundement. To proue that cōfession auaileth to cheare the mindes they thrust in that place of the Psalme: In the voice of reioising & cōfession. But if such change may serue, then we shall haue what we list, proued by what we list. But seing they are so become past shame, let the godly readers remember that by the iust vengeāce of God they haue bin cast into a reprobate minde, that their presumption should be ỷ more detestable. But if we will rest in the simple doctrine of the Scripture, we shall not be in danger of any such deceites to beguile vs. For therin is apointed one order of confessinge, that forasmuch as it is the Lord that forgiueth, forgetteth, and putteth away sinnes, therefore we should confesse our sinnes to him for to obtaine pardon, he is the Phisician, therfore let vs shew our diseases vnto him. It is he that is grieued & offēded, therfore let vs seke peace at his hand. He is the knower of heartes, & priuie to all thoughtes, therfore let vs make hast to poure out our hearts before him. Finally it is he that calleth sinners, therfore let vs not delay to come to him. I haue (saith Dauid) made my sinne knowen vnto thee, & haue not hiddē my vnrighteousnes. I haue said, I wil confesse against me my vnrighteousnes to the Lord, & thou hast forgiuē the wickednes of my heart. Such is the other confession of Dauid. Haue

Psal. 13. 5.

Psal. 51. 5.

mercy

mercy vpon me O God, accordinge to thy great mercy. And such is the confession of Daniell: We haue sinned, Lord we haue done perueresly, we haue committed iniquities, & haue bin rebellious in swaruing from thy cõmaundements. And such are other confessions that are commonly found in the Scriptures, the rehearsall whereof would almost fill a great volume. If we confesse our sinnes (saith Iohn) the Lord is faithful to forgiue vs our sinnes. To whom should we cõfesse? euen to him: that is, if we fal downe with a troubled & humbled heart before him, if heartily accusing & condemning our selues before him we pray to be acquited by his goodnes and mercy.

Dan. 9. 5.

1. Ioh. 1. 9.

10 He that hartily and before God shall embrace this confession, shal vndoutedly haue both a tongue ready to cõfesse, so oft as it shal be nedefuil for him to publish ỹ mercy of God before mẽ, & not only to whisper the secret of his heart to one man, & once & in his eare: but oft and openly, and in the hearing of all the world simply to rehearse both his owne shame and the magnificence & glory of God. After this maner when Dauid was rebuked of Nathã, he was pricked with the sting of conscience, & confessed his sinne before both God and man. I haue (saith he) sinned to the Lorde, that is to say, now I alleage nothing for my excuse, I vse no shiftes, but that all men may iudge me a sinner, and that the same thing which I would haue had secret frõ the Lord, may be also open to men. Therfore a willing confession before men alway soloweth the secret cõfession that is made to God, so oft as it is profitable for ỹ glory of God or for ỹ humbling of our selues. For this reason the Lord in old time ordained in ỹ people of Israell, ỹ the priest should first speake the words, & the people saying after him should openly cõfesse their iniquity in ỹ church. For he foresaw ỹ this help was necessary for thẽ that euery man might be the better brought to a iust reknowledging of himselfe. And mete it is ỹ with ỹ confessiõ of our owne misery we should among our selues, & before all the world glorifie the goodnesse & mercy of our God.

2. Sa. 12 13.

Leu. 16 19.

11 And it is conuenient ỹ this kinde of confessiõ be both ordinary in the church, and also extraordinarily vsed in speciall maner, if it happen at any time the people to be gilty of any generall fault. Of this second kinde we haue an example in ỹ solemne confession which all the people vsed by the meanes & guiding of Esdras and of Nehemias. For where as that long banishment, the destruction of the City and Temple, the dissoluing of religion, was the punishmẽt of the cõmon reuolting of them all: they could not acknowledge the benefit of deliuerance in such sort as was mete, vnlesse they did first condemne themselues. Neither maketh it matter, if in a whole Congregation

Neh. 1. 7.

some few sometime be innocent. For sith they be the members of a feeble and diseased body, they ought not to boast of healthfulnesse. Yea it is not possible but they must also thēselues gather some infection and beare part of the blame. Therefore so oft as we be afflicted, either with pestilence or warre, or barennesse or any other plague: if it be our duety to flie to mourning, to fasting and to other signes of giltinesse: then confession it selfe, wherupon all these things do hang, is not to be neglected. As for the ordinary cōfession, beside that it is commended by the Lordes owne mouth, there is no wiseman that considering the profit thereof, dare disallow it. For where as in all holy assemblies we make our apparaunce in the sight of God and the Angels: what other beginning may there be of our pleading, but our reknowledging of vnworthinesse? But ẏ (some man will say) is done by euery prayer. For so oft as we pray for pardon, we therby confesse our sinnes. I graunt. But if you consider how great is our carelesnesse, or drousinesse, or sluggishnesse, you will graunt me that it shoulde be a profitable ordinance, if by some solemne vse of confession, the Christian common people shoulde be exercised to humbling themselues. For though the ceremonie that the Lord commaunded the Israelites, was parcel of the nurture of the law, yet in some maner it also belongeth to vs. And truely we see that this vse is in well ordered churches profitably obserued, that euery Sonday the minister should rehearse a forme of confession in the name of himselfe and of all the people, wherein he accuseth all of wickednes, and craueth pardon of the Lord. Finally with this keye the gate to prayer is opened as well priuatly to euery man, as vniuersally to all men.

12 Moreouer the Scripture alloweth two formes of priuate confession, one that is made for our owne sake, whereof that sayinge of Iames is spoken, that we should confesse our sinnes one to an other, for his meaning is, that disclosing our wickednesses one to an other, we should one help an other with mutuall counsell and comfort. The other forme, that is to be vsed for our neighbours sake, to appease him & reconcile him vnto vs, if he haue in any thing bin offended by vs. Now in the first kinde of confession, although Iames in this hath assigned no man by name, into whose bosome we shoulde vnlode our selues, leaueth vs a free choise, to confesse to him that shall seeme meetest vnto vs of all the flocke of the church: yet we ought principally to chose the Pastors, because they are for the most part in comparison of the other to be iudged meetest. I say that they are meetest in comparison of the rest, because the Lorde appointeth them by the very calling of their ministery, at whose mouth we shoulde be instructed

Iac.5. 16.

Mat.16. 19.

cted to subdue and correct our sinnes, and also may receiue comfort by trust of pardon. For as the office of mutuall admonishment & reprouinge is committed to all men, yet it is specially enioyned to the ministers. So when as we all ought to comfort and confirme one an other in confidence of Gods mercy: yet we see that the ministers, to assure our consciences of the forgiuenesse of sinnes, are ordayned as it were witnesses and pledges thereof, in so much that they be sayd to forgiue sinnes and loose soules. When thou hearest this to be ascribed vnto them, thinke that it is for thy profit. Therefore let euery one of the faithfull remember this to be his duety, if he be priuately so vexed and troubled with the feelinge of sinnes that he can not winde out himselfe without help of another, not to neglect the remedy that the Lord hath offered him: that is, for his reliefe to vse the priuate confession to his owne Pastor: and for his comfort to craue the priuate help of him, whose duety it is both publiquely and priuately to comfort the people of God with the doctrine of the Gospell. But alway this moderation is to be vsed, where God appointeth no certainetie, not to binde consciences with a certayne yoke. Hereupon followeth that such Confession ought to be free: not to be required of all men, but to be commended to those onely that shall vnderstand themselues to haue nede of it. Then that euen they that vse it for their nede, should not be compelled by any commaundement, or trayned by any deceite, to recken vp all their sinnes, but so farre as they shall thinke it behoueful for them, that they may receiue sound frute of comfort. Faithfull Pastors ought not only to leaue this liberty to the churches, but also to maintaine it, & stoutly stand in defence of it, if they will haue tyranny absent from their ministery and superstition from the people.

Mat. 18. Iohn. 3. 23.

13 Of the other sorte of confession Christ speaketh in Matthew. If thou offer thy gift at the altar, & there remembrest that thy brother hath any thing against thee, leaue thy gift there, & go, & first be reconciled to thy brother, & then come and offer thy gift. For so charity that hath bin appaired by our fault, is to be repaired by acknowledging & crauing pardon of the offence that we haue committed. Vnder this kinde is contained their confession that haue sinned euen to the offending of the whole church. For if Christ maketh so great a matter of the priuate offence of one mã, to forbid from holy misteries all them that haue sinned against their brother, till they be with iust amendes reconciled: how much greater reason is it, that he that hath offended the church with any euill example, should recouer the fauour of the church with acknowledging his fault? So was the Corin-

Matt. 5. 23.

2. Cor. 2. 6.

thian receiued againe to the communion, when he had yelded himselfe obedient to correction. Also this forme of confession was vsed in ỹ old church, as Ciprian maketh mention. They do penance (saith he) in due time, & then they come to confession, and by laying on of the handes of the bishop & the Clergy, they receiue leaue to come to the cõmunion. Any other order or forme of cõfessing, the Scripture vtterly knoweth not, & it is not our duety to binde consciences with new bonds, whom Christ most sharply forbiddeth vs to bring in bõdage. In the meane time I do so much not speake against it that the shepe should present themselues to their shepeherd whẽ they meane to be partakers of the holy supper, that I would most gladly haue it euery where obserued. For both they that haue an encombred conscience, may from thence receiue singular profit, & they that are to be admonished do by that meane prepare place for admonishment, but so alway that tyranny and superstition be away.

14 In these three kindes of confession, the power of ỹ keies hath place: that is, either when the whole church with solemne reknowledging of their faultes craueth pardon: or when a priuate man, that by any notable fault hath bred cõmon offence, doth declare his repentance: or when he that for the vnquietnes of his conscience, doth nede help of ỹ minister discloseth his weakenes vnto him. But there are diuerse ways of taking away offence, because although thereby also the peace of conscience is prouided for, yet the principal end is, that hatred should be takẽ away, & mens mindes knit together with a bond of peace. But this vse that I haue spoken of, is not to be despised, that we may the more willingly cõfesse our sinnes. For when the whole church standeth as it were before the iudgemẽt seate of God, confesseth it selfe gilty, and hath one only refuge vnto the mercy of God: it is no slender or light comfort to haue there present Christs embassadour, hauing cõmaundemẽt of reconciliatiõ, of whom it may heare absolution pronounced vnto it. Here the profitablenes of the keies is worthily cõmended, whẽ this embassage is performed rightly, & with such order & religiousnes as beseemeth it. Likewise when he that had in a maner estranged himselfe from the Church, receiueth pardon & is restored into brotherly vnity: how great a benefite is it that he vnderstandeth himselfe to be forgiuẽ by thẽ, to whom Christ hath sayd: To whom soeuer ye forgiue sinnes in earth, they shal be forgiuen in heauen. And of no lesse effectualnes & profit is priuate absolutiõ, when it is asked by them that haue neede of speciall remedy to relieue their weakenes. For it happeneth oftẽtimes, that he which heareth the generall promises that are directed to ỹ whole congrega-

Mat.18. 19. Ioh.20. 23.

tion

tion of the faithful, remaineth neuertheles in some dout, & hath stil an vnquiet minde, as though he had not yet obtained pardon: & the same mã, if he haue disclosed to his person ỹ secret sore of his mind, & heareth peculiarly directed to himselfe that saying of the Gospel, Thy sinnes are forgiuẽ thee, be of good hope, stablisheth his minde vnto assurednes & is deliuered frõ that trembling, wherewith he was before tormented. But when we speake of the keyes, we must take hede that we dreame not of a certaine power seuered from the preaching of ỹ Gospel. In an other place we shal haue occasion more fully to declare this matter again, where we shal entreat of the gouernment of the church: & there shall we see that all the power to binde & to loose, which Christ hath giuen to his church, is bound to the worde. But this is most true in the ministery of the keyes, the whole force wherof standeth in this, ỹ the grace of the Gospel be publikely & priuatly sealed vp in the heartes of the faithful, by them whom the Lord hath ordained: which can not be done but by only preaching.

Mat. 9. 2.

15 But what say the Romish diuines? They decree that euery one of either kinde, so soone as they come to the yeres of discretiõ, must yearely once at the least confesse all their sinnes to their owne priest: & that their sinne is not forgiuen, vnlesse they haue firmely conceiued an entent to confesse it: which intent if they performe not when occasion is offred that they may do it, there is now no more entry open for thẽ into Paradise. And that the priest hath the power of the keies, wherwith he may loose & binde a sinner: because the word of Christ is not in vaine, Whatsoeuer ye binde. &c. About this power they stoutly fight amonge themselues. Some say that there is but one keye in substance, that is the power to binde & loose, and as for knowledge, that it is in dede requisite for a good vse, but that it is only as an accessary & is not essentially ioyned with the other. Some other, because they saw this to be too much an vnbridled licence, haue reckened vp two keies, discretion, & power. Other againe, when they saw the lewd boldnes of priestes to be restrained by this moderation, haue forged other keies, that is to say, authority of discerning which they should vse in giuing determinate sentence: & power, which they should practise in executing of their sentence: & that knowledge standeth by as a coũseller. But they dare not simply expound this binding & loosing to be to forgiue and put away sinnes, because they heare the Lorde cryinge out in the Prophet: It is I, and none other but I: it is I, it is I that put away thy sinnes, O Israell, But they say it is the priestes office to pronounce who be bounde or loosed, and to declare whose sinnes are forgiuen or retained: and that he doth declare it, either

C. Omnis vtriusque sexus. De summa trinitate & fide catho. It is a decre of Pope Innocentius, in the coũsell of Laterane. & is recited. Libr. 4. Senten 14. ca. 2 li. 4. Sẽten. dist 19. ca. 2. Mat. 18. 19. Esa. 43. 11. and 25.

by confeſſion when he abſolueth & retained ſinnes,or by ſentence when he excommunicated and receiueth againe to partaking of the Sacramentes.Finally,when they vnderſtand that they be not yet out of this dout,but that it ſtil may be obiected againſt them,that oftentimes their prieſts do binde and looſe men vnworthy,which are not therfore bounde or looſed in heauē:then(which is their laſt refuge) they anſwere that the giuing of the keyes,muſt be conſtrued with a limitation,that is to ſay, that Chriſt hath promiſed, that before his iudgement ſeate ſuch ſentence of the Prieſt ſhalbe allowed as hath bin iuſtly pronounced, accordinge as the deſeruinges of him that is bounde or looſed,did require. Moreouer they ſay, that theſe keyes are giuen by Chriſt to all Prieſts, and are deliuered to them by their Biſhoppes, at the time of their promotinge to prieſthoode: but the free vſe of them, remaineth only with ſuch as do exerciſe Eccleſiaſticall offices: and that the excommunicate & ſuſpended Prieſtes haue in deede the keyes, but ruſty & bounde vp. And they that ſay theſe things may well ſeeme modeſt & ſober in cōpariſon of ȳ reſt, which vpon a new anuielde haue forged new keyes with which they ſay the treaſure of the church is locked vp. Theſe keyes we ſhall hereafter trie in place fit for it.

16 Now I will in few wordes anſwere to euery one of theſe particularly. But at this preſent I ſpeake not by what right or what wronge they binde the ſoules of the faithfull with their lawes, foraſmuch as we will conſider that when place ſerueth. But where they charge men with a law of reckeninge vp all their ſinnes: where they ſay that ſinne is not forgiuen but vpon condition, if there be an intent conceiued to confeſſe it:where they babble that there remaineth no entrie into Paradiſe,if occaſion of confeſſinge be neglected: this is in no wiſe to be ſuffered. Muſt all ſinnes be reckened vp?But Dauid, (Who as I thinke)had well ſtudied vpon the confeſſion of his ſinnes, yet cried out:who ſhall vnderſtand his errours? Lord cleanſe me from my ſecret ſinnes. And in an other place.My iniquities haue paſſed aboue my heade,and like a weighty burden haue waxed heauy aboue my ſtrength. Truely he vnderſtoode how great was the bottomleſſe depth of our ſinnes: how many were the ſortes of our miſchieuous doings,how many heades this monſter Hydra did beare,& how long a taile ſhe drew after her. Therefore he went not about to recken vp a regiſter of them, but out of the depth of euills, he cried vnto the Lord:I am ouerwhelmed, I am buried and choked, the gates of hels haue compaſſed me,let thy hand draw me out, which am drowned in the great pit,and am fainting and ready to die.Who now may thinke

Pſal.19. 13.

Pſal.38. 5.

vpon

vpon the numbring of his sinnes, whē he seeth that Dauid can make no numbre of his?

17 With this butchery, the soules that haue bin touched with any feelinge of God, haue bin more cruelly vexed. First they called themselues to accompt: then they deuided sinnes into armes, into boowes, into braunches, and into twigges, according to these mens rules: then they weyed the qualities, quantities, and circumstances. And so the matter went a litle forward. But when they had proceeded a litle further, than was on ech side skie, and on ech side seae, no hauen, no safe roade: the mo that they had passed ouer, the greater heape alway did thrust it selfe into their sight, yea they rose vp as hye mountaines, & there appeared no hope, not so much as after long cō passings, any way to escape. And so they did sticke fast betwene the sacrifice & the stone, & at last was found no other issue but desperation. Then these cruel butchers, to ease the woundes that themselues had made, laid certaine gentle plaisters, that euery man should do as much as he could. But new cares againe rose vp, yea new tormentes did flea the silly soules, as to thinke: I haue not emploied time enough, I haue not endeuored my selfe with such diligence as I ought, I haue passed ouer many things by negligēce & the forgetfulnes that commeth by negligence is not excusable. Thē were there ministred other plaisters to asswage such paines, as Repent thee of thy negligence: if it be not altogether careless, it shall be pardoned. But all these things can not close vp the wounde, and are not so much easment of the euill, as poisons couered with honey, that they should not with their bitternesse offend the first tast, but enter into the bowels before that they be perceiued. Therfore this terrible saying alway calleth vpon thē & soundeth in their eares: Confesse all thy sinnes. And this horrour can not be appeased but by assured cōfort. Here let the readers consider, how possible it is to bring into accompt all the doings of a whole yere, & to gather together what sinnes they haue done euery day: forasmuch as experience proueth to euery man, that when at eueninge he shall recken vp the faultes but of one day, his memory is confounded therwith, so great a multitude & diuersity presenteth it selfe. For I speake not of grosse & blockish hypocrites that thinke they haue done sufficiently, if they haue noted three or foure of the greatest sinnes: but I speake of the true worshippers of God, which when they see themselues oppressed with the examination that they haue made, do adde also this saying of Iohn: If our owne heart do accuse vs, God is greater than our heart; and so they quake for feare at the sight of that iudge, whose knowledge farre surmounteth our vnderstanding. 1. Ioh. 3. 20.

18. But wheras a great parte of the world rested them vpon such flatteries, wherewith so deadly a poyson was tempered, this came not so to passe, because they beleued ý God was satisfied, or because they themselues were fully satisfied: but that the anchor cast as it wer in the midde sea, shoulde rest a litle from saylinge, or as a wayfaringe man weary and faintinge, shoulde lye downe in the way. I laboure not much in prouinge this. For euery man may be witnesse to himselfe. I will in a shorte summe shew, what maner of law this was. First simply it is impossible, and therefore it can do nothing but destroy, damne, confounde, and cast in ruine and desperation. And then whē it hath ledde sinners from the true feelinge of their sinnes, it maketh them hypocrites and ignoraunt of God & themselues. For while they are wholly busied in reckening vp of their sinnes, in the meane time they forget the secrete sinke of vices, their hidden Iniquities, and inward filthinesse, by knowledge whereof they shoulde chiefely haue weyed their misery. But this was a most certaine rule of confession, to acknowledge and confesse the bottomlesse depth of our euill to be so great as passeth our vnderstandinge. After this rule we see that the Publicanes confession was made. Lorde be merciful to me a sinner: as if he should say: All that euer I am, I am altogether a sinner, and I can not attaine with witte or expresse with tongue the greatnesse of my sinnes: let the bottomlesse depth of thy mercy swallow vp the bottomlesse depth of my sinne. But then thou wilt say, what? are not all our sinnes to be confessed? is no confession acceptable to God, but that which is knitte vp in these two wordes, I am a sinner? No, but rather we must endeuour our selues as much as in vs lyeth, to poure out our heart before the Lorde, and not onely in one worde confesse our selues sinners, but also truely and heartily acknowledge our selues to be such: and with all our thought recorde, howe great and diuerse is our filth of sinnes, not onely that we be vncleane, but what, how great, and in howe many partes is our vncleannesse: not onely that we be detters, but with howe great dettes we be loden, and howe many wayes charged: not onely that we be wounded, but also with howe many and deadly strokes we be wounded. With this reknowledging when the sinner hath wholly poured out himselfe before God, lette him earnestly and sincerely thinke, that yet there remayne moe sinnes, and that the secret corners of their euils are so depe, that they cā not be throughly disclosed. And he crieth out with Dauid: Who vnderstandeth his errours? Lord cleanse me frō my hidden sinnes. Now where they affirme, that sinnes are not forgiuen but with an intent of confessinge firmely conceiued, and that the gate of para-

Luc. 18. 23.

Psa 19 31.

paradise is shut against him that neglecteth occasion offered when he may be confessed, God forbid that we shoulde graunt them that. For there is no other forgiuenes of sinnes, than alway hath bin. It is not read that all they haue cōfessed their sinnes in the eare of some priest, that we reade to haue obtained forgiuenesse of sinnes at Christes hand. And truely they could not confesse, where there were neither any priests cōfessors, nor any cōfessing at all. And in many ages after, this confession was vnheard of, at which time sinnes were forgiuen without this condition. But that we may not neede to dispute longer about this, as about a doutfull matter, the word of God is plain, which abideth for euer: Whensoeuer the sinner repenteth, I will no more remember all his iniquities. He that dare adde any thing to this word, bindeth not sinnes, but the mercy of God. For whereas they say, that Iudgement can not be giuen but when the cause is hearde, we haue a solution in readinesse, that they do presumptuously take that vpon themselues, which haue made themselues iudges. And it is a maruell, that they do so boldly frame to themselues such principles, as no man in his right wit will graunt. They boast that the office of Binding and Loosing is committed to them, as though it were a certaine iurisdictiō ioyned with Inquisitiō. Moreouer their whole doctrine crieth out, that this authority was vnknowen to the Apostles. Neither doth it belong to the priest, but to him which desireth absolution, to know certainely whether the sinner be loosed or no: forasmuch as he that heareth can neuer know whether the reckning be iust and perfect. So should there be no absolution but such as is restrained to his wordes that is to be iudged. Moreouer the whole order of loosing standeth of faith & repentance, which two things are hidden frō the knowledge of mā, when sentence must be giuen vpon an other man. It foloweth therefore, that ȳ assurance of binding & loosing is not subiect to the iudgement of an earthly iudge: because the minister of the word, when he doth his office, can not giue absolution but cōditionally: but that this is spoken for the sinnes sake, Whose sinnes ye forgiue. &c. that they should not dout that the pardō which is promised by the commaundement and word of God, shall be ratified in heauen. Eze. 18. 21.

19. Therefore it is no maruell, if we condemne and desire to haue vtterly taken away this Auricular confession, a thing so pestilent & so many waies hurtful to the Church: but if it were a thing by it selfe indifferent, yet forasmuch as it is to no vse nor profite, and hath giuen cause to so many wickednesses, sacrileges and errours, who will not thinke that it ought to be presently abolished? They do in dede recken vppe some good vses, which they boast vpon as very profitable, but

these either false or of no value at all. One only they commend with a singular prerogatiue, that shame is a great punishment of him that cōfesseth, wherby the sinner both is for time to come made warer, & preuenteth the punishment of God in punishing himselfe. As though we did not humble a mā with shamefastnes enough when we cal him to ỳ hie iudgement seate of heauen, I meane to the hearing of God. It is forsooth very well profited, if for shame of one mans knowledge we cesse to sinne, and be not ashamed to haue God witnes of our euil conscience. Although the very same is also most false, for it is to be seene that by nothing groweth greater confidence or licentiousnesse to sinne, than when men hauinge made confession to a priest, thinke that they may wipe their mouth and say, I did it not. And not onely they are made all ỳ yeare lōg the bolder to sinne: but all the rest of the yeare bearing themselues bolde vpon confession, they neuer sigh vnto God, they neuer returne to themselues, but heape sinnes vpon sinnes till they vomit vp all at once as they thinke. And when they haue once vomited them vp, they thinke themselues discharged of their burden, and that they haue taken away from God the iudgemēt that they haue giuen to the priest, & that they haue brought God in forgetfulnes when they haue made the priest priuie. Moreouer who doth merily see the day of confession at hande? Who goeth to confession with a cherefull heart, and commeth not to it rather against his will, & as it were drawinge backeward, like as if he were taken by the necke & drawen to prison? vnlesse paraduenture it be the very priestes, that vse ioyfully to delite themselues with mutuall rehearsals of their doings, as were with mery tales? I will not defile much paper with monstruous abhominations whereof auricular confession swarmeth full. Onely this I say, If that holy mā did not vnwisely, that for one rumor of fornication tooke away confession out of his Church, yea, out of the remembrance of his flocke: then we be thereby put in minde what is needefull to be done at this day vpon infinite whordomes, adulteries, incestes and bawderies.

20 Where the Confessionars alleage for this purpose the power of the keyes, and do therupō set the peupe and prore of their kingedome, as the prouerbe is: it is to be seene how much they ought to auayle. Then (say they) are the keyes giuen without cause? Is it sayd without cause: Whatsoeuer you loose vpon earth, shall be also loosed in heauen? Do we then make the worde of Christ voyde? I answere there was a weighty cause why the keyes should be giuen, as both I haue euen nowe already declared; and shall more plainely shew againe when I come to entreat of Excommunication. But what

Mat.18. 18.

if

if I do with one swerde cutt of the holde of all that they require, that is with saying, that sacrificing priestes are not ỹ vicars nor successors of the Apostles? But this shall also be to be entreated of in an other place: but nowe they raise vp an engine whereby they wolde most of all defende themselues, and thereby may all their buildinges be ouerthrowen. For Christ did not geue his Apostles ỹ power to binde and loose, before that he gaue them the holy Ghost. Therfore I say, that none haue the power of the keyes that haue not first receiued the holy Ghost. I denie that any man can vse the keyes, but hauing the holy Ghost going before, and teaching him and informing him what is to be done. They trifling say, that they haue the holy Ghost. but in dede they denie it, vnlesse paraduenture they faine (as they do faine in dede) the holy Ghost to be a vaine thing and a thing of nothing, but therin they shall not be beleued. And by this engine they are vtterly ouerthrowen, that of what soeuer dore they boast that they haue the keye, a man may alway aske them whether they haue the holy Ghost which is the iudge and gouerner of the keyes. If they aunswer that they haue, then they may be asked againe, whether the holy Ghost may erre. This they will not be glad to speake expresly, although they crokedly vtter the same by their doctrine. It is therefore to be gathered, that no priestes haue power of the keyes which do commonly without consideration loose those thinges that the Lorde wolde haue to be bounde, and binde those thinges that the Lorde commaunded to be loosed.

21 Wheras they see themselues conuinced by most clere experimentes, that they do without choise loose and binde the worthy and vnworthy, they vsurpe a power without knowledge. And although they dare not denie that knowledge is requisit for a good vse, yet they write that the very power is geuen to euel disposers of it. But this is the power, whatsoeuer thou bindest or loosest in earthe, shalbe bounde or loosed in heauen. Either the promise of Christ must lie, or they that haue this power do well binde and loose. Neither may they dallie and say, that the saying of Christ is limited according to the deseruings of him that is bound or loosed. And we also confesse, that none can be bound or loosed, but they that are worthy to be bound or loosed. But the messengers of the Gospell and the Church haue the worde, by which they measure this worthinesse, in this worde the messengers of the Gospell, may promise to all men forgeuenesse of sinnes in Christ by faith, they may proclaime damnation into all and vpon all that embrace not Christ, In this word the Church pronounceth that fornicatours, adulterers, theues, mansleyers, couetous men, 1 Cor. 6. 9.

vniust men, haue no parte in the kingdom of God, and bindeth such with most sure bondes. With the same worde the Church looseth them whome it comforteth being repentant. But what power shall this be, not to know what is to be bounde or looſed, & not to be able to binde or loose without knowledge? Why then do they say that they loose by authoritie geuen vnto them, when the loosing is vncertain? What haue we to do with this imaginatiue power, if there be no vse of it? But I haue it already proued that either there is no vse of it, or so vncertaine an vse as may be accompted for none at all. For wheras they confesse that there is a great parte of priestes that do not rightly vse the keyes, and that the power without lawefull vse is of no effect. Who shall assure me that he of whome I am looſed is a good vser of the keyes? if he be an euell vser of it, what hath he els but such a voide disposing of them, as to say, what is to be found or looſed in thee I knowe not, for asmuch as I lack the right vse of the keyes, but if thou deserue I loose thee. But so much might do, I will not say a lay man (for they could not beare that with patient eares) but a Turke, or a Deuell. For it is asmuch as to say, I haue not the worde of God the sure rule of loosing, but there is power geuen me to loose thee, if thy deseruinges be so. We see therefore what they meant, when they defined the keyes to be the authoritie of discerning, and power of executing: and that knowledge is adioined for a counseller, and like a counseller serueth for a good vse: vndoubtedly euen they desired to reigne at their owne will, licentiously, without God and his worde.

22 If any man take exception and say, that the lawfull ministers of Christ shall be no lesse doubtefull in their office, bycause the absolution that hangeth vpon faith shall alway remaine doubtefull: and then that sinners shall haue either none or a could comforte, bycause the minister himselfe which is no competent iudge of their faith, can not be assured of their absolution: we haue aunswer thereunto in redinesse. For they say that no sinnes are forgeuen by the priest, but such whereof himselfe hath bene the hearer: so by their opinion, the forgeuenes hangeth vpon the iudgement of the priest, and if he do not wisely discerne who be worthy of pardon, the whole doing is voide and of no effect. Finally the power whereof they speake, is a iurisdiction adioined to examination, wherunto pardon and absolution is restrained. In this point is found no sure ground, but rather it is a bottomlesse depth. For where the confession is not found, the hope of pardon is also lame, and then the priest himself must needes sticke in suspense while he can not tell, whether the sinner do faithfully

recken

recken vp all his euell deedes. Finally (such is the ignoraunce and rudenesse of priestes) the most parte are no fitter to do this office, than a shomaker is to plowe the ground,and the rest in a manner all ought worthily to suspect themselues. Herevpon therefore riseth the perplexitie and doubtfulnesse of the Popes absolution, bycause they will haue it grounded vpon the person of the priest, and not onely that, but also vpon knowledge, that he may iudge onely of thinges informed,examined and proued. Now if a man should aske of these good docters, whether a sinner be reconciled to God, when some sinnes are forgeuen: I see not what they haue to aunswer, but that they shalbe compelled to confesse that all is vnprofitable, that the priest pronounceth of the forgeuenesse of those sinnes that he hath heard rehearsed, so long as the other sinnes are not deliuered from condemnatiõ. On the behalf of him ỹ confesseth how hurtfull carefulnesse holdeth his conscience bound, appereth hereby, that when he resteth vpon the priests discretion,as they call it,he can determine nothing certainly by ỹ word of God. The doctrine that we teach is free and cleare from all these absurdities.For the absolution is conditionall, that the sinner should trust that God is mercifull vnto him, so that he sincerely seeke the cleansing of his sinnes in the sacrifice of Christ, and obeye the grace offred him.So he can not erre,which according to the office of a preacher, proclaimeth that which is geuen him in instructions by the word of God. And the sinner may embrace a sure and cleare absolution, when that simple condition is annexed of the embracing the grace of Christ,according to that generall doctrine of the maister himselfe, Be it done to thee according to thy faith. Which hath bene wickedly despised in the Papacie. Matt.9. 29.

23 How foolishly they confound those things that the Scripture teacheth of the power of keyes, I haue promised that I will speake in an other place, and there shalbe a more conuenient place for it, when I come to entreate of the gouernement of the Church.But let the readers remẽber that those things are wrongfully wrested to Auricular and secret confession,which are spoken by Christ partly of the preaching of the Gospell,and partly of excõmunication. Wherefore when they obiect that the power of loosing is geuen to the Apostles, which priests may vse in forgeuing sinnes acknowledged vnto them, it is plaine that they take a false and fonde principle:because the absolution that serueth faith,is nothing els but a witnesse of pardõ takẽ out of the free promise of the Gospell. As for the other confession, that hangeth vpõ the discipline of the Church,it pertaineth nothing to secret sinnes, but rather to example,that common offence of the

Church may be taken away. But wheras they ſcrape together here and there teſtimonies,to proue that it ſufficeth not to confeſſe ſinnes either to God onely or to lay men, vnleſſe a prieſt be the hearer of them, their trauaile therin is but lewd, and ſuch as they may be aſhamed of. For when the auncient fathers counſell ſinners to vnburden themſelues to their owne paſtour, it can not be expounded of particular rehearſall which then was not in vſe. Then, Lumbard and ſuch like (ſuch was their ſiniſter dealing) ſeme of ſet purpoſe to haue geuen themſelues to fained bokes, by pretenſe whereof they might deceiue the ſimple. They do in deede truely confeſſe, that becauſe abſolution alway accompanieth repentance,therefore there proprely remaineth no bond when a man is touched with repentance, although he haue not yet confeſſed,and therefore that then the prieſt doth not ſo much forgeue ſinnes as pronounce and declare them forgeuen. Albeit in the word of declaring they ſlily bring in a groſſe errour, thruſting a ceremonie in ſtede of doctrine. But wheras they patche vnto it,that he is abſolued in the face of the Church that had alredy obteined pardon before God: they do inconueniently drawe to ỹ peculiar vſe of euery particular man,that which we haue already ſaid to be appointed for common diſcipline, where the offenſe of a hainous and notorious fault is to be taken away. But by and by after, they depraue and corrupt moderation, adding an other manner of forgeuing, with an enioyning of penaltie and ſatisfaction, wherin they preſumptuouſly claime to their owne ſacrifices a power to part that in halfes, which God hath in all places promiſed vs whole together. For when he ſimply requireth repentance and faith,this partition or exceptiō is a very robberie of God. For it is in effect aſmuch as if the prieſt taking vpon the perſone of a Tribune, ſhould become interceſſour to God, and would not ſuffer God of his mere liberalitie to receiue him into fauour, that hath lien proſtrate before the Tribunes ſeates,and there hath bene puniſhed.

24 The whole ſumme commeth to this point, that if they will make God the authour of this counterfait cōfeſſion, therein is their fallſhod condemned, as I haue proued them falſe forgers in the fewe places that they allege. But ſith it is euident that it is a law made by men,I ſay that it is both tirānicall and made iniurioufly againſt God, who binding mens conſciences to his word,will haue them free from the bondage of men. Now when for the obteining of pardon,there is a neceſſitie preſcribed of that thing which the Lorde wolde to be free, I ſay that this is a ſacrilege not to be ſuffred, bycauſe there is nothing more properly belonging to God, than to forgeue ſinnes,

wherein

wherein consisteth saluation for vs. Moreouer I haue shewed that this tirannie was first brought in, when the world was oppressed with filthy barbarousnesse. I haue also taught that it is a pestilent law, that either throweth downe hedlong into desperation the poore soules in whom so euer abideth a feare of God: or where there reigneth carelesnes, deliteth thē with vayne flatteries, & so maketh thē duller. Last of all I haue declared, that what so euer mitigations they bring, tend to no other ende, but to entangle, darken and depraue pure doctrine, and hide vngodlinesse with deceitfull colors.

25 The third place in Repentance they assigne to satisfaction, whereof all that euer they babble may be ouerthrowen with one worde. They say that it is not enough for him that repenteth, to absteine from his former euels, and chaunge his behauior into better, vnlesse he make satisfaction to God for those thinges that he hath done: And that there be many helpes by which we may redeme sinnes, as wepinges, fastinges, oblations and the workes of charitie. With these we must winne the Lord to be fauorable, with these we must pay our dettes to the righteousnesse of God, with these we must make amendes for our defaultes, with these we must deserue pardon. For although by the largenes of his mercy he hath forgeuen our faulte, yet by the discipline of his iustice he reteineth the peine, and that this is the peine that must be redemed with satisfactions. But in effect all that they say commeth to this point, that we do in deede obteine pardon of our sinnes at the mercifulnesse of God, but by meanes of the deseruing of our workes, by which the offense of our sinnes may be recompensed, that due satisfaction may be fully made to Gods righteousnesse. Against such lies. I set the free forgeuenesse of sinnes, than which there is nothing more euidētly spoken of in the Scripture. First, what is forgeuenesse, but a gift of mere liberalitie? For the creditour is not said to forgeue, that acknowledgeth by acquitance that the mony is payed, but he that without any payment willingly of his owne liberalitie cancelleth the detters bonde. Secondly, why is this word, Freely, added, but to take away all opinion of satisfaction? With what confidence therefore do they yet set vp their satisfactions, that are stricken downe with so mighty a thunderbolt? But what? when ȳ Lord crieth out by Esay, It is I, it is I, that do put away iniquities for mine owne sake, and will not be mindefull of thy sinnes: doth he not openly declare, that he fetcheth the cause and fundation of forgeuenesse only from his owne goodnes? Moreouer whereas the whole Scripture beareth this witnesse of Christ, that forgeuenesse of sinnes is to be receiued by his name, doth it not

Libr. 4. Sentēt. Distinct. 10. cap. 4. c. Nō sufficit. de pōt. ca. med. eadem dist. ca. nullus. eadem dist.

Esa. 52. 3. Rom. 5. 8. Coloss. 2. 14. Tit. 3. 5.

Esa. 43. 15.

Act 13. 43.

thereby exclude all other names? How then do they teache that it is receiued by the name of ſatisfactions? Neither can they denie that they giue this to ſatisfactions, although they ſay that the ſame be vſed as helpes by way of meanes. For whereas the Scripture ſaith By the name of Chriſt, it meaneth that we bring nothing, we allege nothing of our owne, but reſte vpon the onely commendation of Chriſt. As
2.Cor.5 19. Paule, where he affirmeth that God is reconciling the world to him ſelfe in Chriſt, for his ſake not imputing to men their ſinnes, he immediatly ſheweth the meane and manner how: bycauſe he that was without ſinne, was made ſinne for vs.

Libr. 3. Sentēt diſt 9. 26 But (ſuch is their peruerſneſſe) they ſay that both forgeueneſſe of ſinnes and reconciliation are performed both at one time, when we are in Baptiſme receiued into the fauour of God by Chriſt: that after baptiſme we muſt riſe againe by ſatisfactions: and that the bloud of Chriſt profiteth nothing, but ſo far as it is diſtributed by the keyes of the Church. Neither do I ſpeake of a doubtefull matter, for aſmuch as they haue in moſt euident writinges bewrayed their owne filthineſſe, and not one or two of them, but all the Scholemen vniuerſally. For their Maiſter, after that he had confeſſed that Chriſt had payed the penaltie of ſinnes vpon the tree, according to the doctri-
1.Pet.2. 24. ne of Peter, immediatly correcteth his ſaying with adding this ex-
2.Tim. 1.9. ception, that in baptiſme all temporall penalties of ſinnes are releaſed, but after baptiſme they are miniſhed by the helpe of penaunce, that ſo the croſſe of Chriſt and our penaunce may worke together.
1.Ioh.2 2.& 12. But Iohn ſaith far otherwiſe, if any ſinne, we haue an aduocate with the Father, euen Ieſus Chriſt, which is the propitiation for our ſinnes. I write vnto you children, bycauſe your ſinnes are forgeuen you for his names ſake. Truely he ſpeaketh to the faithfull, to whom when he ſetteth forth Chriſt to be the propitiation of ſinnes, he ſheweth that there is no other ſatisfaction by which God, being diſpleaſed, may be made fauorable and appeaſed. He doth not ſay: God was ones reconciled vnto you by Chriſt, now ſeeke you other meanes: but he maketh him a perpetuall aduocate, alway to reſtore vs by his interceſſion into the fauour of his father: a perpetuall propitiation, by which our ſinnes may be cleanſed away. For this is euer true that the
Iohn.1. 36. other Iohn ſaid: Beholde, the Lambe of God, beholde him that taketh away the ſinnes of the world. He taketh them away (ſaith he) himſelfe and none other, that is to ſay: for aſmuch as he alone is the Lambe of God, he alone alſo is the oblation for ſinnes, he alone the propitiation ſacrifice, he alone the ſatisfaction. For wheras the right and power to forgeue belōgeth proprely to the father, in the reſpect

that

that he is distinguished from the sonne,as we haue alredy sene:Christ is here set in an other degree, that taking vpon himselfe the paine due vnto vs,he hath taken away our giltinesse before the iudgement of God. Wherevpon foloweth, the we shall no otherwise be partakers of the satisfaction made by Christ, vnlesse the same honour remaine whole with him,which they do wrongfully take to themselues that go about to appease God with their owne recompensinges.

27 And here it is good to consider two thinges:that Christ may haue his due honour kept vnto him whole and vnminished:and that the consciences being assured of the forgeuenesse of sinne,may haue peace with God. Esaye saith, that the father hath layed the iniquities of vs all vpon his sonne, that we shoulde be healed by his stripes. Which thing Peter rehearsing in other wordes saith: that Christ did in his body beare our sinnes vpon the tree. Paule writeth that sinne was condemned in his flesh, when he was made sinne for vs. That is to say, that the force and curse of sinne was slaine in his flesh, when he was geuen to be a sacrifice, vpon which the whole heape of our sinnes, with all their maledicion and curse, with the dredfull iudgement of God,and condemnation of death should be cast.Here those triflinges are in no case to be heard,that after the first purging, euery one of vs doth none otherwise fele the effectualnesse of the passion of Christ, than after the measure of satisfactorie repentance: but so oft as we fall, we be called backe to the onely satisfaction of Christ. Now set before thee their pestilent follies, as for example: That the grace of God worketh alone in the first forgeuenesse of sinnes: that if we afterwarde fall, to the obteining of a seconde forgeuenesse our workes do worke with it. If these thinges may haue place, do these thinges that are here before assigned to Christ remaine safe vnto him?It his a meruellous greate difference, betwene this that our iniquities are layed vpon Christ, that they shoulde be cleansed in him, & this that they are cleansed by our owne workes:betwene this that Christ is the procuringe of mercie; and this that God must be made mercifull by workes. But if we speake of pacifieng the conscience: what pacification shall this be for a mans conscience, to heare that his sinnes are redemed by satisfactions? When shall he certainely knowe the measure of his satisfactiō?Therfore he shall alway doubte whether he haue God mercifull or no, he shall alway be vexed, and alway quake for feare.For they that rest vpon light pety satisfactions, do too contemptuously esteme the iudgement of God, and do litle consider how great is the greuousnesse of sinne, as we shall declare in an other place.But although we graūt them to redeme some sinnes

Esa. 53. 4. 1.Pet. 2. 24. Rom.8. 3. Gala. 3. 13.

with iust satisfaction: yet what will they do when they are oppressed with so many sinnes, for satisfactiō wherof a hundred liues although they were wholy applied therunto can not suffice? Beside that, all the places wherin the fotgeuenesse of sinnes is affirmed, do not belong to yonglinges, but to the already regenerate childrē of God, and them that haue bene long nourished in the bosome of the Church. That embassage which Paule so honorably extolleth, I besech you in the name of God, be ye reconciled vnto God, is not directed to straungers, but to them that had bene already regenerate. But he, biddinge satisfactions farewell, sendeth them to the crosse of Christ. So when he writeth to the Colossians, that Christ by the bloud of the crosse hath pacified all thinges in heauen or in earth, he restraineth not this to the onely moment wherein we are receiued into the Church, but extendeth it to our whole course. Which easily appereth by the processe of the text, where he saith, that the faithfull haue a redemption by the bloud of Christ, that is forgeuenesse of sinnes. Albeit it is superfluous to heape together mo places, that redily offer themselues to be founde.

2 Cor. 5.20.

Coloss. 1.20.

28 Here they flee to the sanctuarie of the foolish distinction, that some sinnes are veniall, and some deadly: that for deadly sinnes is great satisfaction due, that veniall sinnes are purged with more easy remedies, as with saying of the Lords prayer, with sprinkling of holy water, with absolution at the masse. So they mocke and trifle with God. But whereas they alway haue in their mouth veniall and deadly sinne, yet they coulde neuer discerne the one from the other, sauing that they make vngodlines and vncleannesse of heart, a veniall sinne. But we (as the Scripture the rule of right and wrong teacheth vs) do pronounce, that the rewarde of sinne is death, and that the soule that sinneth is worthy of death. But that the sinnes of the faithful are veniall, not for that they do not deserue death, but bycause by the mercie of God there is no condemnation to them that are in Christ Iesus, because they are not imputed: bycause they are taken away by pardō. I know how vniustly they sclaunder this our doctrine. For they say, that it is the Stoikes straunge conclusion, concerning the equalitie of sinnes. But they shall easily be conuinced by their owne mouth. For I demaunde of them, whether among the very same sinnes that they cōfesse to be deadly, they do not acknowledge one to be greater than an other. It doth not therefore immediatly followe, that sinnes are egall, because they are all together deadly. When the Scripture definitiuely saith, that the reward of sinne is death, that the obediēce of the lawe is the way of life, and that the transgression of the lawe is death,

Rom. 6. 23.

Eze. 18. 20.

Rom. 8. 1.

is death, they can not escape this sentence. What end of satisfieng then will they finde in so great a heape of sinnes? If the satisfaction of one day be the satisfaction of one sinne, while they are about that one satisfaction, they wrappe themselues in many sinnes, sithe the iustest man passeth no one day wherin he falleth not many times. Now when they shall prepare themselues to make satisfaction for these sinnes, they shall heape vp great numbers, yea rather innumerable. Then the hope of satisfieng being cut of, what do they stay vpon? how dare they still thinke of satisfieng? Pro.24. 16.

29 They go about to winde out themselues: but (as the prouerbe is) the water still cleaueth vpon them. They forge a distinction of fault and penaltie. They confesse that the fault is forgeuen by the mercie of God, but that when the fault is forgeuen, the penaltie remaineth which the righteousnesse of God requireth to be payed: and that satisfactions do properly belong to the release of the penaltie. Good God, what a skipping lightnesse is this? now they confesse that the forgeuenesse of the fault lieth freely open for men, which sometime they teache men to deserue with prayers and wepinges, and all other kindes of preparations. But yet still all that is taught vs in the scripture concerning the forgeuenesse of sinnes, doth directly fight against this distinction. Which although I thinke that I haue alredy more than sufficiently confirmed, yet I will adde some other testimonies wherwith these winding snakes may be holden so fast, that they shall not be able ones to folde in the toppe of their taile. This is the newe Testament which the Lorde hath couenanted with vs in his Christ, that he will not remember our iniquities. What he meant by these wordes, we learne by an other Prophet where the Lorde saith: If the righteous turne away from his righteousnesse, I will not remember all his righteousnesses. If the wicked depart frō his wickednesse, I will not remember all his iniquities. Wheras he saith that he will not remember their righteousnesse, this is asmuch to say, that he will haue no regard of them in respect to reward them. Therfore not to remember sinnes, is asmuch as not to call them to punishment. The same thing is called in an other place, to cast it behinde his backe, to wipe it away like a cloude, to drowne it in the bottome of the sea, not to impute it and to hide it. By such manners of speche the holy Ghost doth plainely expresse his meaning vnto vs, if we would apply vnto him willing eares to learne. Truely if God do punish sinnes, he imputeth them: if he taketh vengeance, he remembreth them: if he call them to iudgement, he doth not hide them: if he examine them, he doth not cast them behinde his backe: if he loke vpon them, he

Ier. 31. 31. Eze.18. 24. Esa.38. 17. Esa.44. 22. Mic. 7. 19. Psa.32. 12.

hath not wiped them away like a cloude: if he sift them, he hath not
Psa. 52. 2. cast them into the bottome of the sea. And in this manner doth Augustine expound it in plaine wordes. If God haue couered sinnes, then he would not loke vpon them: if he would not loke vpon them, then he would not marke them: if he would not marke thē, then he would not punish them: he would not knowe them, he had rather pardon them. Why therefore did he say that sinnes were couered, that they should not be seen: What was meant by this that God did see sinnes, but that he did punish them? But let vs heare also out of an other place of the Prophet, vpon what conditions the Lorde forgeueth
Esa. 1. 18. sinnes. If (saith he) your sinnes be as scarlet, they shall be made white as snow: if they be red like crimosin, they shall be as woll. And in Ie-
Ier. 50. 20. remie we read thus: In that day the iniquitie of Iacob shalbe sought for, and shall not be founde: the sinne of Iudah, and it shall not be. Because I will be fauorable to the remnantes that I shall preserue. Wilt thou briefely vnderstand what is the meaning of those wordes?
Iob. 14. 17. Weye on the other side what is meant by these speches: that the Lorde doth binde vp iniquities in a sacke, doth gather them into a
Osee. 13. 12. boundell and laye them vp, & doth graue them with an iron pointell
Ier. 17. 1. in an Adamant stone. If they signifie (as it is out of doubt) that vengeance shalbe geuen for recōpense, then is it also not to be doubted, but that by contrarie sentences the Lorde affirmeth, that he remitteth all recompensing of vengeance. Here I must besech the readers not to harken to my gloses, but onely that they will suffer the worde of God to take some place.

30 What, I pray you, had Christ done for vs, if we should still be
1. Pet. 2. 24. compelled to suffer paine for sinnes? For when we say that he did beare all our sinnes in his body vpon the tree, we meane nothing els thereby, but that he suffred all the peine and punishment that was due
Esa. 53. 5. to our sinnes. And the same hath Esaye more liuely declared where he saith: the chastisemēt (or correction) of our peace, was vpon him. What is the correction of our peace but the peine due to sinnes? and which we should haue suffred before that we could be reconciled to
Rom. 3. 24. God, vnlesse that he had entred into our stede? Lo, thou seest plaine-
1 Cor. 1. 30. ly, that Christ suffred the peines of sinnes, to deliuer them that be his from them. And so oft as Paule maketh mention of the redemptiō
Ephe. 1. 7. performed by Christ, he vseth to call it in Greke *Apolutrosin*, where-
Colos. 1. 14. by he meaneth not onely redemption, as it is commonly taken, but the very price and satisfaction of redemption. After which manner he
1. Tim. 2. 6. writeth, that Christ gaue himselfe *Antilutron*, a price of raunsome for vs. What propitiation is there with the Lorde (saith Augustine) but

sacrifice?

sacrifice? And what sacrifice is there, but that which is offred for vs in the death of Christ? But that which is appointed in the lawe of Moses for cleansing the offenses of sinnes, ministreth vs a strong battell ramme. For the Lord doth not there apoint this or that manner of satisfieng, but requireth the whole recompense in sacrifices. Whereas yet in other thinges, he doth most diligently and in most exact order set out all the ceremonies of expiation. Howe commeth it to passe, that he commaundeth to recompense faultes committed, with no workes at all, but requireth onely sacrifices for satisfaction: but because his will is so to declare, that there is onely one kinde of satisfaction, whereby his iudgement is appeased? For the sacrifices that the Israelites did then offer, were not weyed by the worke of men, but were estemed by their truth, that is to say, by the onely sacrifice of Christ. But what manner of recompense the Lord receiueth of vs, Osee hath very well expressed in fewe wordes. Thou shalt (saith he) take away iniquitie, O God. Loe, here is forgeuenesse of sinnes. And we shall pay thee calues of our lippes: Loe, here is satisfaction. I knowe that they yet do suttelly slippe away, when they make distinction betwene euerlasting peine, and temporall peines. But when they teach that temporall peine is any kinde of punishment that God taketh as well of the body as of the soule, except onely euerlasting death, this restraining of it doth litle helpe them. For the places that we haue aboue recited, do expresly meane this, that God receiueth vs into fauour with this condition, that in pardoning the fault, he pardoneth all the peine what so euer we had thereby deserued. And so oft as Dauid or the other Prophets do craue pardō of sinnes, they do also there withall pray to be released of the peine. Yea, the very feling of Gods iudgement doth driue them therunto. Againe, when they promise mercie at the Lordes hand, they do in manner alway of purpose preach of the peines and the forgeuenesse therof. Truely when the Lorde in Ezechiell pronounceth that he will make an ende of the exile in Babylon, and that for his owne sake, not for the Iewes sake, he doth sufficiently shewe that both are of free gift. Finally, if we be deliuered by Christ from giltinesse of fault, the peines that come thereof, must needes cesse.

Osee. 14.3.

Eze. 36 22. and 32.

31 But for asmuch as they do also arme themselues with testimonies of Scripture, let vs see what manner of argumentes those bee that they allege. Dauid (say they) being rebuked by Nathan the Prophet of adulterie and māslaughter, receiued pardon of his sinne, and yet he was afterward punished by the death of his sonne that he had gotten by that adulterie. We are taught to redeme with satis-

2.Sam. 12.13.

factions such paines as were to be extended after forgeuenes of the fault. For Daniel aduised Nebuchadnezer to redeme his sinnes with almes. And Salomon writeth that for equitie and godlinesse, iniquities are forgeuen. And in an other place, that with charitie the multitude of sinnes is couered. Which sentence Peter also confirmeth. Againe, in Luke the Lord saith of the woman that was a sinner, that many sinnes are forgeuen her, because she hath loued much. Howe peruersly and wrongfully they euer weye the doinges of God. But if they had marked (as they should not haue ouerpassed it) that there are two kindes of Gods iudgement, they would haue seen in this rebuking of Dauid, a far other manner of punishment, than such as might be thought to tend to reuengement. But bycause it not a litle behoueth vs all to vnderstand wherunto the chastisementes haue respect, wherwith God correcteth vs for our sinnes, and how much they differ from those examples wherewith he pursueth the wicked and reprobate with indignation: therefore I thinke it shall be not beside the purpose to comprehend it shortly in a summe. For the order of plaine teaching, let vs call the one kinde of iudgement, the iudegement of Reuenge, the other of Chastisemēt. It is to be vnderstanded, that God so punisheth his enemies with the iudgement of reuenge, that he vseth his wrath against them, confoundeth them, destroyeth them, and bringeth them to nought. Therefore let vs take that to be properly the vengeance of God, when his punishing is ioined with his indignation: with the iudgement of Chastisemēt he dealeth not so cruelly: as to be angry: nor punisheth to destroy, nor sendeth downe his lightening to kill. Therefore it is not properly punishment or vengeance, but correction and admonishment. The one is the doing of a iudge, the other of a father. For the iudge when he punisheth an euell doer, he hath regard to the offense, & punisheth the very fault: when the father somwhat rigorously correcteth his childe, he doth it not to be reuenged on him, or to punish him, but rather to teach him & make him wiser in time to come. Chrysostome in a certaine place vseth a similitude somwhat differing from this, but yet it commeth to the same point. The sonne (saith he) is beaten, and the seruant also is beaten: but the one is punished as a bondeseruant, bycause he hath offended, and the other is chastised as a freeman and as a sonne, neding correction. To the one his correction serueth for profe and amendement, to the other for a scourge and punishment.

Dan. 4. 24. Pro. 16. 6. & 10. 12. 1. Pet. 4 8. Luc. 7. 47.

32 But that we may haue the whole matter shortly and in a redy summe, let this be the first of two distinctions. Wheresoeuer punishment is to reuenge, there sheweth it self the curse and wrath of God, which

which he alway withholdeth from the faithfull. Contrarywise Chastisement both is a blessing of God, and beareth a testimonie of his Ioue, as the Scripture teacheth. This difference is commonly euery where sufficiently expressed in the worde of God. For what so euer afflictions the wicked suffer in this present life, therein is painted out vnto vs as it were a certaine entrie of hell, frō whense they do alredy see a far of their eternall damnation: and they are so far from being amended or taking any profit thereby, that rather by such beginings they are prepared to the most cruell hell that at length abideth for them. But the Lorde chastising chastiseth his seruantes, but he doth not put them to death. Therefore they confesse that to be beaten with his rodde, was good for them vnto true instruction. But as we read euery where that the holy ones suffer such punishmentes with quiet minde, so they haue alway prayed to escape the first kinde of scourges. Chastse me Lorde (saith Ieremie) but in thy iudgement, not in thy wrath, least thou destroy me. Poure out thy wrath vpon the nations that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy name. And Dauid saith: Lorde rebuke me not in thy wrath, nor correct me in thine anger. And it maketh nothing to the contrarie, that oftentimes it is said, that the Lord is angry with them that be his, when he punisheth their sinnes. As in Esaye: I will confesse to thee O Lorde, because thou hast bene angry with me: thy wrath is turned, & thou hast comforted me. Againe Abacuc. Thou that hast bene angry shall remember mercie. And Michee: I will beare the wrath of the Lord, because I haue sinned against him. Where he putteth vs in minde that not onely they that are iustly punished, nothing preuaile with murmuring against him, but also that the faithfull haue aswagement of their sorrow, in considering the purpose of God. For after the same manner it is said that he doth defile his owne inheritance, which yet (as we knowe) he will neuer defile. But that is spoken not in respect of the purpose or meaning of God that punisheth, but of the vehement feling of sorrow, which they fele that suffer any of his seueritie what so euer it be. But he not only pricketh his faithfull with no smal rigour, but sometimes so woūdeth them, that they thinke themselues not far from the damnatiō of hell. So he testifieth that they haue deserued his wrath, and so it behoueth that they should loth themselues in their euels, and be touched with the greater care to appease God, and carefully make hast to craue pardon. But euen in the very same doing he sheweth a more euident testimonie of his fauorable kindenesse than of his wrath. For ȳ couenant cōtinueth that was made with vs in our true Salomon: the truth

Iob. 3. 17. Prou. 3 11. Heb 12 5.

Psa. 10 18. 18. Ps. 119 17.

Iere. 10 14.

Psa. 6. 2 & 38. 2.

Esa. 12. 1

Haba. 3 2. Mich. 7 9.

whereof he that can not decerne, hath affirmed, that it shall neuer
Sa. 89. bee made voide. If (saith he) his children forsake my lawe, and walke
1. not in my iudgements: if they defile my statutes, and kepe not my commaundementes. I will visite their sinnes with a rodde and with stripes: but I will not take away my mercie from him. Of which mercie to make vs assured, he saith, that the rodde wherewith he
.Sam. will correct the posteritie of Salomon, shalbe of menne, and stripes
.14. of the children of menne: by which clauses when he meaneth moderation and lenitie, he therewithall secretly declareth, that they can not but bee confounded with extreme and deadly horrour, that fele the hand of God to be against them. Howe great regard he hath of
Isa. 48. this lenitie in chastising his Israell, he sheweth in the Prophet: I haue
0. purged thee (saith he) in fire: But not as Siluer, for then thou shouldest haue bene all consumed. Albeit he teacheth that chastisementes serue him for to cleanse him, but he further saith that he vseth the same so temperately, that he bee not to much consumed by them. And that is needefull. For the more that euery man reuerently feareth God, and geueth himselfe to follow godlinesse, so much the tendrer he is to beare his wrath. For the reprobate, although they grone vnder his scourges, yet for that they wey not the cause, but rather turne their backe both to their owne sinnes and to the iudgement of God, by that slouthfulnesse they gather a hardnesse: or bycause they murmure and kicke against him, and do make an vprore against their iudge, that furious sudden rage astonieth them with madnesse and furor. But the faithfull being admonished by his correction, by and by descend to consider their sinnes, & being striken with dread and horrour, they flee in humble wise to pray to him for pardon, vnlesse the Lorde did aswage these sorrowes wherewith the poore soules torment themselues, they would fainte a hundred times euen in smal tokens of his wrath.

33 Then let this be the second distinction, that when the reprobate are stryken with the scourges of God, they do alredy after a certaine manner beginne to suffer peines by his iudgemēt, and though they shall not escape vnpunished, for that they haue not taken hede to such tokēs of the wrath of God, yet they are not punished to this ende, to make them come to a better minde: but onely that, to their great hurt, they should proue God to be a iudge and reuenger. But children are beaten with roddes, not that they shoulde thereby be punished of God for their sinnes, but that they should therby profit to amendement. Therefore we take it that they rather haue respect to the time to come, than to the time past. This I had rather expresse

in

in Chrysostomes wordes than mine owne. For this (saith he) God doth lay peine vpon vs, not punishing our sinnes past, but correcting vs against time to come. And so saith Augustine: That which thou suffrest, that for which thou lamentest, is a medicine to thee and no peine, a chastisement and no damnation. Put not away the scourge, if thou wilt not be put away from the inheritance,&c. Know ye brethren that all this miserie of mankinde when the world groneth is a medicinall sorrow, and not a pennall sentence,&c. These sentences I haue therefore thought good to alleage, that the manner of speche that I haue aboue written, shoulde not seme to any man newe and vnused. And hereunto serue all the complaintes full of indignation wherein the Lorde oftentimes doth expostulate of the vnkindenesse of the people, for that they stiffly despised all punishments. In Esaye he saith: To what purpose should I strike you any more: from the sole of the foote to the crowne of the hed, there is no whole place. But because the Prophets are full of such sayinges, it shalbe sufficient to haue briefly shewed that God doth punish his Church for none other intent, but that it shoulde be tamed and amend. Therefore when he did cast Saul out of the kingdome, he punished him to reuengement: When he toke from Dauid his yonge sonne, he corrected him to amendement. According to this meaning is that to be taken which Paule saith, when we are iudged of the Lorde, we are corrected, that we should not be damned with this worlde. That is, when we that be the children of God are afflicted with the hande of our heauenly father, this is no peine wherewith we should be confounded, but only a chastisement wherewith we should be instructed. In which pointe Augustine is plainely on our side. For he teacheth that the peines wherewith men are a like chastised by God, ar diuersly to be considered: bycause to the holy ones they are battels and exercises after the forgeuenesse of their sinnes, to the reprobate they are without forgeuenesse peines of wickednesse. In which place he rehearseth how peines were layed vpon Dauid and other godly men, and saith that the same tended to this ende, that their godlinesse shoulde by such humbling of them, be exercised and proued. And where Esaye saith, that the Iewish people had their iniquitie forgeuen them, bycause they had receiued full chastisement at the Lordes hande: this proueth not that the pardon of sinnes hangeth vpon the full paiment of the peine: but it is in effect asmuch as if he had said: Bycause ye haue alredy suffred peines enough, and by the greuousnesse and multitude thereof haue bene now pined away with longe mourning and sorrowe, therefore it is nowe time that receiuing the tidinges

In serm. de pœnitēt. & confess.

Esa. 1.5.

1. Sam. 15.23. 2. Sam. 12.18. 1. Cor. 11.32.

Lib. de Peccato, merito, ac remis. 2. cap. 33. & 34.

Esa 40. 2.

of full mercie, your heartes shoulde reioyce and fele me to be your father. For there God did take vpon him the person of a father, which repenteth him euen of his iuste seueritie, when he was compelled sharply to correct his sonne.

34 With these thoughtes it is necessarie that the faithfull be furnished in bitternesse of afflictions. It is time that the iudgement beganne at the house of the Lorde, in which his name is called vpon. What should the children of God do, if they did beleue the seueritie of God that they fele to be his vengeance? For he that being striken with the hand of God, imagineth God a punishing iudge, can not conceiue him but angry and enemie vnto him, and detest the very scourge of God as a curse and damnation. Finally he can neuer be perswaded that God loueth him, that shall thinke him so minded toward him, that he is still minded to punish him. But he only profiteth vnder the rod of God, that thinketh him to be angry with his sinnes, but merciefull & louinge to himselfe. For otherwise that must needes happen, which the Prophet complaineth that he felt, where he saith. Thy wraths, O God haue passed ouer me: thy terrors haue oppressed me. Also that which Moses writeth, bycause we haue fainted in thy wrath; and we haue bene troubled in thy indignation, thou hast set our iniquities in thy sight, and our secretes in the light of thy countenance: because all our dayes are gone away in thy wrath: our yeres are consumed as the word that is passed out of a mouth. On the other side Dauid saith thus of his fatherly chastisementes, to teach that the faithfull are rather holpen than oppressed thereby: Blessed is the man whom thou hast corrected O Lorde, and hast instructed in thy lawe, to geue him quiet from euell dayes, while a pit is digged for the sinner. Truely it is a harde tentation, when God sparing the vnbeleuers and winking at their faultes, semeth more rigorous against them that be his. Therefore he gaue them a cause of comfort, the admonishment of the lawe, whereby they shoulde learne, that it is done to prouide for their saluation when they are called againe into the way, and the wicked are caried hedlong into their errours, whose ende is the pit. And it is no difference whether the peine be euerlasting or during for a time. For as well warre, famine, pestilence, and sickenesse as the iudgement of eternall death are the curses of God, when they are layed vpon menne to this ende, to be instrumentes of the Lordes wrath and vengeance against the reprobate.

1.Pet.4. 17.
Iere.25. 29.
Psa.88. 17.
Psa.90. 7.
Psa.94. 12.
Psa.88. 17.

35 Nowe (as I thinke) all men do perceiue whereunto tended that chastisement of the Lorde vpon Dauid: euen to be an instruction that God is greuously displeased with manslaughter and adulterie,

against

against which he had shewed so great an indignation in his beloued and faithfull seruant: that Dauid should be taught to be no more so bold to do ỳ like deede: & not to be a paine whereby he should make a certaine recompense to God. And so is to be iudged of the other kinde of correction, wherby the Lord punished his people with a sore pestilence, for Dauids disobedience wherinto he was fallen in numbring ỳ people. For he did in deede freely forgiue to Dauid the giltinesse of his sinne: but because it pertained both to the publike example of all ages, and also to the humbling of Dauid, that such a hainous offense shoulde not remayne vnpunished: therefore he most sharply chastised him with his rod. Which marke also we ought to haue before our eyes in the vniuersall curse of mankinde. For wheras after pardon obtained, we do all yet suffer the miseries that were laid vpon our first parent for paine of sinne: we perceiue our selues by such exercises to be admonished, how grieuously God is displeased with the transgression of his law: that being throwen downe & humbled with knoweledge in conscience of our owne miserable estate, we may the more feruently aspire to true blessednes. But he shalbe most foolish that shall thinke, that the calamities of this present life are layed vpon vs for the giltines of sinne. And that I thinke was the meaning of Chrysostome when he wrote thus. If God do therefore lay paines vpon vs, that he should call vs, perseuering in euils to repentãce, then when repentance is once shewed, the paine shalbe superfluous. Therfore, as he knoweth it to be expedient for euery mans nature, so he handeleth one man more roughly, and an other with more louinge tenderneſſe. Therfore where he mindeth to teach that he is not vnmeasurable in taking punishmẽts, he reprocheth to the hard hearted and obstinate people that being striken yet they make not an end of sinning. In this meaninge he cõplaineth, that Ephraim was as a cake scorched on the one side, and raw on the other, because the corrections did not pearce into their mindes, that the people hauing their vices boyled out, might be made meete to receiue pardon. Truely he that so speaketh, sheweth, that so soone as a man hath repented, he will byandby become appeasable: and that by our stifnes he is enforced to that rigour in chastising of faultes, which should haue bin preuented with willing amendement. Yet forasmuch as we all are of such hardnes and rudenesse, as vniuersally needeth chastisemẽt: it seemed good to him being a most wise father, to exercise all without exceptiõ with a cõmon scourge all their life long. But it is maruelous why they so cast their eyes vpon the only example of Dauid, & are not moued with so many examples, in which they might haue beholdẽ free for-

2. Sa. 2 15.

Hom. 3 de pro uid. ad Stargi rium.

Ier. 5. 3 Ose. 7.

Luk.18. giueneſſe of ſinnes. It is read that the Publicane went out of the tē-
4. ple iuſtified. There followed no paine. Peter obtayned pardon of
Luk.22 his offence, his teares we reade (ſayth Ambroſe) his ſatisfaction we
51. read not. And the man ſicke of the Palſey heard it ſpoken to him:
Mat. 2. Riſe: thy ſinnes are forgiuen thee. There was no paine layed vpon
9. him. All the abſolutions that are rehearſed in the Scripture, are ſet out as giuē freely. Out of this great nōber of examples, a rule ſhould rather haue bin gathered than of that only example that containeth in it a certayne ſpeciall matter.

Dan.4. 36 Daniel in his exhortation wherin he counſelleth Nabuchad-
24. nezer to redeeme his ſinnes with righteouſneſſe, and his iniquities with pityinge of the poore: his meaning was not to ſay, that righteouſneſſe and mercy are ſatisfactory appeaſementes of God, and redēption of paines (for God forbid that there were euer any redēptiō ſauing only the bloud of Chriſt) but to referre this word Redeeming rather to men than to God, as if he had ſayd: O king, thou haſt vſed an vnrighteous and violent goruernment, thou haſt oppreſſed the humble, thou haſt ſpoyled the poore, thou haſt hardly and vniuſtly handled thy people: for thy vniuſt exactions, for thy violence and oppreſſion, now render to them mercy and righteouſneſſe. Likewiſe
Pro.10. Salomon ſayth, that with charity the multitude of ſinnes is cōuered:
12. not before God, but amonge men themſelues. For thus is the whole verſe: Hatred raiſeth vp contentions: but charity couereth all iniquities. In which verſe, as his maner is, he doth by way of compariſon of contraries, compare the euils that grow of hatreds, with the frutes of charity: in this meaninge, they that hate together, do one bite, barke at, reproch and rayle at an other, and turne all things to the worſt: but they that loue together, do diſſemble many thinges amonge themſelues, do winke at many thinges, and pardon many thinges one to the other: not that the one alloweth the others faultes, but beareth with them, and helpeth them with admoniſhinge, rather than galleth
1.Pet.4. them with reproching them. And it is not to be douted that Peter al-
8. leageth this place in the ſame ſenſe, vnleſſe we will accuſe him of de-
Pro,16. prauing and wrongfully wreſting the Scripture. But whereas he tea-
6. cheth that ſinne is purged with mercifulneſſe and liberality, he doth not meane that recompenſe is therewith made for ſinne before the face of the Lorde, ſo that God beinge appeaſed by ſuch ſatisfaction doth releaſe the paine that otherwiſe he would haue layd vpon thē, but after the accuſtomed manner of the Scripture he declareth that they ſhall finde him mercifull vnto them that leauinge their former vices and iniquities, do turne to him by godlines & trueth: as if he

ſhoulde

ſhould ſay, that the wrath of God doth ceſſe and his iudgement reſt, when we ceſſe frō our euill doinges. Neither doth he there deſcribe the cauſe of pardō, but rather the maner of true conuerſion. As many times the Prophets do declare that Hypocrites do in vaine peſter God with forged ceremonious vſages in ſtede of repentance, wheras it is vprightnes of life with the duties of charity that deliteth him As alſo the author of the Epiſtle to the Hebrues commendinge liberality and gentleneſſe, teacheth that ſuch ſacrifices pleaſe God. And when Chriſt, taunting the Phariſes that giuinge heede only to cleanſinge of diſhes, they neglected the cleanneſſe of the heart, commaunded them to giue almes that all might be cleane: he did not thereby exhorte them to make ſatisfaction: but only teacheth what maner of cleanneſſe pleaſeth God. Of which kinde of ſpeach we haue entreated in an other place. Heb.13 16. Mat.23. 25. Luc.11. 39.

37 As touching the place of Luke, no man that hath with ſounde iudgement read the parable that the Lord did there recite, will make vs any controuerſie thereupon. The Phariſee thought with himſelfe, that the Lord did not know the woman, which he had ſo eaſily receiued into his preſence. For he thought that Chriſt would not haue receiued her, if he had knowen her ſuch a ſinner as ſhe was. And therby he gathered, that Chriſt was not a Prophet that might in ſuch ſort be deceiued. The Lord, to ſhewe that ſhe was no ſinner to whom her ſinnes were already forgiuen, did put out this parable. There were two detters to one creditour vpō vſurie: the one ought fifty, the other ought fiue hundred, both had their dettes forgiuen them. Whether oweth more thanke? the Phariſee anſwered: he to whom moſt is forgiuen. The Lord replied: learne hereby that this womans ſinnes are forgiuē her, becauſe ſhe hath loued much. In which words (as you ſe) he maketh not her loue the cauſe, but the proofe of the forgiueneſſe of her ſinnes. For they are deriued vpon a ſimilitude of that dettour, to whome fiue hundred was forgiuen, to whome he did not ſay that therefore it was forgiuen, becauſe he had loued much: but therefore loued much, becauſe it was forgiuen. And hereunto muſt that ſimilitude be applied in this ſorte: Thou thinkeſt this woman to be a ſinner; but thou oughteſt to know that ſhe is none ſuch, foraſmuch as her ſinnes be forgiuen her. And that her ſinnes be forgiuē her, her loue ought to proue vnto thee, whereby ſhe rendereth thanke for this benefit. It is an argument gathered of the following effect, wherby any thing is proued by ſignes enſuinge. By what meane ſhe obtayned forgiuenes of ſinnes, the Lord openly teſtifieth: Thy faith, ſaith he, hath ſaued thee. Therefore we obtayne forgiueneſſe by fayth: Luc.7. 36.

By charity we giue thankes, and testifie the bountifulnesse of the Lord.

38 As for those things that are commonly founde in the bookes of olde wryters concerninge satisfaction, they litle moue me. I see in deede that many of them, (I will speake plainly) in a maner all whose books remaine, haue either erred in this poinr, or spokē to crabbedly and hardly: but I will not graunt that they were so rude and vnskilfull as to haue wrytten those thinges in that sense that the new Satisfactionars do reade thē. Chrysostome in one place writeth thus: where mercy is required, examination cesseth: where mercy is asked, iudgement is not rigorous: where mercy is craued, there is no place for paine: where is mercy, there is no inquisition. Where is mercy, the answere is pardoned. Which wordes howsoeuer they be wrested, yet they can neuer be made to agree with the Schoolemens doctrines. In the booke of Ecclesiasticall doctrines, which is fathered vpon Augustine, is red thus: Satisfaction of repentance is, to cut of the causes of sinnes, and not to graunt an entrie to their suggestions. Whereby appeareth that the doctrine of satisfaction that was sayd to be giuen in recompense for sinnes committed, was euen in those times laughed to scorne: forasmuch as they referre all satisfaction to a heedefulnesse in abstaining frō sinnes in time to come. I will not alleage that which the same Chrysostome sayth, that he requireth of vs no more, but that we shoulde confesse our sinnes vnto him with teares: sith such sentences are many times found in his wrytings & others. Augustine in deede in some places calleth the workes of mercy, remedies to obtaine forgiuenesse of sinnes: but because no man shoulde stumble at that litle word, he himselfe preuenteth it in an other place. The flesh of Christ (sayth he) the true and onely sacrifice for sinnes, not onely these sinnes that are wholly put away in baptisme, but also these that afterward creepe in by weakenes: for which the whole church crieth out at this day, Forgiue vs our trespasses. And they are forgiuen by that singular sacrifice.

Hom. 2. in Psal. 50.

Hom. 10 in Gen.

Enchir. ad Laurentiū.

Mat. 6. 12.

39 They haue for the most parte called satisfaction, not a recompense to be rendred to God, but an open declaration whereby they that had bin excommunicate when they woulde be receiued againe to the communion, did assertaine the church of their repentāce. For there were enioyned vnto them when they did repent certaine fastinges and other thinges, whereby they might perswade men that they were truely and hartily weary of their former life, or rather blotte out the remembrance of their former doinges: and so they were sayd to make satisfaction not to God, but to the Church. Which

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is also expressed of Augustine in these wordes in his Enchiridion to Laurence: Out of that auncient custome the confessions and satisfactions that are at this day vsed, tooke their beginning. Truely very viperous birthes, by which is brought to passe, that there remaineth not so much as a shadowe of that better forme. I know that the olde wryters do sometime speake somewhat hardly, and as I sayd euen now, I do not deny that paraduenture they erred herein. But those thinges that were besprinkled with a few spots, when they are once handeled with these mens vnwashed handes, are altogether defiled. And if we must contende with the authority of olde wryters: good God, what olde wryters do they thrust vnto vs? A good parte of those wherewith Peter Lombard their champion hath botched vp his patched Sentences, is gathered out of the vnsauory dotages of certaine monkes that are caried about vnder the name of Ambrose, Hierome, Augustine, and Chrysostome. As about this presente question he taketh in a maner all out of Augustines boke of repentance, which is foolishely botched of good and bad by some scraper together. It beareth in deede the name of Augustine, but such a booke as no man beinge but meanely learned, would voutchsaue to acknowledge for his. But whereas I do not so narowly examine their follies, lette the readers pardon me whom I would ease of that tediousnesse. For to me it should not be very labourfome, and yet very pausible to bewray to their great shame those thinges that they haue heretofore boasted vpon as misteries, but because my purpose is to teach frutefully, therfore I passe them ouer.

Cap. 65 & is rehearsed in the Decretes cap. in actionibus. de pœnit. distic. 1.

The v. Chapter.

Of the supplyings vvhich they adde to satisfactions, as pardons and purgatory.

OVt of this doctrine of satisfactions do flowe indulgences or pardons. For they say that that which our power wanteth to make satisfaction, is supplied by these pardons. And they runne so farre foorth into madnesse, that they define them to be the distribution of the merites of Christ & of the martyrs, which the Pope dealeth abroade by his bulles. But although they haue more neede of Helleborus to purge their frentike braine, than argumentes to answere them, so that it is not much worthy the trauaile to stand vpon confutinge such triflinge errours, which are already shaken with many battelrammes, and of themselues grow into decaied age, and bende toward fallinge: yet because a shorte confutation of them shalbe profitable for some that be ignoraunt, I will not altogether o-

mit it. As for this that pardons haue so longe stande safe, and haue so longe bin vnpunished, hauinge bin vsed with so outragious and furious licentiousnesse: this may serue to teach vs in how darke a night of errours, men in certaine ages past haue bin drowned. They sawe themselues to be openly and vncolouredly scorned of the Pope & his Bulbearers, gainefull markets to be made of the saluation of their soules, the price of saluation to be valued at a few pence, and nothing set out to be frely giuen: that by this colour they be wiped of offrings to be filthily spent vpon brothels, bawdes and banketinges: that the greatest blowers abroade of pardons are the greatest despisers of thē: that this monster doth daily more & more with greater licentiousnesse ouerrunne the worlde, and grow into outrage, and that there is no ende, newe lead dayly brought, and newe mony gotten. Yet with hye reuerence they receiued, they worshipped and bought pardons, and such as among the rest saw somewhat farther, yet thought them to be godly deceites, wherby men might be beguiled with some profit. At the length, since the world suffered it selfe to be somewhat wiser, pardons waxe colde, and by litle and litle become frosen, till they vtterly vanish away.

2 But forasmuch as many that see the filthy gaminges, the deceites, thefes, and robberies, wherewith the pardoners haue hertofore mocked and begiled vs, yet see not the very fountayne of vngodlinesse from whence they springe: it is good to shew not onely of what sort pardons be, but also what they be, when they are wiped frō all spottes. They call the treasure of the church, the merites of Christ and of the holy Apostles and Martyrs. The principall custody of this barne (as I haue already touched) they faine to be deliuered to the bishop of Rome, that he should haue the distributiō of so great gifts, that he might both giue them by himselfe, and also graunt iurisdiction to other to giue them. Hereupon procede from the Pope somtime plenary pardons, somtime pardons for certaine yeres: from the Cardinals, pardons for a hundred dayes: from Bishoppes, pardons for forty dayes. But they be (as I may naturally describe thē) the profaninge of the bloud of Christ, Sathans mockery, to leade away the christian people from the grace of God, from the life that is in Christ, and to turne them from the true way of saluation. For how could the bloude of Christ be more filthily prophaned, than when it is denied to suffice the remission of sinnes, to reconciliation and satisfaction, vnlesse the want thereof as being withered and wasted, shoulde be otherwise supplied and profited? The law and all the Prophetes (saith
Act. 10. 43. Peter) beare witnesse of Christ, that by him forgiuenesse of sinne is

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to be receiued: Pardons giue remission of sinnes by Peter, Paul and the Martyrs. The bloud of Christ (saith Iohn) cleanseth vs frō sinne: Pardons do make the bloud of Martyrs the washing away of sinnes. Christ (saith Paul) which knew not sinne, was made sinne for vs, ỳ is, the satisfaction of sinne, that we might be made the righteousnesse of God in him: Pardons do sette the satisfaction of sinnes in the bloude of Martyrs. Paule cried out and testified to the Corinthians, that only Christ was crucified and died for them: the pardons pronounce that Paule and other died for vs. In an other place he sayth that Christ purchased the church with his bloud: the pardōs appoint an other price of purchace in ỳ bloud of Martyrs. The Apostle saith, that Christ with one oblation made perfect for euer them that were sanctified: the pardons crie out to the contrary and say, that sanctification is made perfect by the Martyrs, which otherwise were not sufficient. Iohn sayth that all the saintes washed their gowns in the bloud of the lambe: the pardons teach men to wash their gownes in bloud of saintes.

1.Ioh.1 7. 2.Cor.5 21. 1.Cor.1 13. Act.20. 28. Heb.10. 14. Reue.7. 14.

3 Leo Bishop of Rome, writeth notably wel to ỳ Palestines against these sacrileges. Although (saith he) the death of many saintes hath bin precious in the sight of the Lord, yet the killing of no innocent hath bin the propitiation of the world. The righteous receiued, but gaue not crownes: and out of the valiantnesse of the faithful are grauen examples of pacience, not gifts of righteousnes. For their deathes were euery one singular to themselues, & none of thē did by his end pay the det of an other, forasmuch there is one Lord Christ, in whom all are crucified, all are dead, buried, and raised vp againe. Which sentence (as it was worthy to be remēbred) he repeated in an other place There can nothinge be required more plaine to destroy this wicked doctrine. Yet Augustine speaketh no lesse fitly to ỳ same effect. Thogh (saith he) we die brethren for brethren, yet the bloud of no Martyrs is shed for ỳ forgiuenes of sinnes. Which thing Christ hath done for vs, neither hath he therin done that for vs, that we should folow him, but hath giuē vs a thing to reioice vpon. Againe in an other place, As only the sonne of God was made the sonne of mā, to make vs w̄ him the sonnes of God: so he alone for vs hath takē vpon him punishmēt without euil deseruinges, that we by him might without good deseruinges obtaine grace not due vnto vs. Truely where as all their doctrine is patched together of horrible sacrileges and blasphemies, yet this is a more monstruous blasphemy than all the other. Let them remember thēselues, whether these be not their decrees: that the Martyrs haue by their death done more to God, and deserued more, than

Epi.81. Psa.116 15. Epi.95. Tract.in Ioh.84. Lib.4. ad Bonif.ca.4

was nedefull for themselues:and that they had remaining so great a plenty of deseruings, as did also ouerflow vnto other:and that therfore,least so great goodnesse shoulde be superfluous, their bloud is mingled with the bloud of Christ,and of both these bloudes is made the treasure of the church,for the remissiō and satisfaction of finnes. And that so is the sayinge of Paule to be taken:I supply in my body
olo.1. 4. those things that want of the suffrings of Christ for his body, which is the church. What is this else but to leaue Christ only his name, otherwise to make him but a common pety saint, that may scarcely among the multitude be knowen from the rest?He only,only shoulde haue bin preached,he onely set foorth, he only named, he only bin looked vnto,when the obtaining of forgiuenesse of sinne,satisfactiō, and sanctification are entreated of But let vs heare their curtalled argumentes. Least the bloude of the Martyrs shoulde be shed in vaine, therefore let it be employed to the common benefit of the Church. Is it so?was it no profit to glorifie God by their death? to subscribe to his trueth with their bloud? by despisinge this present life,to testifie that they sought for a better life?by their stedfastnesse to strengthen the faith of the church, and ouercome the stubbornesse of the enemies? But this is the matter in deede: they acknowledge no profit of the Martyrs death,if Christ only be the propitiator, if he onely died for our sinnes, if he onely was offered vp for our redemption. So (say they) Peter and Paul might neuertheless haue obtayned the crown of victory, if they had died in their beddes. And whereas they haue fought euen to the shedinge of their bloude,it woulde not agree with ỹ iustice of God to leaue the same barren & fruteles. As though God could not tel how to encrease in his seruants their glory,according to the measure of his gifts. But the church receiueth in commune together profite enough, when it is by their triumphes encouraged to a zealous desire to fight.

4 But how maliciously do they wrest that place of Paule where he
olo.1. 4. saith, that he supplieth in his body those thinges that wanted of the sufferings of Christ?For he referreth not the default or supplying, to the worke of redemption,satisfaction, & expiation:but to those afflictions wherwith all the members of Christ,that is to say,all the faithfull must be exercised, so longe as they shall be in this flesh. He sayth therfore,that this remaineth of the sufferings of Christ, that he dayly suffereth in his members the same that he once suffered in himselfe. Christ vouchsaueth to do vs̃ so great honor, to recken and accompt our afflictions his owne. Where as Paule added these wordes, For the church, he meaneth not for the redemption,for the reconciliation,

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for the satisfaction of the church, but for the edifyinge and profit of the church. As in an other place he sayth, that he suffereth all things for the electes sakes, that they may obtaine the saluation which is in Christ Iesu. And he wrote to the Corinthians, that he suffered all the troubles that he suffred, for their comfort and saluation. And immediatly in the same place he expoundeth himselfe, when he sayth further, that he was made a minister of the church, not for redemption, but accordinge to the dispensation that was committed vnto him, to preach the Gospel of Christ. If they yet require an other expositour, let them heare Augustine. The sufferinges of Christ (sayth he) are in Christ only as in the head: and both in Christ & the church, as in the whole body. Whereby Paule being one member saith, I supply in my body that which wanteth in the suffrings of Christ. Therfore if thou what soeuer thou be ý heareſt this, art one of the members of Christ, whatsoeuer thou suffereſt of thē that are not the members of Christ, that same wanted in the suffrings of Christ. But wherunto the suffrings of the Apostles taken for the church of Christ do tend, he expoundeth in an other place where he sayth: Christ is to me the gate vnto you: because ye are the shepe of Christ bought with his bloud: acknowledging your price, which is not giuē of me, but preached by me. Then he addeth. As he hath giuen his soule, so ought we to giue our soules for our brethren, to edifie peace, & to cōfirme faith. These are Augustines words. But God forbid, that Paul should haue thought that any thing wanted in the suffrings of Christ, as concerning all fulnes of righteousnes, saluation and life: or that he meant to adde any thing thereunto, which so plainly and honorably preacheth, that the abundance of grace was so largely poured out by Christ, that it farre surmounted all the force of sinne. By it only all the saintes haue bin saued, & not by ý merit of their owne life or death, as Peter expresly testified: so that he should be sclanderous against God & Christ, that should repose the worthines of any saint any where else than in the only mercy of God. But why do I tary hereupon any longer, as vpon a matter yet doutfull, sith the very bewrayinge of such monstruous errours is a sufficient confutation of them?

2.Tim.2 10.
1.Cor.1 6.
In Psal. 16.
Tract.in Ioh.47.
Rom 5. 15.
Act. 15. 11.

5 Now (to passe ouer such abhominations) who taught the Pope to enclose in lead and parchement the grace of Iesus Christ, which the Lord willed to be distributed by the word of the Gospel? Truely either the Gospell of God must be false, or their pardons false. For, that Christ is offred vs in the Gospel, with all abundance of heauenly benefites, with all his merites, with all his righteousnes, wisdom and grace, without any exception, Paul witnesseth where he saith, that the

2.Cor.1

word of reconciliation was deliuered to the ministers, whereby they might vse this forme of message, as it were Christ giuing exhortation by them: we besech you, be ye so reconciled to God? He hath made him ỳ knew no sinne, to be made sinne for vs, that we might be made the righteousnes of God in him. And the faithful know of what va-
1. Cor. 1 17. lue is that common partakinge of Christ, which (as the same Apostle witnesseth) is offred vs to be enioyed in the Gospel. Contrariwise the pardōs do bring out of the storehouse of the Pope, a certaine pitance of grace, & fasten it to lead, parchement, yea and to a certaine place, & seuere it from the word of God. If a man should aske whence this abuse tooke beginning: it seemeth to haue proceded herof, that when in time past penitentes were charged with more rigorous satisfactiōs than all could beare, they which felt themselues aboue measure oppressed with penāce enioyned them, required of the church a release. The mitigation that was graunted to such, was called an indulgence or pardon. But when they turned Satisfactions from the Church to God, & sayd that they were recompenses wherby men may redeeme themselues frō the iudgement of God, then they therwithall did also draw these indulgences or pardons to be propitiatory remedies, to deliuer vs from deserued punishments. As for these blasphemers that we haue recited, they forged thē so shamelessely, that they can haue no colour at all.

6 Now let thē no more trouble vs with their purgation, because it is with this axe already broken, hewed downe, & ouerthrowen from the very fundations. For I do not agree to some mē, that thinke best to dissemble in this point, and make no mention at all of Purgatory, whereupon (as they say) great contentions do arise, but small edification is gotten Truely I my selfe woulde also thinke such trifles worthy to be negligently passed ouer, if they did not accompt thē earnest matters. But forasmuch as purgatory is builded of many blasphemes, and is dayly vpholden with newe blasphemes, and raiseth vp many and grieuous offences, truely it is not to be winked at. This paradauenture might after a sort haue bin dissembled for a time, that it was inuented by curious and bolde rashnesse without the worde of God: that men beleued of it by, I wot not what reuelations, fained by the craft of Sathan: that for the confirmation of it, certaine places of Scripture were fondly wrested. Albeit the Lord giueth not leaue to mans presumptuousnes so to breake into ỳ secret places of his iudge-
Deu. 18. 21. ments, & hath seuerely forbidden men to enquire for trueth at dead mē, neglecting his word, & permitteth not his word to be so vnreuerētly defiled. But let vs graunt, that all those things might for a while haue

haue bin borne with, as thinges of no great importaunce. But when the cleansinge of sinnes is sought else where then in the bloude of Christ, when satisfaction is giuen away to any other thinge, then it is most perillous not to speake of it. Therefore we must crie out not onely with vehement stretching of our voice, but also of our throte and sides: that Purgatory is the damnable deuise of Sathan, that it maketh voide the Crosse of Christ, that it layeth an intolerable sclander vpon the mercy of God, that it feebleth and ouerthroweth our faith. For what else is Purgatory amonge them, but the satisfaction that the soules of men departed do pay after their death? So that ouerthrowing the opinion of satisfaction, Purgatory is immediatly ouerthrowen by the very rootes. But if in our former discourse it is more than euident that the bloude of Christ is the onely satisfaction, propitiatory sacrifice and cleansing for the sinnes of the faithfull: what remaineth but that purgatory is a mere and horrible blasphemie against Christ? I passe ouer the robberies of God wherewith it is daily defended, the offenses that it bredeth in religion, and other thinges innumerable, which we see to haue come out of the same spring of vngodlinesse.

7 But it is good to wringe out of their handes such places as they haue falsly & wrongfully takē out of the Scripture. When (say they) the Lord affirmeth that ỳ sinne against the holy Ghost should not be forgiuen in this world, nor in the world to come, thereby he sheweth that there is a forgiuenesse of some sinnes in the worlde to come. But who seeth not that the Lord there speaketh of the fault of sinne? Now if it be so, what is that to their Purgatory, forasmuch as by their opinion the paine is there suffred of those sinnes, wherof they deny not the fault to be forgiuē in this present life? But that they may no more carp against vs, they shal haue yet a plainer solution. When the Lord meant to cut of all hope of Pardon from so haynous wickednesse, he thought it not enough to say that it should neuer be forgiuē: but the more to amplify it, he vsed a diuision, wherin he comprehended both the iudgement that euery mans conscience feeleth in this life, & the last iudgement that shalbe openly pronounced at the resurrection: as thogh he should haue said: Beware ye of malicious rebellio, as of most present damnatio. For he that of set purpose shal endeuour to quench the light of the holy Ghost, shall not obtaine pardon, neither in this life which is giuen to sinners for their conuersion, nor in the last day when the lambes shalbe seuered by the angels of God frō the goats, and the kingdome of heauen shalbe cleansed from all offenses. Then they bringe foorth that parable out of Matthew: Agree with thine

Mat. 12. 52. Mar. 3. 28. Luc. 12. 10.

Mat. 5. 15.

aduersary, least he deliuer thee to the Iudge, & the iudge to the Sargeant, and the Sargeant to the prison, from whence thou shalt not get out, vntil thou hast payed the vttermost farthing. If in this place the Iudge do signifie God, and the aduersary plentife the Deuil, the Sargeant the Angell, and the prison purgatory, I wil gladly yeelde vnto them. But if it be euident to all men, that Christ meant there to show into how many daungers and mischieues they cast themselues, that had rather obstinatly pursue the extremity of the law, thã deale according to equity & good right, to the ende to exhort his disciples the more earnestly to agreement with equity: where thẽ I pray you shall Purgatory be found?

8 They fetch an argument out of ỹ saying of Paul, where he affirmeth that the knees of thinges in heauen, earth & hels, shall bow to Christ. For they take it as cõfessed, that hels can not there be meant of those that are adiudged to eternall damnation. Therfore it remaineth that it must be the soules lying in paine in Purgatory. They did not reason very euil, if the Apostle did by kneelinge meane the true godly worshipping. But sith he teacheth only, that there is a dominiõ giuen to Christ whereby all creatures are to be subdued, what proofe is there to the contrary, but that we may by hels vnderstand the Deuils, that shalbe brought before ỹ iudgement of God, to acknowledge him their iudge with feare and trembling? Like as Paul himselfe expoundeth the same prophecy in an other place. All (sayth he) shalbe brought before the iudgemẽt sexte of Christ. For it is written: So truly as I liue, euery knee shall bow to me. &c. But we may not so expound that which is in the Reuelation: I haue heard all creatures, both these things that are in heauen, & those that are vpon the earth, and these that are vnder the earth, & those that are in the seae, & all those that are in thẽ, I haue heard thẽ all say to him that sitteth on the Throne & to the Lambe, Blessing & honor, and glory, and power, for euer & euer. That I do in deede easily graunt, but what creatures do they thinke to be here rehearsed? For it is most certaine, that there are contained creatures both without reason and without sense. Wherby is affirmed nothing else, but that all the partes of the world, from the hiest toppe of the heauens, to the very midle point of the earth, do in their maner declare the glory of their creator. As for that which they alleage out of the history of the Machabees, I will not vouchsaue to answere it, least I should seeme to recken that worke in the number of the holy books. But Augustine receiued it for Canonicall. But first, of what sure credit did he receiue it? The Iewes (sayth he) esteeme not the wryting of the Machabees as they do the law, the Prophetes

Phil. 2. 10.

Rom. 13 10.

Reue. 5. 13.

Mach 2. 43.

and

and the Psalmes, of which the Lord himselfe hath witnessed as of his witnesses, saying: It was necessary, that all thinges should be fulfilled that are wrytten in the law, and the Psalmes, and Prophetes, concerning me. But it hath bin receiued of the Church not vnprofitably, if it be soberly read or heard. And Hierom teacheth without any douting that the authority thereof is of no force to prouing of doctrines. And it euidently appeareth by that old booke, which is entituled vnder the name of Cyprian, concerninge the exposition of the Crede, that it had no place at all in the olde Church. But why do I here striue without cause? As though the author himselfe doth not sufficiently shew, how much he is to be credited, whē in the end he craueth pardon, if he haue spoken any thing not well. Truely he that confesseth his wrytings to nede pardon, sayth plainly that they are not the oracles of the holy Ghost. Beside that, ȳ godlines of Iudas is praised for none other cause, but for that he had an assured hope of the last resurrection, when he sent an offring for the dead to Hierusalem. Neither doth the wryter of that history referre that which Iudas did to be a price of redemption, but that they might be partakers of the eternall life with the other faithful, that had died for their contry & religion. This doing was in deede not without superstition and preposterous zeale, but they are more thā fooles, that draw a sacrifice of the law so farre as vnto vs: forasmuch as we know that things do cesse by the comming of Christ, that then were in vse.

Contra gaudēt. epist. 2. cap. 23. Luk. 23.

2. Mach 15. 36.

9 But they haue an inuincible bulwarke in Paul, which can not so easily be battered. If any man (sayth he) build vpon this foundation, gold, siluer, precious stones, timber, heye, stubble, the Lord shall shew euery mans worke what it is: because it shal be reuealed in fier, & the fier shall trie euery mans worke what it is. If any mās worke do burne, it shall suffer losse, but he shalbe safe, but as through the fier. What fier (say they) can that be, but the fier of Purgatory? by which the filthinesses of sinne are clensed away, that we may enter pure in to the kingdom of God? But the most part of the old wryters thought it to be an other fier, that is to say, Trouble or the crosse, by which the Lord trieth them that be his, that they should not rest in the filthines of the flesh: & that is much more probable, than in faining purgatory. Albeit I do neither agree with these men, because I thinke I haue attained a certaine and much plainer vnderstanding of that place. But before that I vtter it, I woulde haue thē answere me, whether the Apostles & all ȳ sainctes must haue gone through this fier of Purgatory? I know they wil say, nay. For it were to much inconueniēt that they must haue neded to be purged, whose merites they dreame to ouer-

1. Cor. 3

Chrysost. August. & others.

flow aboue measure to all the members of the church. But the Apostle affirmeth it. For he doth not say that the worke of some shalbe proued, but the worke of all. Neither is this my argumēt, but Augustines, which so confuteth that expositiō. And (which is more absurdity) he doth not say, ỳ they shal passe through the fire for all works: but if they haue faithfully builded the church, they shall receiue reward when their worke is examined with fier. First we see that the Apostle vsed a Metaphore, when he called the doctrines inuēted by mans braines, wood, hey, & stubble. And the Metaphore hath an apparant rescue; that as wood so soone as it is put in the fier, consumeth & wasteth, so can not those doctrines continue when they come to be examined. Now no man is ignorant that such triall commeth of the holy Ghost. Therefore to folow the true cause of his metaphore, & match the partes together with iust relation, he called the triall of the holy Ghost, fier. For euen as the nerer that gold & siluer are put to the fier, so much the surer proufe they haue of their goodnes and finenes: so the Lords trueth, ỳ more exactly it is weyed with spiritual examination, so much the greater cōfirmation of credit it receiueth. As hey, wood, & stubble put to the fier, are brought to sudden consuming, so the inuentions of men not stablished by the word of God, can not beare the triall of the holy Ghost, but they byandby fal away and perish. Finally, if forged doctrines be compared to wood, hey, and stubble, because like wood, hey, & stubble, they are burned with fire & destroied: but they are not destroied or driuen away but by the spirit of the Lord: it followeth that the holy Ghost is the fier wherwith they shalbe proued, whose prouf Paul, according to the common vse of the Scripture, calleth The day of the Lord. For it is called ỳ day of the Lord, whensoeuer he doth any way shew his presence to mē. But thē his face principally shineth, when his trueth shineth vpō vs. Now haue we proued, that Paul meaneth no other fier, but the triall of the holy Ghost. But how are they saued by ỳ fier, that suffer losse of their worke? That shall not be hard to vnderstande, if we consider of what kinde of men he speaketh. For he toucheth those builders of the church, that keping the true fundation, do build disagreeing matter vpon it, that is to say, they that not swaruing frō the chiefe & necessary articles of faith, do erre in pointes that be smaler & lesse perilous mingling their owne deuises with the word of God. Such I say, must suffer losse of their worke, hauinge their deuises destroied. But themselues are saued, but as by the fier: that is to say, not that their ignorance and errour is allowable before the Lord, but because they are cleansed from it by the grace and power of the holy Ghost. Therfore who-

chir. Lau. 68

whosoeuer haue defiled the golden fineneſſe of Gods word with this dong of purgatory, they muſt nedes ſuffer loſſe of their worke.

10 But they wil ſay, it hath bin an auncient vſage of the church. Paule anſwered this obiection when he comprehendeth his owne time in that ſentence, where he ſayth, that all they muſt ſuffer loſſe of their worke, that in the building of the church, do lay any thing vpō the fundation that agreeth not with it, Therefore when the aduerſaries obiect againſt me, that it hath bin vſed aboue a thouſande and three hundreth yeares, to haue prayers made for the dead: I aske thē againe, by what word of God, by what Reuelation, by what example it was done. For here they do not only want teſtimonies of Scripture but alſo all the examples of holy men that there are red, do ſhew no ſuch thing. Of the mourning and order of funeralles there are ſomtimes found many & long tales: but of prayers you can not ſee one tittle. But of the greater weight that the matter is, the more it ought to haue bin expreſſely ſpoken. But the very old fathers themſelues that prayed for the dead, did ſee that herein they wanted both commaundement of God, and lawfull example. Why then durſt they ſo do? In this I ſay, they did ſuffer ſomwhat as men: & therfore I affirme that, that which they did, ought not to be drawē into example. For where as the faithfull ought to enterpriſe the doinge of nothing, but vpon aſſured conſcience, as Paule teacheth: this aſſuredneſſe is principally required in prayer. But it is likely that they were led by ſome reaſon vnto it: they ſought ſome comfort to relieue their ſorrow: and it ſeemed vnnatural not to ſhew before God ſome teſtimony of their loue toward the dead. Howe mans wit is enclined to this affection, all men know by experience. Alſo the receiued cuſtome was like a burninge brand to ſet many mens mindes on fier. We knowe that with all nations & in all ages there were funerals done for ȳ dead, & their ſoules yearely purged. For though Sathan beguiled fooliſh men with theſe deceites: yet he tooke occaſion ſo to begile by a true principle: that death is not a deſtructiō, but a paſſage out of this life into an other. And it is no dout, but that euē very ſuperſtitiō condēneth the Gentils before the iudgement ſeat of God, for neglecting the care of the life to come, which they profeſſed themſelues to beleue. Nowe Chriſtians, becauſe they would not be worſe than Heathē men, were aſhamed to do nothing for the dead, as though they were vtterly deſtroied. Herupon came that il aduiſed diligence: becauſe if they were ſlow in looking to ȳ funerals, in bankettinges & offrings, they thought that they had put themſelues in daunger of a great reproche. And that which firſt proceeded from a wrongful following of the Heathens example,

was so multiplied by often new encreases, that now it is the principal holynesse of Papistry, to help the dead in distresse. But the Scripture ministreth an other much better and perfecter comfort, when it testifieth, that the dead are blessed that die in the Lorde. And it addeth a reason: because from thence forth they rest frō their labours. And we ought not so much tenderly to follow our owne affection of loue, to set vp a wrōgful maner of praying in the church. Truely he that hath but meane wisdom, doth soone perceiue that all that is red hereof in the olde wryters, was done to beare with the common vsage, and the ignorance of the people. They themselues also, I graunt, were caried away into errour euen as vnaduised lightnes of beliefe is wont to rob mens wits of iudgement. But in the meane time the very readinge of them doth shew, how doutingly they commend prayers for the dead. Augustine in his booke of confessions, reporteth that Monica his mother did earnestly desire, that she might be remembred in celebrating the ministeries at the Altar. An old wiues request, which ẏ sonne neuer examined by the rule of the Scripture, but according to his affectiō of nature, would haue it allowed of other. As for the booke that he made of care for the deade, containeth so many doutinges, that of right it ought with the coldnes thereof to quench the heate of a foolish zeale: if any man desire to be a proctor for dead men, truely with cold likelihodes it wil bring them out of care that were before careful. For this is one piller of it, that this doing is not to be despised, because it is a custome growē in vse, that the dead should be prayed for. But though I graūt to the old writers of the church, that it is a charitable vse to help the dead: yet we must stil hold one rule which cā not deceiue: that it is not lawfull for vs in our prayers to vse any thing of our own, but our requestes must be made subiect to the word of God: because it is in his wil to appoint what he wil haue to be asked. Now where as the whole lawe and the Gospell do not so much as in one sillable giue liberty to pray for the dead, it is a prophane abuse of the inuocation of God to atttempt more than he commaundeth vs. But that our aduersaries may not boast that they haue the aunciēt church cōpanion of their errour: I say there is great difference betwene thē & it. They vsed a memorial of ẏ dead, least they should seeme to haue cast away all care of them: but they did therewithall confesse that they douted of their state. As for purgatory, they so affirmed nothing that they helde it for a thinge vncertaine. These men require to haue that which they haue dreamed of purgatory, to be holdē wout questiō for an article of faith. They sclenderly & only to passe it lghtly ouer, did in the cōmunion of the holy supper cōmend their dead to God:

Rev. 14. 13.

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These do continually call vpon the care of the dead, and with importunate praising it, do make it to be preferred aboue all dutieful works of charitie. Yea and it were not harde for vs to bringe forth some testimonies of the olde writers, that do manifestly ouerthrowe all those prayers for the dead, which then weare vsed. As this of Augustine, when he teacheth that all men loke for the resurrection of the flesh and the eternall glorie, and that euery man then receiueth the rest that followeth after death, if he be worthy when he dieth. And therefore he testifieth, that all the Godly do immediatly after death enioy the blessed rest as well as the Prophets, Apostles and martyrs. If their estate be such, what I beseche you, shall our prayers auaile them? I passe ouer the grosser superstitions, wherewith they haue bewitched the mindes of the simple: which yet are so innumerable and the most part so mõstruous, that they can haue no honest collour to excuse them. Also I let passe those most filthy byings and sellings that they haue vsed, while the worlde was in such grosse sensleslesse ignorance. For both I shoulde neuer make an ende, and also the readers shall without any rehearsall of them, haue here sufficient, wherupon they may stablish their consciences.

Hom. in Ioan. 456.

The vj. Chapter.

Of the life of a Christian man: And first by vvhat argumentes the Scripture exhorteth vs thereunto.

WE haue already said, that the marke whereunto regeneration tendeth, is that in the life of the faithfull there should appeare an agrement and consent betwene the righteousnesse of God and their obedience: and that so they should confirme the adoption, whereby they are receiued to be children. But although his lawe conteine in it selfe that newnesse, whereby the image of God is restored in vs, yet because our dulnesse hath neede both of many prickinges forwarde and helpes, therefore it shalbe profitable to gather out of diuerse places of the Scripture an order of framing of life, that they that haue a desirous minde of amendement, may not wander out of the way in their endeuour. Now when I take vpon me the framing of a Christian mans life, I am not ignorant that I entre into a manifold and plentuous argument, and such as may with the greatnesse thereof fill a long volume, if I wold absolutely entreate of it in all pointes. For we se into what great length are stretched the exhortatorie orations of olde writers, made onely euery one of one seuerall vertue. And that is not done with too much idle babbling. For what so euer vertue a mã purpose to set

out in oration, the ſtile runneth of it ſelfe into ſuch largenes with plentie of matter, that a man can not ſeme to haue diſcourſed well of it, vnleſſe he haue ſpoken much. But my mind is not to ſtretche ſo far the inſtitution of life, which I promiſe to teache, as peculiarly to go through euery ſpeciall vertue, and wander abrode into exhortations. Let ſuch thinges be fetched out of other mens writinges, and ſpecially out of the Homelies of the olde fathers. It ſhalbe enough for me to ſhewe an orderly trade, wherby a godly man may be guided to a right marke of framing his life, and ſhortly to apoint out a certain vniuerſall rule, by which he may well trie what be his duties. There ſhall paraduenture at ſome other ſeaſon be a fit time to make declamations, or I will leaue that to other, which I my ſelfe am not mete to do. I do naturally loue ſhortneſſe, and paraduenture if I would ſpeake more at large, it woulde not frame well with me. And if a lōger manner of teaching were neuer ſo much pleaſing, yet I would ſcarce haue minde to put it in profe. But the courſe of this preſent worke requireth to knit vp a ſimple doctrine with as great ſhortneſſe as I may. As the Phyloſophers haue their certaine endes of right and honeſtie, from which they deriue particular duties and all the companie of vertues: ſo the Scripture is not without her order in this matter: but holdeth a moſt goodly well ordred diſpoſition, and much more certaine than all the Phyloſophers orders. This only is the difference, that they (as they were vaineglorious men) haue diligently endeuoured to atteine an exquiſite plainneſſe of order, to ſhewe fourth the ready aptneſſe of their witte. But the Spirit of God, becauſe he taught without curious affectation, hath not ſo exactely nor continually kept an orderly trade: which yet when he ſometime vſeth, he doth ſufficiently declare, that it is not to be neglected of vs.

2 This inſtruction that the Scripture teacheth, whereof we now ſpeake, ſtādeth chiefely vpon two partes. The firſt, that there be poured and brought into our mindes a loue of righteouſneſſe, to which otherwiſe we are of nature nothing inclined. The ſeconde, that there be a rule ſet out vnto vs, that may not ſuffer vs to go out of the way in following righteouſnes. In commendation of righteouſnes it hath both very many and very good reaſons: of which we haue herebefore in diuerſe places ſpoken of ſome, and other ſome we ſhall in this place briefely touch. At what foundation may it better beginne, than when it putteth vs in minde that we muſt be holy, becauſe our God is holy? For when we were ſcattered abrode like ſtraying ſhepe, and diſperſed abrode in the maze of the world, he gathered vs together againe, to ioine vs in one flocke with him ſelfe. When we heare men-

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tion made of our ioining with God, let vs remember that holinesse must be the bonde thereof. Not that by the merite of holinesse we come into common with him: (where as rather we must first cleaue vnto him, that beying endued with his holinesse, we may followe whether he calleth) but because it greatly perteineth to his glorie, that he haue no fellowship with wickednesse and vncleannesse. Therfore also it teacheth, that this is the ende of our calling, which we ought alway to haue respect vnto, if we will answere God that calleth vs. For to what purpose was it, that we should be drawen out of the wickednesse and filthenesse of the world, if we geue our selues leaue all our life long to wallowe in them still? Moreouer it also admonisheth vs, that to the ende we may be reckened among the people of God, we must dwell in the holy citie Hierusalem. Which as he hath halowed to him selfe, so is it vnlawefull that it be vnholily profaned by the vncleannesse of the inhabitantes. From hence came these sayinges, that they shall haue a place in the tabernacle of God that walke without spot, and studie to followe righteousnesse. &c. Because it is not meete that the Sanctuarie whereon he dwelleth, shoulde be like a stable full of filthinesse. Psa. 35. 8. Psa. 15. 2. & 23.

3 And the better to awake vs, it sheweth that God the father, as he hath ioined vs to him selfe in his Christ, so hath printed an image for vs in him, after which he would haue vs to be fashioned. Now let them finde me a better order among the Phylosophers, that thinke that the phylosophie concerning manners, is in them onely orderly framed. They when they will excellently well exhorte vs to vertue, bring nothing els but that we should liue agreably to nature. But the Scripture bringeth here exhortation from the true welspringe, when it not onely teacheth vs to referre our life to God, the authour of it, to whom it is bonde: but also when she hath taught that we are swarued out of kinde from the true originall & state of our creation, she immediatly addeth, that Christ by whom we come againe into fauour with God, is set before vs for an example, that we should expresse the forme thereof in our life. What may a man require more effectuall then this one thing? Ye what may a manne require more than this onely thing? For if the Lorde hath by adoption made vs children with this condition, that our life shoulde resemble Christ the bond of our adoption: if we do not geue and auowe our selues to righteousnesse, we do not onely with most wicked breach of allegiaunce depart from our creatour, but also we forsweare him to be our sauiour. Then the Scripture taketh matter of exhortation out of all the benefites of God, which she reherseth vnto vs, & all the partes

Mala. 1. 6. of our saluation. And sheweth that sith God hath shewed himselfe a father vnto vs, we are worthy to be cōdemned of extreme vnthankefulnesse, if we do not likewise in our behalfe shewe our selues children vnto him. Sith Christ hath cleansed vs with the washing of his blood, and hath made vs partakers of this cleansing by baptisme, it is not semely that we shoulde be spotted with newe filthinesse. Sith he hath graffed vs into his body, we must carefully take hede that we sprincle not any spot or blot vpon vs that are his members. Sith he him selfe that is our head, is ascended into heauen, it behoueth vs that laying away earthly affection, we do with all our heart aspire to heauenward: Sith the holy Ghost hath dedicated vs temples to God, we must endeuour that Gods glorie may be honorably set out by vs, and must not do any thing wherby we may be prophaned with filthinesse of sinne: Sith both our soule and our body are ordeined to heauenly incorruption and an vnperishing crowne, we must diligently trauaill, that the same may be kept pure and vncorrupted vnto the day of the Lorde. These (I say) be the best layed foundations to bilde a mans life, and such as the like are not to be found among the Phylosophers, which in commendation of vertue do neuer climbe aboue the naturall dignitie of man.

Ephes. 5.1. 1.Iohn. 3.1. Ephes. 15. Heb.10 1.Cor. 6. 1.Cor. 6. 1.Pet.1. 15 Ioh.15. 3. Ephe 5. Colo.3. 1.Cor.3 2.Cor. 6. 1.Thes. 5.15.

4 And here is a fit place to speake vnto them, that hauinge nothing but the title and badge of Christ, yet would be named Christiās. But with what face do they bost of his holy name: sith none haue any fellowship with Christ, but they that haue receiued a true knowledge of him out of the worde of the Gospell? But the Apostle saith, that all they haue not rightly learned Christ, that are not taught that they must cast away the old man which is corrupted according to the desire of errour, and haue not put on Christ. Therefore it is proued that they falsly, yea and wrongfully pretēde the knowledge of Christ, although they can eloquently and roundely talke of the Gospell. For it is not a doctrine of tong, but of life: and is not conceiued as other learnings be, with onely vnderstanding and memorie, but is then onely receiued when it possesseth the whole soule, and findeth a seate and place to hold it in the most inward affection of the heart. Therefore either let then cesse, to the sclaunder of God, to bost of that which they are not, or let them shew themselues not vnworthy scholars for Christ their maister. We haue geuen the first place to the doctrine wherin our religion is conteined, because our saluation beginneth at it: but the same must be poured into our hearte, and passe into our maners, yea and transforme vs into it, that it be not vnfrutefull vnto vs. If the Philosophers do iustly chafe against them, and do

Ephe.4.

with

with shamefull reproche driue them from their companie, that professing an art that ought to be the scholemaistres of life, do turne it into a Sophisticall babbling: with how much better reason shall we detest these trifling Sophisters, that are contented to role the Gospell vpon the top of their tonges, the effectuall working whereof ought to pearce into the innermost affections of the heart, to rest in the soule, & to alter the whole man a hundred times more, than the colde exhortations of Philosophers?

5 Yet do I not require, that the maners of a Christian man sauour of nothing but the absolute Gospel: which neuertheless both were to be wished, and we must endeuour vs toward it. But I do not so seuerely require a Gospellike perfection, that I would not acknowledge him for a Christian that hath not yet atteined vnto it. For so should all men be excluded from the Church, sith there is no man found that is not by a great space distant from it, and many haue hetherto but a litle way proceded toward it, who yet should be vniustly cast away. What thē? let that be set for the marke before our eyes, to which alone all our endeuour may be directed. Let that be apointed the gole for vs to runne and trauaile vnto. For it is not lawefull for thee so to make partition with God, to take vpon thee part of these thinges that are commaunded thee in his word, and to leaue part at thine owne choise. For first of all he euery where commendeth integritie as the chiefe part of worshipping him: by which word he meaneth a pure simplicitie of mind that is without all deceitful colour & faining: against which a double heart is set as cōtrarie: as if it should be said, that the beginning of liuing vprightly is spirituall, when the inward affection of the mind is without faining dedicate to God to obserue holinesse & righteousnes. But because no man in this earthly prison of the body hath so great strength to hast with such freshnesse of runninge, as he perfectly ought to do, and the greater number are so feble, that with staggering and haltinge, yea and creping vpon the ground, they auaunce but slowly forward: let vs euery one go according to the measure of his litle power, and procede on our iourney begon. No man shall go so vntowardly, but he shall euery day get some ground, though it be but litle. Therfore let vs not cesse to trauail so, that we may continually procede somwhat in the way of the Lord. And let vs not despeire vpon the slenderness of our going forward, for howsoeuer the successe aunswere not our desire, yet we haue not lost our laboure when this day passeth yesterday: so that with pure simplicitie we loke vnto our marke, and long toward the ende of our course, not soothingly flattering our selues, nor tenderly bearing with

our owne euils, but with continuall endeuour trauailing to this, that we may still become better than our selues, till we atteine to goodnesse it selfe: which in deede we seke for and followe all our life long: but we shall then only atteine it, when being vnclothed of the weakenes of the flesh, we shalbe receiued into the full fellowship thereof.

The vij. Chapter.

The summe of a Christian life: vvhere is entreated of the forsaking of our selues.

ALbeit that the lawe of the Lorde haue a most aptly well disposed order to frame a mans life, yet it semed good to the heauēly scholemaister to instruct men yet with a more exact trade to the same rule that he had set fourth in his law. And the beginning of that trade, is this: that it is the dutie of the faithfull to yelde their bodies to God a liuing, holy and acceptable sacrifice vnto him: and that therein standeth the true worshipping of him. Herevpon is gathered occasion to exhorte men, that they do not applie them selues to the fashion of this world, but be transformed in renewinge of their minde, that they may proue what the will of God is. Nowe this is a great thing, that we be consecrate and dedicate to God: that we should from thencefourth thinke, speake, imagine, or do nothing but to his glorie. For the thing that is consecrate, can not be applied to vnholy vses, without great wronge done vnto him. If we be not our own, but the Lordes, it appeareth what errour is to be auoided, and whereunto all the doinges of our life are to be directed. We are not our owne: therefore let neither our owne reason nor our owne will beare rule in our counselles and doinges. We are not our owne: therefore let vs not make this the ende for vs to tend vnto, to seke that which may be expediēt for vs according to the flesh. We are not our owne: therefore so much as we may, let vs forget our selues and all things that are our owne. On the other side, we are Gods: therefore let vs liue and dye to him. We are Gods: therefore let his wisdome and will gouerne all our doinges. We are Gods: therefore let all the partes of our life tend towarde him as their onely lawful end. Oh how much hath he profited, that hauing learned that himselfe is not his owne, hath taken frō him selfe the rule & gouernment of himselfe to geue it to God. For as this is ȳ most strong working pestilence to destroy men, that they obey thēselues: so it is the onely hauen of safetie, neither to knowe nor will any thing by him selfe, but onely to follow God going before him. Let this therefore be the first steppe, that man departe from himselfe, that he may apply

Rom. 12.1.

Ro.14. 8.

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all the force of his wit to the obeying of the Lorde. Obeying I call not onely that which standeth in obedience of the worde, but that whereby the minde of man, voide from his owne sensualitie of flesh, bendeth it selfe wholly to the will of Gods spirit. Of this transformation (which Paule calleth renewing of the minde) where as it is the first entrie into life, all the Phylosophers were ignoraunt. For they make onely Reason the gouernesse of man: they thinke she onely ought to be heard: finally to her onely they geue and assigne the rule of manners. But the Christian Phylosophie biddeth her to geue place, and to yeld and be subiect to the holy Ghost: so that man now may not liue himselfe, but beare Christ liuing and reigning in him. Ephe.4. 23. Gala.1. 20.

2 Herevpon followeth also this other point, that we seeke not the thinges that be our owne, but those thinges that be according to the will of the Lord, and that make to the aduauncemēt of his glory. This is also a profe of great profiting, that in a manner forgetting our selues, and altogether leauing the regarde of our selues, we trauail to employ our study to God and his commaundements. For when the Scripture biddeth vs to leaue priuate regard of our selues, it doth not onely race out of our mindes the couetousnesse of hauing, the gredy seking for power and fauour of men: but also rooteth out ambition and all desire of worldly glorie, and other more secrete pestilences. Truly a Christian man must be so fashioned and disposed, to thinke throughout all his life, that he hath to do with God. In this sort, as he shall examine all his doings by Gods will and iudgement: so he shall reuerently direct vnto him all ỹ earnestly bent diligence of his minde. For he that hath learned to loke vpon God in all things that he hath to do, is therewithall turned a way from all vaine thoughtes. This is that forsaking of our selues, which Christ euen from their first beginning of instruction so earnestly gaue in charge to his Disciples: which when it ones hath gotten possession in the heart leaueth no place at all, first neither for pride, nor disdainfulnes, nor vain glorious bosting, then neither for couetise, nor filthy lust, nor riotousnesse, nor deintinesse, nor for other euils that are engēdred of the loue of our selues. Contrariwise wherfoeuer it reigneth not, there either most filthy vices do range without shame, or if there be any spice of vertue, it is corrupted with peruerse desire of glory. For shew me a man, if thou canst, that vnles he haue forsaken him selfe according to ỹ cōmaundement of the Lord, will of his owne free will vse goodnesse among men. For all they that haue not ben possessed with this feling, if they haue followed vertue, they haue done it at ỹ least for praises sake. And all ỹ Phylosophers that euer most of all affirmed that vertue was to

be desired for it selfes sake, were puffed vp with so great pride, that it appeared that they desired vertue for no other thinge, but that they might haue matter to be proude vpon. But God is so nothing at all delited, neither with those gapers for the peoples breath, nor with these swelling beastes, that he pronounceth that they haue already receiued their rewarde in the world, and maketh harlottes and Publicanes nerer to the kingdome of heauen, than them. And yet we haue not throughly declared with how many and how great stoppes man is hindred from that which is right, so long as he hath nor forsaken him selfe. For it was truely said in time past, that there is a world of vices hidden in the soule of man. And thou canst finde no other remedies, but denying thy selfe, and leauing regarde of thy selfe, to bende thy minde to seeke those thinges that the Lorde requireth of thee, and to seke them therefore onely because they please him.

Tit. 2. 12. 3 In an other place the same Paule doth more plainly, although shortly, go through all the partes of a well ordred life, saying: The grace of God that bringeth saluation vnto all men, hath appeared and teacheth vs, that we should denie all vngodlinesse, and worldly lustes, and that we should liue sobre minded, righteously and Godly in this present worlde, loking for the blessed hope and glorious appearing of the mighty God, and of our sauiour Iesus Christ, which gaue him selfe for vs to redeme vs from all vnrighteousnesse, and to purge vs a peculiar people vnto him selfe feruently geuen vnto good works. For after that he hath set forth the grace of God to encorage them, to make redy the way for vs to worshippe God, he taketh away two stoppes that do most hinder vs, that is to say, Vngodlinesse, wherunto we are naturally to much enclined, and Worldly desires, which extende further. And vnder the name of vngodlinesse, he not onely meaneth superstitions, but also comprehendeth all that disagreeth with the earnest feare of God. And worldly lustes are in effect as much as the affections of the flesh. Therfore he commaundeth vs in respect of both the tables of the lawe, to put of our owne wit, and to forsake all that our owne reason and will informeth vs. And all the doinges of our life he bringeth into three partes, sobrietie, righteousnesse, and godlinesse: of the which sobrietie without doubt signifieth as well chastitie and temperaunce, as a pure and measurably sparing vse of temporall things, and a pacient sufferance of pouertie. Righteousnesse conteineth all the duties of equitie, to geue euery man his owne. The thirde is Godlinesse, that seuereth vs from the defilinges of the world, & with true holinesse ioineth vs to God. These things, when they be knit together with an vnseparable knot, make a full

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perfection. But for as much as nothing is more hard, than forsaking the reason of the flesh, yea subduinge and renouncing her desires, to geue our selues to God and our brethren, and to studie for an angelike life in the filthy state of this earth: therefore Paule, to loose our mindes from all snares, calleth vs back to the hope of blessed immortalitie, admonishing vs not to striue in vaine: because as Christ hath ones appeared the redemer, so at his last comming, he shall shew the frute of the saluation that he hath purchaced. And thus he drieth away the enticementes that blinde vs, and make vs not to aspire as we ought to the heauenly glorie: yea and he teacheth that we must trauaill as men being from home in this worlde, that the heauenly inheritaunce be not lost or fall away from vs.

4 Nowe in these wordes we perceiue, that the forsaking of our selues hath partly respect to men, and partly, yea chiefly to God. For where as the scripture biddeth vs so to behaue our selues with men, that wepreferre them before vs in honour, that we faithfully employ our selues wholly to procure their commodities: therefore it greueth such commaundements as our minde is not able to receiue, but first being made voide of naturall sense. For (with such blindenesse we runne all into loue of our selues) euery man thinketh him selfe to haue a iust cause to aduaunce him selfe, and to despise all other in comparison of him selfe. If God haue geuen vs any good gift, by and by bearing our selues bold therof we lift vp our courage, & not only swel, but in a maner burst with pride. The vices wherewith we abound, we do both diligently hide from other, and to our selues we flatteringly faine them light and slender, and sometime embrace them for vertues. And if the same good giftes, which we praise in our selues, or better do appeare in other, least we shoulde be compelled to geue place to them, we do with our enuiousnesse deface them and finde fault with them. If there be any faultes in them, we are not contēted seuerely and sharpely to marke it, but we also odiously amplifie it. Herevpon groweth that insolence, that euery one of vs, as though he were priuileged from the common estate, would be hier than the rest, and carelesly and proudly set light by euery man, or despise them as inferiours. The poore yeld to the rich, base people to gentlemen, seruantes to their maisters, vnlearned to the learned: but there is no man that doth not nourishe within himselfe some opinion of excellencie. So euery man in flattering himselfe, beareth a certaine kingdome in his brest. For presumptuously taking vpon them somwhat whereby to please themselues, they iudge vpon the wittes and manners of other menne. But if they come to contention, there bur-

Rom.12 20. Phil.2 3.

ſteth out their poiſon. For many do make a ſhewe of great mekenes, ſo longe as they finde all things gentle and louely: but howe many a one is there that kepeth that continuall courſe of modeſtie, when he is pricked and ſtirred to anger? And there is no remedie hereof, but that the moſt hurtfull peſtilence of loue, of ſoueraingtie and ſelfe loue be rooted out of the bottome of their heartes, as it is rooted out by the doctrine of the Scripture. For there we are ſo taught, that we muſt remember that the good giftes that God hath geuen vs, are not our owne good things, but the free giftes of God, whereof if any be proude, they bewraye their owne vnthankefulneſſe. Who maketh
1.Cor. 4.7. thee to excell? Paule ſaith, if thou haſt receiued all things, why doſt thou boſt as if they were not geuen thee? Then, that we muſt with continuall reknowledging of our faultes, call our ſelues back to humilitie. So ſhall there remaine in vs nothing to be proude vpon, but there ſhalbe much matter to abace our ſelues. Againe, we are commaunded, whatſoeuer giftes of God we ſee in other men, ſo to reuerence and eſteme thoſe gifts, that we alſo honour thoſe menne in whom they be. For it were a great lewdnes for vs, to take from them that honour, the God hath vouchesaued to geue them. As for their faults, we are taught to winke at them, not to cheriſh them with flattering, but that we ſhould not by reaſon of thoſe faultes triumphe againſt them, to whome we ought to beare good will and honour. So ſhall it come to paſſe, that with what man ſo euer we haue to do, we ſhall behaue our ſelues not onely temperatly and modeſtly, but alſo gently and frendly. As a man ſhall neuer come any other way to true mekeneſſe, but if he haue a heart endued with abacing of himſelfe, and reuerencing of other.

5 Nowe howe hard is it, for thee to do thy dutie in ſeking the profit of thy neighbour? Thou ſhalt herin labour in vaine, vnleſſe thou depart from regard of thy ſelfe, and in a manner put of thy ſelfe. For howe canſt thou performe theſe things that Paule teacheth to be the workes of charitie, vnleſſe thou forſake thy ſelfe, to geue thy
1.Cor. 13.4. ſelfe wholy to other? Charitie (ſaith he) is patient and gentle, not proude, not diſdainefull, enuieth not, ſwelleth not, ſeeketh not her owne, is not angry, &c. If this one thing be required, that we ſeke not the things that are our owne, we ſhall do no ſmall violence to nature, which ſo bendeth vs to the onely loue of our ſelues, that it doth not eaſily ſuffer vs negligētly to paſſe ouer our ſelues & our owne things, to watch for other mens commodities, yea to depart with our owne right to reſigne it to an other. But the Scripture, to leade vs thether as it were by the hand, warneth vs that what ſo euer gracious giftes

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we obteine of the Lorde, they are committed vnto vs vpon this condition, that they ſhould be beſtowed to the common benefit of the Church : and that therefore the true vſe of all Gods graces is a liberall and bountifull communicating of them to other. There can be no certaine rule, nor more forceable exhortatiõ could be deuiſed for the kepinge of the ſame, than when we be taught that all the good giftes that we haue, are things of God deliuered, committed to our truſt vpon this condition, that they ſhoulde be diſpoſed to the benefit of our neighbours. But the Scripture goeth yet further, when it compareth them to the powers wherewith the members of mans body are endued. No mẽber hath his power for himſelf, nor applieth it to his priuate vſe: but poureth it abrode into the other membres of the ſame body, and taketh no profit therof, but ſuch as procedeth from the common commoditie of the whole body. So whatſoeuer a godly man is able to do, he ought to be able to do it for his brethren, in prouidinge none otherwiſe priuately for himſelfe, but ſo that his minde be bent to the common edification of the Church. Let this therfore be our order for kindneſſe and doing good: that whatſoeuer God hath beſtowed vpon vs, whereby we may helpe our neighbour, we are the Bailies thereof, and bound to render accompt of the diſpoſing of it. And that the onely right diſpoſing is that which is tried by the rule of loue. So ſhall it come to paſſe, that we ſhall alway not only ioine the trauaill for other mens commoditie with the care of our owne profit, but alſo ſet it before the care of our owne. And that we ſhould not happen to be ignorant that this is the true lawe of diſpoſing all the giftes that we receiue of God, he hath in the olde time ſet the ſame lawe euen in the ſmaleſt giftes of his liberalitie. For he cõmaunded the firſt frutes of corne to be offred vnto him, by which the people might teſtifie that it was vnlawfull for them to take any frute of the goods that were not firſt conſecrate to him. If the giftes of God be ſo onely then ſanctified vnto vs, when we haue with our owne hande dedicate them to the authour thereof, it is euident that it is an vntrue abuſe thereof that doth not ſauour of ſuch dedicatiõ. But it ſhalbe vaine for thee to go about to enriche the Lorde with communicating to him of thy things. Therefore ſith thy liberalitie can not extende vnto him, as the Prophet ſaith, thou muſt vſe it toward his ſaintes that are in earth. Therefore almes are compared to holy oblations, that they may nowe be correſpondent to theſe of the lawe.

Exo. 22. 29 and 23. 19.

Pſa. 16. 3.

Heb. 13. 16.

6 But, ẏ we ſhould not be wery w̃ doing good (which otherwiſe muſt needes come quickly to paſſe) that other thing muſt be adioined

Cor. 3.4. which the Apostle speaketh of, that charitie is patient and not maued to anger. The Lorde commaundeth to do good to all vniuersally, of whom a great part are most vnworthy, if they be considered by their owne deseruing. But here ỹ Scripture helpeth with a very good meane, when it teacheth that we must not haue respect what men deserue of themselues, but that the image of God is to be considered in all men, to which we owe all honour and loue. But the same is most diligently to be marked in them of the household of faith, in so much as it is in them renewed and restored by the Spirite of Christ. Therefore whatsoeuer man thou light vpon, that needeth thy helpe, thou hast no cause to withdraw thy selfe from doing him good. If thou say that he is a stranger: but the Lorde hath geuen him a marke, that ought to be familiar vnto thee, by the reasō that he forbiddeth thee to despise thine owne flesh. If thou say that he is base and nought worth: but the Lord sheweth him to be such a one, to whom he hath vouchesaued to geue the beautie of his image. If thou say that thou oweſt him nothing for any thing that he hath done for thee: but God hath set him as it were in his place, in respect of whom, thou knoweſt so many and so great benefites wherewith he hath bound thee vnto him. If thou say that he is vnworthy that thou shouldeſt labour any thing at all for his sake: but the image of God whereby he is commended to thee, is worthy that thou shouldeſt geue thy self & al that thou haſt vnto it. But if he haue notonly deserued no good at thy hande, but also prouoked thee with wrongs and euell doings: euen this is no iuste cause why thou shouldeſt cesse both to loue him and to do for him the dutifull workes of loue. Thou wilt say, he hath far otherwise deserued of me. But what hath the Lorde deserued? Which when he commaundeth thee to forgeue all wherein he hath offended thee, truely he willeth the same to be imputed to himselfe. Truely, this is that only way to come to that which is vtterly against the nature of man, much more is it hard for man. I meane, to loue them that hate vs, to recompense euell with doinge good, to render blessinges for reproches: if we remember that we must not consider the malice of men, but loke vpon the image of God in them, which defacing and blotting out their faultes, doeth with the beautie and dignitie of it selfe allure vs to embrace it.

Gala. 6. 10.

Esa. 58. 7.

Mat. 6. 24 and 18. 35.

Luc. 17. 3

Matt. 5. 44.

7 Therefore this Mortification shall then onely take place in vs, when we performe the dueties of charitie. But it is not he that performeth them, that onely doeth all the dutifull workes of charitie, although he leaue none of them vndone, but he that doth them of a sincere affection of loue. For it may happen, that a man may fully performe

forme to all menne all that he oweth, so much as concerneth outward duties: and yet he may be far from the true performing of it. For you may see some that would seeme very liberall, which yet do geue nothing but either with pride of loke, or with chorlishnesse of wordes they vpbraide it. And we be come to such wretchednesse in this vnhappy worlde, that almost no almes are geuen of any menne, or at least of the most parte of men, without reproching. Which peruersnesse should not haue bene tolerable among the very heathen. For of Christians is somwhat more required than to shew a cherefulnesse in countenance, and make their doinges louely with gentlensse of wordes. First they must take vpon them the personage of him whom they see to neede their helpe, and then so pitie their case, as if themselues did fele and suffer it: so that they may bee caried with felinge of mercie and gentlenesse euen as they would be to helpe themselues. He that shall come so minded to helpe his brethren, will not onely not defile his doinges with any arrogante or vpbraydinge, but also neither will despise his brother to whom he doth good as one needing his helpe, nor treade him vnder foote as one bounde vnto him: no more than we vse to reproch a sicke member, for easing whereof the whole body laboreth, or to thinke it specially bounde to the other members, bycause it hath drawen more helpe vnto it than it hath recompensed. For it is thought that the common enterpartning of duties betwene members of one body, hath no free kinde of gifte, but rather that it is a payement of that which being due by the lawe of nature it were monstruous to denie. And by this reason it shall followe, that he may not thinke himselfe discharged that hath performed one kinde of duetie, as it is commonly vsed, that when a riche manne hath geuen any thinge of his owne, he leaueth other charges to other men, as not belonging to him. But rather euery manne shall thnke thus with himselfe, that he is altogether detter to his neighbours, & that he must determine none other ende of vsing his liberalitie, but when abilitie faileth, which how large so euer it be, must be measured by the rule of charitie.

8 Now let vs more fully declare the principall parte of forsaking our selues, which we said to haue respect to God. We haue said much of it already, which it were superfluous to rehearse againe: it shalbe sufficiēt to entreate of it so far as it frameth vs to quietnesse of minde and sufferance. First therefore in seking the commoditie or quietnesse of this present life, the Scripture calleth vs hereunto, that resigning vs and our thinges to the Lords will, we should yeld vnto him the affectiōs of our heart to be tamed and subdued. To couet wealth

and honors, to compaſſe authoritie, to heape vp riches, to gather together all ſuch follies as ſerue for royaltie and pompe, our luſt is outragious, and our gredineſſe infinite. On the other ſide of pouerty, ignobilitie, and baſe eſtate, we haue a maruellous feare and maruellous hatred, that moue vs to trauaile by all meanes to eſchue them. Hereby a man may ſee, how vnquiet a minde they haue, how many ſhiftes they attempt, with what ſtudies they wery their life, that frame their life after their owne deuiſe: to atteine thoſe thinges that their affection of ambition or couetouſneſſe requireth, and on the other ſide to eſcape pouertie and baſeneſſe. Therefore the godly muſt kepe this way, that they be not entangled with ſuch ſnares. Firſt let them not either deſire, or hope for, or thinke vpon any other meane of proſpering, than by the bleſſing of the Lorde: and therefore let them ſafely and boldely reſt themſelues vpon it. For how ſo euer the fleſh thinke it ſelfe ſufficient of her ſelfe, when ſhe either trauaileth by her owne diligence, or endeuoreth with her owne ſtudie, or is holpen by the fauour of men, to the atteining of honour and wealth: yet it is certaine, that all theſe thinges are nothing, and that we ſhall nothing preuaile with wit or trauaile, but in ſo much as the Lorde ſhall proſper both But on the other ſide his onely bleſſing findeth a way through all ſtoppes, to make all things procede with vs to a ioyfull and lucky ende. Then how ſoeuer we may moſt of all obteine any glorie or wealth without it (as we daily ſee the wicked to get heapes of great honours and richeſſe) yet for as much as they vpon whom reſteth the curſe, do fele no parcell of felicitie, we can obteine nothing without his bleſſing that ſhall not turne vs to euell. And it is not at all to be coueted, that maketh men more miſerable.

9 Therefore if we beleue that all the meane of proſperous ſucceſſe and ſuch as is to be wiſhed, conſiſteth in the onely bleſſing of God, which being abſent, all kindes of miſerie and calamitie muſt happen vnto vs: this remaineth alſo, that we do not gredyly endeuour to wealth and honours ſtanding vpon our owne fineſſe of wit or diligence, nor leaning to the fauour of men, nor truſting vpon a vaine imagination of fortune, but that we alway looke vnto the Lorde, to be led by his guiding to what ſo euer lot he hath prouided. So firſt it ſhall come to paſſe, that we ſhall not violently ruſh to the catching of richeſſe and inuading of honours, by wronge, by guile and euell crafty meanes, or extortion with doing iniury to our neighbours, but ſhall onely followe thoſe fortunes that may not leade vs from innocence. For who may hope for the helpe of Gods bleſſing among fraudes, extortions, and other ſuttle meanes of wickedneſſe?

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For as Gods blessing followeth noman but him that thinketh purely, and doth rightly, so it calleth back all them of whom it is desired, from crooked thoughtes, and corrupt doinges. Then we shalbe bridled that we burne not with inmeasurable desire of growing rich, nor ambitiously gape for honours. For with what face may a man trust to be holpen of God, to obteine those thinges that he desireth against his worde? For God forbidde that God shoulde geue the helpe of his blessing to that which he curseth with his owne mouth. Last of all, if it succede not according to our wish and hope, yet we shalbe restrained from impatience, and from cursing our estate what soeuer it be: bycause we know that that is to murmure against God, at whose will richesse and pouertie, baseneſſe and honours are disposed. Brefely, he that resteth himselfe in such sorte as is a foresaid vpon the blessing of God, neither will by euell suttelties hunt for those things that menne are wont outragiously to couet, by which crafty meanes he thinketh that he shall nothing preuaile: nor if any thing happen prosperously will impute it to himself, and to his owne diligence endeuour or to fortune, but will assigne it to God the authour. But if while other mens estates do florish, he go but slenderly forward, yea or slide backeward, yet he will beare his ill fortune with greater quietnesse and moderatiõ of minde, than a prophane manne will beare a meanely good successe, which is not altogether so good as he desired: bycause he hath a comfort wherein he may more quietly rest, than vpon the hiest toppe of wealth and authoritie: bycause he accompteth that his thinges are ordered by God as is auailable for his saluation. So we see that Dauid was minded, and yeldeth himselfe to be ruled by God, he declareth himselfe to be like to a weined childe, and that he walketh not in high things or maruellous aboue himselfe. Psa.131.

10 And the godly mindes ought to haue that quietnesse and sufferance not onely consisting in this behalf: but also it must extend to all chaunces wherunto our present life is subiect. Therefore no man hath rightly forsaken himselfe, but he hath so resigned himselfe vp wholly to the Lorde, that he suffreth all the partes of his life to be gouerned by his will. He that is so framed in minde, what so euer happen, will neither thinke himselfe miserable, nor will with enuiousnes against God complaine of his fortune. Howe necessary this affection is, shall herby appeare, if you consider to howe many chaunces we be subiect. Diuerse kindes of diseases do trouble vs, sometime the pestilence cruelly reigneth, sometime we are sharply vexed with calamities of warre, sometime frost or haile deuouring the hope of the

yere bringeth barenneſſe,that driueth vs to dearth:ſomtime our wife, parentes, children or kinsfolkes are taken away by death , our houſe is conſumed with fier : theſe be the thinges at chauncing whereof men curſe their life , deteſt the day of their birth , haue heauen and light in execration, murmure againſt God, and (as they be eloquent in blaſphemies) accuſe him of vniuſtice and crueltie . But a faithfull manne muſt euen in theſe chaunces beholde the mercyfull kindeneſſe and fatherly tenderneſſe of God. Therefore whether he ſee his houſe deſtroyed, his kinſefolke ſlaine , yet he will not therefore ceſſe to praiſe God, but rather will turne himſelfe to this thought : Yet the Grace of the Lorde that dwelleth in my houſe , will not leaue it deſolate. Or if when his corne is blaſted or bitten , or conſumed with froſtes, or beaten downe with haile,he ſee famine at hand,yet he will not deſpeir,nor ſpeake hatefully of God,but will remaine in this con-
ſa. 79. 3. fidence, We are yet in the Lordes protection, and ſhepe brought vp in his paſtures : he therefore will finde vs foode euen in extremeſt barreneſſe. Or if he bee troubled with ſickneſſe , euen then he will not be diſcouraged with bitterneſſe of ſorrow , to burſt out into impatience and quarell thus with God : but conſidering the righteouſneſſe and lenitie in Gods correction,he will call himſelfe back to patience. Finally, what ſo euer ſhall happen,becauſe he knoweth it ordeined by the hand of God , he will take it with a well pleaſed and thankefull minde,leaſt he ſhould ſtubbornly reſiſt his authoritie, into whoſe power he hath yelded himſelfe and all his. Therefore let that fooliſh and moſt miſerable comfort of the Heathen be far from a Chriſtian mans heart , which to ſtrengthen their mindes againſt aduerſities,did impute the ſame to fortune,with whom they compted it fooliſh to be angry , becauſe ſhe was blinde and vnaduiſed, that blindely wounded both the deſeruing and vndeſeruing For contrariwiſe this is the rule of godlineſſe,that the onely hand of God is the iudge and gouerner of both fortunes,and that it runneth not forward with vnaduiſed ſodeine rage,but with moſt orderly iuſtice dealeth among vs both good thinges and euell.

The viij. Chapter.

Of the bearinge of the croſſe, vvhich is a part of the forſaking of our ſelues.

Mat.16. 4. BVt a Godly minde muſt yet climbe vp hier, euen to that wherunto Chriſt calleth his diſciples , that euery one take vp his croſſe. For all whom the Lorde hath choſen and vouchesaued to receiue into his companie , muſt prepare themſelues to a hard,

hard, trauailesome and vnquiete life, and full of many and diuerse kindes of incommodities. So it is the will of the heauenly father, to exercise them in such sorte, that he may haue a true proofe of them that be his. Beginning at Christ, his first begotten sonne, he proceedeth with this order toward all his children. For whereas Christ was the best beloued sonne aboue the rest, & in whom the fathers minde was fully pleased, yet we see howe he was not tenderly and deintily handeled: so that it may be truely sayd, that he was not only exercised with a perpetuall crosse so long as he dwelled in earth, but that al his life was nothing else but a kinde of continuall crosse. The Apostle sheweth the cause thereof to be, that it behoued that he shoulde learne obedience by those things that he suffred. Why then should we priuilege our selues from that estate, wherunto it behoued Christ our head to be subiect, specially sith he became subiect thereunto for our cause, to shew vs an example of patiẽce in himselfe? Therfore the Apostle saith that this is the appointed end of al ỹ childrẽ of God, to be fashioned like vnto him. Whereupon also in hard & sharp chaunces, which are reckened aduersities and euils, ariseth a great comfort vnto vs, that we communicate with the suffrings of Christ: that as he entred out of a maze of all troubles into the heauenly glory, so we may be diuerse tribulations be brought into the same glory. For so saith Paul himselfe, that when we learne the communicatinge of his afflictions, we do also conceiue the power of his resurrection: & whẽ we are fashioned like vnto his death, we are so prepared to the felowship of his glorious risinge againe. Howe much may this auaile to aswage all the painefulnesse of the crosse, that the more we are afflicted with aduersities, so much the more sure is our felowshippe with Christ confirmed? by communicating whereof, our suffrings are not only made blessed vnto vs, but also do much help vs to the furtherãce of our saluation.

Matt. 17. & 5.

Ro. 8.

Act. 1 22.

Philip 10.

2 Beside that, our Lorde had no neede to take vpon him to beare the crosse, but to testifie & proue his obedience to his father: but we for diuerse causes, haue neede to lead our life vnder a cõtinual crosse. First (as we be naturally bent to attribute all thinges to our flesh) vnlesse our weakenes be shewed vs as it were before our eyes, we do easily esteeme our owne strength aboue due measure, & dout not that whatsoeuer happen, it will continue vnbroken and vnouercome against all harde assaultes. Whereby we are caried into a foolishe and vaine confidence of flesh, and then trusting thereupon, we stubbornly waxe proud against God himselfe, as though our own powers without his grace did suffice vs. This arrogancy he can no way bet-

ter beate downe, than when he proueth vnto vs by experience, not only how feeble, but also how fraile we be. Therfore he afflicteth vs either with shame, or pouerty, or losse of children, or sicknesse, or other calamities, which we beinge vnable to beare in respect of our selues, do byandby sinke downe vnder them. Beinge so humbled we learne to call vpon his strength, which only maketh vs to stande vpright vnder the heauy burden of afflictions. Yea the most holy, howe wel soeuer they know that they stand by the grace of God & not by their owne force, yet are too much assured of their owne strength & constancy, vnles by the triall of the crosse, he bring them into a more inward knowledge of themselues. The slouthfulnesse crept into Da-
1.30 uid: I sayd in my rest, I shall neuer be moued, Lorde, thou hadst stablished in thy good pleasure a strength to my hil, thou hiddest away thy face, I was striken. For he confesseth that with sluggishnesse in prosperity his senses were dulled, that not regardinge the grace of God, vpon which he should haue hanged, he leaned vnto himselfe, to promise himselfe perpetuall continuance. If this chaunced to so great a Prophet: which of vs ought not to be fearefull, that we may be heedefull? Therefore whereas in prosperity they flatter themselues with opinion of a greater constancy and patience, when they are once humbled with aduersity, they learne that their former opinion was but hypocrisie. The faithfull (I say) beinge admonished by such examples of their diseases, do thereby profit to humility, that beinge vnclothed of the wrongfull confidence of the flesh, they may resorte to ỹ grace of God. And where they are once come to his grace, they feele the presence of Gods strength, wherin is aboundantly sufficiẽt succour for them.

3 And this is it that Paul teacheth, that by troubles is engendred
.5.3. patience, by patience proofe. For wheras God hath promised ỹ faithful that he will be present with thẽ in troubles, they feele the same to be true, when they stand patiently, being vpholdẽ by his hand, which by their owne strength they were not able to do. Patience therefore bringeth a proufe by experience to ỹ holy ones, that God when nede requireth, wil in dede performe the help that he hath promised. And thereby also their hope is confirmed: forasmuch as it were too much vnthankefulnesse not to looke for in time to come, the same trueth of God that they had already by experience proued to be constant and sure. We see nowe howe many good thinges do come vnto vs in one knot by the crosse. For, ouerthrowing the opinion that we falsly presume of our owne strength, & disclosinge our hypocrisie that deliteth vs, it shaketh away the hurtfull confidence of the flesh, and teacheth

vs

vs being so humbled, to rest vpō God only, by which it commeth to passe, that we neither be oppressed nor falldowne. And after victory followeth hope, insomuch as the Lord in performing that which he hath promised, stablisheth the credit of his trueth for time to come, Truely, although there were no moe reasons but these, it appeareth how much the exercise of ỳ crosse is necessary for vs. For it is a matter of no small importāce, to haue the blinde loue of thy selfe wiped away, that thou maist well know thine owne weakenes. To fele thine owne weakenesse, that thou maiest learne to distrust thy selfe: to distrust thy selfe, that thou maist remoue thy confidence from thy selfe vnto God: to rest with confidence of heart vpon God, that being vpholden by his help, thou maist cōtinue vnouercomme to the last end: to stande fast by his grace, that thou maist vnderstand that he is true in his promises: to know by proofe the truth of his promises, that thy hope may be strengthened therby.

4 The Lord hath also an other ende of afflictinge his, to trie their patience, and instruct vs to obedience. Not that they can vse any obediēce toward him, other than the same that he giueth them: but so it pleaseth him by open examples to make approued by witnesses, & to set forth the graces that he hath bestowed vpō his holy ones, that they should not lie idly hidde within them. And therfore in bringing forth into open shew the strength of suffrance and constancy, wherewith he hath furnished his seruāuntes, it is sayd that he trieth their pacience. And from hense came these sayinges: that God tempted Abraham, & had proofe of his godlinesse, by this that he refused not to offer vp in sacrifice his owne & only sonne. Therfore Peter teacheth, that our faith is so proued in troubles, as golde is tried in a fornace: And who can say that it is not expedient, that the most noble gift of pacience, which a faithfull man hath receiued of his God, should be brought foorth into vse, that it may be made certainely knowen and manifest? For otherwise men will not esteeme it as it is worthy. Now if God himselfe doth rightfully whē he ministreth matter to stirre vp the vertues that he hath giuen to his faithfull, that they shoulde not lie hidden, yea lie vnprofitable and perish: then is there good reason of the afflictions of the holy ones, without which their paciēce should be nothing. I say also that by the crosse they are instructed to obedience, because they are so taught to liue not after their owne wish, but after the will of God. Truely if all thinges shoulde flowe vnto them after their owne minde, they would not know what it were to follow God. And Seneca rehearseth that this was an olde Prouerbe, when they exhorted any man to suffer aduersities, Followe God. By which

Ge. 12.

1. Pe. 1 7.

De vit beata cap. 15

they declared, that then only men truely entred vnder the yoke of God, when he yelded his hand and backe to Gods correction. Now if it be most righteous, that we should shew our selues in all thinges obedient to the heauēly father, then we ought not to refuse, that he should by all meanes accustome vs to yeld obedience vnto him.

5 But yet we perceiue not how necessary this obedience is for vs, vnlesse we do also consider, howe wanton our flesh is to shake of the yoke of God, so soone as it hath bin but a litle while deintily and tenderly handeled. The same happeneth vnto it, that chaunceth to stubborne horses, which if they be a fewe dayes pampred idlely, they can not afterward for fearcenesse be tamed, neither do know their rider, to whose gouernment they somewhat before obeied. And this is continual in vs that God cōplaineth to haue bin in the people of Israell, that beinge well fed and couered with fatnesse, we kicke against him that fed and nourished vs. The liberality of God should in dede haue allured vs to consider and loue his goodnesse, but forasmuch as our euill nature is such, that we are alway corrupted with his tender vsage, it is more than necessary for vs, to be restrayned by some discipline, that we runne not outragiously into such a stubborne wantonnesse. So that we should not grow fierce with vnmeasurable abundance of richesse, that we should not waxe proud being lifted vp with honors, that we should not become insolent, being puffed vp with other good gifts, either of the soule, body or fortune, the lord himself, as he foreseeth it to be expedient, preuenteth it, and with the remedy of the crosse subdueth & bridleth the fearcenesse of our flesh, & that diuerse wayes, so much as is healthfull for euery man. For all are not a like sicke of all one diseases, or do a like neeede of hard healing. And thereupon is to be seene howe some are exercised with one kinde of crosse, and some with an other. But whereas the heauenly Phisician handeleth some more gently, & purgeth some with sharper remedies, when he meaneth to prouide for the health of all: Yet he leaueth none free or vntouched, because he knoweth all without exception to be diseased.

Heb. 33

6 Moreouer, the most mercifull father needeth not only to preuēt our weakenesse, but many times to correct our passed offences. Therfore so oft as we be afflicted, the remembrance of our forepassed life ought byandby to entre into our minde: so without dout we shall finde that we haue done somewhat worthy of chastisement. Yet we ought not chiefely to grounde our exhortation to patience vpon the acknowledging of sinne. For the Scripture ministreth vs a farre better consideration, when it sayth, that the Lord correcteth vs with aduersities,

Cor. .8.

uersities, that we should not be damned with this world. Therfore we ought euen in the very sharpenes of tribulatiõs to acknowledge the kindenes & goodnes of our father toward vs, forasmuch as euen then he cesseth not to further our saluation. For he doth afflict, not to destroy or kill vs, but rather to deliuer vs from the damnation of the world. That thought shall leade vs to that, which the Scripture teacheth in an other place: My sonne, refuse not ỹ Lords correctiõ, nor be weary when thou shalt be rebuked of him. For whom the Lord loueth, he correcteth, and embraceth him as a father doth his childe. Prou. 11.
When we know his rod to be the rod of a father, is it not our duety rather to shewe our selues obedient children and willinge to learne, than with obstinacy to do like desperate men, that are hardned with euill doinges? The Lord leseth vs, vnlesse he call vs backe by correction when we are fallen away from him: so that the author of the Epistle to the Hebrues rightly sayth that we are bastards, and not children if we be out of correction. Therfore we are most froward, if we can not suffer him when he declareth his good will and the care that he hath for our saluation. Heb. 12. 8. This the Scripture teacheth to be the difference betwene the vnbeleuers and the faithfull, that the vnbeleuers as the bondslaues of a rooted and hardned wickednes, are made the worse & more obstinate with whipping: the faithful, like children hauing an honest freedome of nature, do thereby profit to repentance. Now must thou choose of whether number thou wilt be. But because I haue spoken of this matter in an other place, I am content to touch it briefely, and so will make an end.

7 Morouer it is a singular comfort, whẽ we suffer persecution for righteousnes. For then we ought to thinke, how great an honor God vouchesaueth to graunt vs, that he so garnisheth vs with the peculiar marke of his souldiours. I meane that they suffer persecution for righteousnes, not only that suffer for defense of the Gospell, but also that are troubled for any defense of righteousnes. Whether therfore in maintaininge the trueth of God against the lies of Sathan, or in taking in hande the defense of good men and innocentes against the wrongs of the wicked, we be driuen to runne into the displeasure & hatred of the worlde, whereby our life or goods, or estimation may come in daunger: let it not be grieuous or lothsome vnto vs to employ our selues for God, or let vs not thinke our selues miserable in those things in which he hath with his owne mouth pronounced vs blessed. Pouerty in dede, if it be considered in it selfe, is miserable: likewise banishment, contemptious estate, prisonment, shame: Finally, death is the vttermost of all calamities. But when the fauour of our Matt. 5. 10.

God breatheth vpon vs, there is none of all these thinges, but it turneth to our felicity. Therefore let vs rather be content with the testimony of Christ, than with the false estimation of the flesh. So shall it come to passe, that we shall reioise as the Apostles did, whē God shal accompt vs worthy to suffer reproch for his name. For why? If we being innocent, & knowinge our selues cleare in our conscience, are by the naughty dealinge of wicked men spoiled of our goods: we are in dede brought to pouerty therby among mē, but so richesse do truely grow vnto vs in heauen before God. If we be thrust out of our houses, we are the more inwardly receiued into the houshold of God. If we be vexed & despised, we take so much the deper rootes in Christ. If we be noted with reproches & shame, we are insomuch the more honorable place in the kingdom of God. If we be slaine, so is the entry made open for vs vnto blessed life. Let vs be ashamed to esteeme lesse these things, vpon which the Lord hath set so greate a price, thā shadowish and fickle enticing pleasures of present life.

8 Sith therefore the Scripture doth with these & like admonitiōs giue sufficient comfort for the shames or calamities, that we suffer for defense of righteousnes, we are too much vnthankefull if we do not gladly and cherefully receiue them at the Loods hande: specially sith this is the kinde of crosse, most properly belonginge to the faithfull, whereby Christ will be glorified in vs. As also Peter teacheth. But it is more grieuous to gentle natures to suffer shame than a hundred deathes: therefore Paul expresly admonisheth that we shall not only suffer persecutions, but also reproches, because we trust in the liuinge God. As in an other place he teacheth vs after his example to walke through sclaunder and good reporte. Yet there is not required of vs such a cherefulnes as may take away all feeling of bitternes and sorrow, or else the patience of the holy ones in the crosse were no paciēce, vnles they should be both tormēted with sorrow & vexed with griefe. If there were no hardines in pouerrty, no paine in sickenes, no griefe in shame, no horrour in death, what valiantnes or temperance were it to beare thē indifferently? But when euery one of these doth with the naturall bitternes therof bite the hearts of vs all, herin doth the valiantnes of a faithful man shew it selfe, if being assayed with the feeling of such bitternes, how grieuously soeuer he be troubled with it, yet with valiantly resisting he ouercommeth it, his patience vttereth it selfe herein, if being sharply prouoked, he is yet so bridled with the feare of God, that he bursteth not out into any distemper. His cherefulnesse appeareth herin, if being wounded with sadnes and sorrow, he resteth vpon the spiritual comfort of God.

Pe. 4.
Tim 4
Cor. 6

9 This

9 This conflict, which the faithfull do sustaine against the natural feeling of sorrow, while they study for patience & temperance, Paul hath very well described in these words. We are put to distresse in all things, but we are not made sorrowfull: we labour, but we are not left destitute: we suffer persecution, but we are not forsaken in it: we are throwen downe, but we perish not. You see how to beare the crosse patiently, is not to be altogether astonished and without all feeling of sorrowe. As the Stoikes in olde time did foolishly describe a valiant harted man, to be such a one as putting of al nature of man, was a like moued in prosperity and in aduersity, in sorrowfull and ioyfull state, yea such a one as like a stone was moued with nothinge. And what haue they profited with this hie wisdom? Forsooth they haue painted out such an image of wisdom as neuer was found, & neuer can hereafter be amonge men: But rather while they coueted to haue to exact and precise a patience, they haue taken away all the vse of patience out of mans life. And at this day also amōg Christians there are new Stoikes, that recken it a fault not only to grone and wepe, but also to be sad and carefull. But these strange conclusions do commonly proceede from idle men, which busying themselues rather in speculation than doing, can do nothing but brede vs such new founde doctrines. But we haue nothinge to do with that stony Philosophie, which our maister and Lord hath condemned not only by his word but also by his example. For he mourned and wept both at his owne and other mens aduersities. The worlde (sayth he) shall reioyse, but you shal mourne and wepe. And because no man should finde fault therwith, by his open proclamation, he hath pronounced them blessed that mourne. And no maruell. For if all weping be blamed, what shall we iudge of ȳ Lord himselfe, out of whose body dropped bloudy teares? If euery feare be noted of infidelity, what shall we iudge of that quaking feare, wherwith we read that he was not sclenderly striken. If all sadnes be misliked, how shall we like this, that he confesseth his soule to be sad euen to the death?

2.Cor. 8.

Ioh. 17. 20.

Mat. 5. 4.

Luc. 22. 44.

10 This I thought good to speake to this end, to call godly mindes from despeire: that they should not therefore altogether forsake the study of patience, because they can not put of the natural affection of sorrow: which must needes happen to them, that make of patience a senseleſse dulnes, and of a valiant and constant man, a stocke. For the Scripture giueth to the holy ones the praise of patience, when they are so troubled with hardnes of aduersities, that yet they be not ouercome nor throwen downe with it: when they be so pricked with bitternesse, that they be also delited with spirituall ioy: when they be so

distressed with griefe, that yet they receiue courage againe beinge cheared with the comfort of God. Yet in the meane time that repugnancy abideth still in their heartes, that naturall sense eschueth and dredeth those thinges that it knoweth to be against it: but the affection of godlines trauaileth euen through all those difficulties to the obeying of Gods wil. This repugnancy the Lord expressed when he
h. 21. sayd thus to Peter: When thou wast yong thou didst gird thy selfe & didst walke whether thou wouldest: But when thou art old, an other shall girde thee and leade thee whether thou shalt not be willinge. Neither is it likely that Peter, when the time came that he must glorifie God by his death, was drawen vnwillingly and resistinge vnto it. Else his martyrdome should haue but small praise. But howsoeuer he did with great cherefulnesse of heart obey the ordinance of God, yet because he had not put of the nature of mã, he was doubly strained with two sortes of wils. For when he did by himselfe consider the bloudy death that he shoulde suffer, beinge stricken with horrour thereof, he would gladly haue escaped it. On the other side, when it came in his minde, that he was called vnto it by the commaundement of God, then conqueringe and treadinge downe feare, he gladly, yea and cherefully tooke it vpon him. This therefore we must endeuour if we will be the Disciples of Christ, that our mindes be inwardly filled with so great a reuerence & obedience to God, as may tame and subdue to his ordinaunce all contrary affections. So shall it come to passe, that with whatsoeuer kinde of crosse we be vexed, euẽ in the greatest anguishes of minde, we shall constantly kepe patience. For aduersities shall haue their sharpnes, wherwith we shalbe bitten: so when we are afflicted with sickenes, we shal both grone and be disquieted and desire health: so beinge pressed with pouerty, we shalbe pricked with the stings of carefulnes and sorrow: so shall we be striken with griefe of shame, contempt and iniury: so shall we yelde due tears to nature at the buriall of our friendes: but this alway shalbe the cõclusion, But the Lorde willed so. Therefore let vs follow his will. Yea euen in the middest of the prickings of sorow, in the middest of mourning and teares, this thought must needes come betwene, to encline our heart to take cherefully the very same things, by reason whereof it is so moued.

11 But forasmuch as we haue taken the chiefe cause of bearinge the crosse, out of the consideration of the will of God, we must in few wordes define what difference is betwene Philosophicall & Christian patience. Truely very few of the Philosophers climbed to so hie a reason, to vnderstand that the hande of God doth exercise vs by afflictions

ctions,& to thinke that God is in this behalfe to be obeied.But they bring no other reason,but because we must so do of necessity.What is this else,but to say that thou must yeelde vnto God, because thou shalt trauail in vaine to wrastle against him? For if we obey God,only because we so must of necessity:thē if we might escape,we would cesse to obey.But the Scripture biddeth vs to consider a farre other thing in the will of God,that is to say,first iustice and equity, then the care of our saluation. These therefore be the Christian exhortations to patience,whether pouerty,or banishment, or prisonment, or shame, or sickenesse,or losse of parentes, or children,or any other like thing do grieue vs,we must thinke that none of these things doth happen, but by the will and prouidence of God,and that he doth nothing but by most iust order:For why?do not our innumerable and daily offenses deserue to be chastised more sharply, & with more grieuous correction,than such as the mercifull kindnesse of God layeth vpon vs? Is it not most great equity,that our flesh be tamed,& as it were made acquainted with the yoke,that she do not wantonly growe wilde accordinge to her nature? Is not the righteousnesse and trueth of God worthy, that we should take paine for it? But if there appeare an vndouted righteousnes in our afflictions,we can not without vnrighteousnes either murmure or wrastle against it.We heare not now that colde songe:We must giue place,because we so must of necessity,but we heare a liuely lessō & full of effectualnes:We must obey,because it is vnlawfull to resist:we must suffer patiently, because impatience is a stubbornesse against the righteousnesse of God. But now, because that thinge only is worthy to be loued of vs,which we know to be to our safety and benefit,the good father doth this way also comfort vs, when he affirmeth that euen in this that he afflicteth vs with the crosse, he prouideth for our safety. But if it be certaine that troubles are healthfull for vs,why should we not receiue them with a thankfull and well pleased minde? Therefore in patiently suffering them, we do not forceably yeelde to necessitie, but quietely agre to our owne benefite. These thoughtes (I say)do make that how much our mindes are grieued in the crosse with naturall feelinge of bitternesse, so much they be cheared with spirituall gladnesse. Whereupon also followeth thankesgiuinge, which can not be without ioy. But if the praise of the Lord and thankesgiuing proceedeth of nothing but of a cherefull and ioyfull heart, and there is nothing that ought to interrupt the same praising of God and thankesgiuing in vs:hereby appeareth howe necessary it is that the bitternsse of the crosse be tempered with spirituall ioy.

The ix. Chapter.

Of the meditation of the life to come.

BVt with whatsoeuer kinde of trouble we be distressed, we must alway looke to this ende, to vse our selues to the contempt of this present life, and thereby be stirred to the meditation of the life to come. For, because God knoweth well howe much we be by nature enclined to the beastly loue of this worlde, he vseth a most fitte meane to drawe vs backe, and to shake of our sluggishnesse, that we shoulde not sticke too fast in that loue. There is none of vs that desireth not to seeme to aspire & endeuour all their life long to heauenly immortality. For we are ashamed to excel brute beastes in nothinge: whose state shoulde be nothinge inferiour to ours, vnlesse there remayne to vs a hope of eternity after death. But if you examine the deuises, studies and doinges of euery manne, you shall finde nothing therein but earth. Hereupon groweth that senselesnesse, that our minde beinge daseled with vaine glisteringe of richesse, power and honors, is so dulled that it can not see farre. Our heart also beinge possessed with couetousnesse, ambition and lust, is so weyed downe, that it can not rise vp higher. Finally all our soule entangled with enticementes of the flesh, seeketh her felicity in earth. The Lord, to remedy this euill, doth with continuall examples of miseries teach this of the vanity of this present life. Therfore that they shoulde not promise themselues in this life a sounde and quiet peace, he suffereth them to be many times disquieted and troubled either with warres, or vprores, or robberies, or other iniuries. That they shoulde not with too much greedinesse, gape for fraile and transitory richesse, or rest in the richesse that they already possesse, sometime with banishment, somtime with barrennesse of the earth, somtime with fire, sometime by other meanes he bringeth them to pouerty, or at least holdeth them in measure. That they should not with too much ease take pleasure in the benefites of mariage, he either maketh them to be vexed with the frowardnes of their wiues, or plucketh them downe with ill children, or punisheth them with want of issue. But if in all these thinges he tenderly beareth with them, yet least they should either swell with foolish glory, or inmeasurably reioyse with vaine confidence, he doth by diseases & dangers set before their eyes, howe vnstable, and vanishinge be all the goods that are subiect to mortality. Then onely therefore we rightly profit in the discipline of the crosse when we learne that this life, when it is considered in it selfe, is vnquiet, troublesome and innumerable wayes miserable, and

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in no point fully blessed: & that all those that are reckened the good things therof are vncertaine, fickle, vaine, and corrupted with many euils mixed with them. And hereupon we do determine, that here is nothing to be sought or hoped for but strife: & that when we thinke of our crowne, then we must lift vp our eyes to heauen. For thus we must beleue. That our minde is neuer truely raised to the desire and meditation of the life to come, vnlesse it haue first conceiued a contempt of this present life.

2 For betwene these two there is no meane, the earth must either become vile in our sight, or holde vs bounde with intemperate loue of it. Threfore if we haue any care of eternity, we must diligently endeuour to louse our selues from these fetters. Now because this present life hath many flatteringe pleasures wherewith to allure vs, a great shewe of pleasauntnesse, grace, and sweetenesse, wherewith to delite vs: it is much behoueful for vs to be now and then called away, that we be not bewitched with such allurementes. For what, I pray you, woulde be done if we did here enioy a continuall concourse of good things and felicity, sith we can not with continual spurres of euils be sufficiently awaked to consider the misery thereof? Not onely the learned do know, but also the common people haue no Prouerbe more common than this, that mans life is like a smoke or shadow: and because they sawe it to be a thinge very profitable to be knowen, they haue set it out with many notable sentences. But there is nothinge that we do either more negligently consider, or lesse remember. For we go about all thinges, as though we would frame to our selues an immortality in earth. If there be a corps caried to buriall, or if we walke amonge graues, then, because there is an image of death before our eyes, I graunt we do marueloufly well discourse like Philosophers vpon the vanity of this life. Albeit we do not that continually, for many times all these things do nothing moue vs. But when it happeneth, our Philosophie lasteth but a while, which so soone as we turne our backes, vanisheth away, and leaueth no steppe at all of remembrance behind it: finally it passeth away as a clapping of hands vpon a stage at any pleasaunt sight. And we forgettinge not onely death, but also that we be subiect to death, as though we had neuer heard any reporte thereof, fall to a carelesse assuredness of earthly immortality. If any man in the meane time tel vs of the Prouerb, that man is a creature of a dayes continuance, we graunt it in deede: but so heedelesly, that still the thought of euerlastinge continuance resteth in our minde. Who therefore can deny, that it is a great profit to vs all, not only to be admonished in wordes, but by all the examples

of experience that may be to be conuinced of the miserable estate of earthly life: forasmuch as euen whē we are conuinced, we scarcely cesse to stand amased with peruerse and foolish admiration of it, as though it contained the vttermost end of good thinges. But if it be necessary that God instruct vs, it is our duety likewise on our behalues to harken to him when he calleth & awaketh our dulnesse, that despisinge the worlde we may with all our heartes endeuour to the meditation of the life to come.

3 But let the faithful accustome themselues to such a despising of present life, as may neither engendre a hatred thereof, nor any vnthankefulnes toward God. For this life, howsoeuer it is ful of infinite miseries, is yet worthily reckened among the not slender blessinges of God. Therefore if we acknowledge no benefite of God in it, we are gilty of no small vnthankefulnesse toward God himselfe. But specially it ought to be to the faithfull a testimonie of Gods good will, forasmuch as it is wholly directed to the furtherance of their saluation. For before that he openly deliuer vnto vs the inheritance of eternall glory, his will is to shew himselfe a Father vnto vs by smaller examples: and these be the benefites that are daily bestowed vpon vs. Sith therefore this life serueth vs to vnderstande the goodnesse of God, shall we disdaine it as though it had not a crumme of goodnesse in it? We must therefore put on this feelinge and affection, to recken it amonge the giftes of goodnesse that are not to be refused. For though there wanted testimonies of Scripture, of which there are both many and most euident, very nature it selfe doth exhorte vs to giue thankes to the Lorde, for that he hath brought vs into the light of it, that he graunteth vs the vse of it, that he giueth vs all necessary succours for the preseruation of it. And this is a much greater reason, if we consider that we are in it after a certaine maner prepared to the glory of the heauenly kingdome. For so the Lorde hath ordained that they which in time to come shalbe crowned in heauen, must fight certaine battels in earth, that they shoulde not triumphe, till they had ouercome the hard aduentures of the battell, and obtained the victory. Then an other reason is, that we do by diuerse benefites beginne therein to taste the sweetenesse of Gods liberality, that our hope and desire should be whetted to long for the reueling therof. Whē this is determined, that it is a gift of Gods clemency that we liue this earthly life, for which as we be bound vnto him, so we ought to be mindefull and thankeful: then we shall in fit order come to consider the most miserable estate therof, to this end that we may be deliuered from too much greedinesse of it, whereunto as I haue before

sayd,

sayd,we are of our selues naturally enclined.

4 Nowe whatsoeuer is taken from the wrongefull desire of this life,ought to be added to the desire of a better life. I graunt in dede that they thought truely,that thought it best not to be borne,& the next,to die quickly. For what could they being destitute of the light of God and true religion,see therein but vnhappy & miserable? And they did not without reason, that mourned and wept at the birthes of their friendes,& solemnely reioysed at their burials, but they did it without profit,because beinge without the right doctrine of faith, they did not see howe that may turne to good to the godly,which is of it selfe neither blessed nor to be desired: and so they ended their iudgement with desperation. Let this therefore be the marke of the faithful in iudging of mortall life, that when they vnderstand it to be of it selfe nothing but misery,they may resort wholly the more freshly and readily to the eternal life to come. When we come to this cõparison, then this present life may not onely be safely neglected, but also vtterly despised and lothed in comparison of the other. For if heauen be our contrey, what is the earth else but a place of banishment? If the departing out of the world be an entring into life,what is the world but a graue? to abide in it,what is it else but to be drowned in death? If to be deliuered from the body is to be set in perfect liberty,what is the body else but a prison? If to enioy the presence of God is the hiest summe of felicity,is it not miserable to lacke it? But til we be escaped out of the world,we wander abroade frõ the Lord. Therfore if the earthly life be compared with the heauenly life,doutlesse it ought to be despised & troden vnder foote. But it is neuer to be hated,but in respect that it holdeth vs in subiection to sinne, & yet that hatred is not properly to be layd vpon our life. But howsoeuer it be, yet we must be so moued either with wearinesse or hatred of it, that desiring the end of it,we may be also ready at the will of the Lord to abide in it: so that our wearines may be farre from al grudging & impatience. For it is like a place in battel array, wherein the Lorde hath placed vs,which we ought to kepe till he call vs away. Paule in deede lamenteth his state that he is holden bond in the bondes of the body longer thã he wished, & sigheth with feruent desire of his redẽption: neuertheles to obey the commaundement of the Lord,he professed himself ready to both, because he acknowledgeth himself to owe this vnto God,to glorifie his name, either by death or life: and that it is in God to determine what is most expediẽt for his glory. Therfore if we must liue & die to the Lord,let vs leaue to his will the time of our life & death: but so that we be still feruent in desire of death,and be con-

2.Cor. 6.

Rom. 7 24.

Phil. 1 23.

tinuallyoccupied in meditation therof,& despise this life in comparison of the immortality to come, and wish to forsake it when it shall please the Lord because of the bondage of sinne.

5 But this is mõstruous,that in stede of that desire of death,many that bost themselues to beChristians,are so afraid of it,that they trẽble at euery mention of it, as of a thing betokening vnluckely & vnhappy. Truely it is no maruell, if naturall sense in vs do quake for feare when we heare of the dissoluing of vs.But this is in no wise tolerable, that there be not in a Christian mans brest the light of godlines,that shoulde with greater comfort ouercome and suppresse that feare, how great soeuer it be.For if we consider that this vnstedfast, faulty, corruptible, fraile withering,& rottẽ tabernacle of our body, is therfore dissolued,ỳ it may afterward be restored again into a stedfast,perfect,vncorruptible & heauenly glory: shall not faith compell vs feruently to desire that which nature feareth? If we consider that by death we are called home out of banishment,to inhabite our contrey,yea a heauenly contrey,shal we obtaine no comfort therby?But there is nothing that desireth not to abide continually. I graunt,and therefore I affirme, that we ought to looke vnto the immortality to come,where we may attaine a stedfast state that no where appeareth in earth. For Paul doth very well teach,that the faithfull ought to go cherefully to death:not because they would be vnclothed,but because they desire to be newly clothed.Shal brute beastes,yea & lifeles creatures,euen stocks & stones,knowing their present vanity,be earnestly bent to looking for the last day of the resurrectiõ,that they may with the children of God be deliuered from vanity,& shal we that are endued with the light of wit,& aboue wit enlightened with the spirit of God,when it standeth vpon our being,not lift vp our mindes beyond this rottennes of earth? But it pertaineth not to my present purpose, nor to this place,to speake against this peruersnes. And in the beginning I haue already professed, that I woulde not here take vpon me the large handling of common places. I would counsel such fearefull mindes to read Cyprians booke of Mortality,vnlesse they were mete to be sent to the Philosophers,that they may beginne to be ashamed when they see the contempt of death that those do shew. But this let vs hold for certainely determined, that no man hath well profited in Christes schoole,but he that doth ioyfully looke for the day both of death & of the last resurrection.For both Paul describeth all ỳ faithfull by this marke,& also it is common in the Scripture,to call vs thither as oft as it wil set forth a groũd of perfect gladnes. Reioise(saith the Lord)& lift vp your heads, for your redemption commeth nere

Cor. 1 m.8.

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at hand. Is it reasonable, I pray you, that the thing which he willed to be of so great force to raise vp ioy & cherefullnes in vs, should brede nothing but sorrow & discouragemēt? If it be so, why do we stil bost of him as our Schoolemaister? Let vs therfore get a sounder mind, & howsoeuer the blinde & senseleſſe desire of the flesh do striue against it, let vs not dout to wish for the comming of the Lord, not only with wishing, but also with groning & sighing, as a thing most happy of all other. For he shall come a redemer to vs, to draw vs out of this infinit gulfe of euils & miseries, and to leade vs into that blessed inheritance of his life and glory.

6 This is certainely true: all the nation of the faithfull, so longe as they dwel in earth, must be as shepe appointed to slaughter, that they may be fashioned like Christ their head. Therefore they were in most lamentable case, vnlesse they had their minde raised vp into heauē, & surmounted all that is in the world, and passed ouer the present face of things. Contrariwise whē they haue once lifted their heades aboue all earthly thinges, although they see the wealth and honors of the wicked florishing, if they see thē enioyinge quiet peace, if they see thē proude in gorgiousnes and sumptuousnesse of all thinges, if they see thē to flow in plentiful store of all delites, beside that if they be spoiled by their wickednesse, if they sustaine reprochful dealings at their pride, if they be robbed by their couetousnes, if they be vexed by any other outrage of theirs: they will easily vphold themselues in such aduersities. For that day shalbe before their eies, when the Lorde shall receiue his faithfull into the quiet of his kingdom, when he shal wipe all teares from their eies, when he shall clothe them with the robe of glory & gladnes, when he shall feede thē with ȳ vnspeakeable swetenesse of his deinties, when he shall aduance them to the fellowshippe of his hie estate: finally when he shall vouchsaue to enterparten his felicity with them. But these wicked once that haue florished in the earth, he shall throw into extreme shame, he shall change their delites into tormentes, their laughing and mirth into weping and gnashing of teeth, he shall disquiet their peace with terrible torment of conscience, he shall punish their deintinesse with vnquenchable fier, & shall put their heades in subiectiō to those godly mē, whose patience they haue abused. For this is righteousnesse (as Paule testifieth) to giue release to the miserable & to them that are vniustly afflicted, & to render affliction to the wicked that do afflict the godly, when the Lorde Iesus shal be reuealed from heauen. This truely is our onely comfort, which if it be taken away, we must of necissity either despeir, or flatteringely delite our selues with the vayne comfortes of the worlde to

Rom. 8. 36. 1. Cor. 15. 19.

Esa. 25. 18. Reue. 7. 17.

1. The. 1 6.

Psal.73. our owne destruction. For euen the prophet confesseth that his feete stagged, when he taried too long vpon consideringe the present prosperity of the wicked: and that he could not otherwise stande stedfast, but when he entred into the sanctuary of God, and bended his eies to the last end of the godly & the wicked. To conclude in one word, then only the crosse of Christ triumpheth in the hearts of the faithfull vpon the Deuill, flesh, sinne & the wicked, when our eyes are turned to the power of the resurrection.

The x. Chapter.

Hovv vve ought to vse this present life, and the helps thereof.

BY such introductions the Scripture doth also well informe vs what is the right vse of earthly benefites: which is a thinge not to be neglected in framing an order of life. For if we must liue, we must also vse the necessary helpes of life: neither can we eschue euen those things that seeme rather to serue for delite than for necessity. Therefore we must keepe a measure, that we may vse them with a pure conscience, either for necessity or for delight. That measure the Lorde appointeth by his worde, when he teacheth that this life is to them that be his, a certaine iorney through a straunge countrey, by which they trauaile towarde the kingdome of heauen. If we must but passe through the earth, doutlesse we ought so farre to vse the good thinges of the earth, as they may rather further than hinder our iourney. Therfore Paul doth not vnprofitably counsell vs so to vse this worlde, as though we vsed it not: and to bye possessions with such a minde as they vse to be solde. But because this place is slippery, and so slope on both sides, that it quickely maketh vs to fall, let vs labour to fasten our foote there, where we may stande safely. For there haue bin some, that otherwise were good and holy menne, which when they sawe intemperance and ryot continually to range with vnbridled lust, vnlesse it be sharply restrained, & were desirous to correct so great a mischief, they could find none other way, but suffred mã to vse the benefites of the earth, so far as necessity required. This was in dede a Godly counsell, but they were to seuere. For (which is a very perillous thinge) they did put streighter bondes vpon consciences, than those wherewith they were bound by the word of God. And they expounde necessity, to abstaine from all thinges which a man may be without. And so by their opiniõ, a mã might scarcely take any more foode than bread & water. And some be yet more seuere: as it is red of Crates the Thebane, that did throwe his goods into the sea,

because

because if they were not destroyed, he thought that he shoulde be destroyed by them. Many at this day, while they seeke a pretence, whereby the intemperance of the flesh in vse of outwarde thinges may be excused, and while they go about to prepare a way for the flesh raging in wantonnes, do take that as a thing confessed, which I do not graunte them, that this libertie is not to be restrained with any limitation of measure, but that it is to be left to euery mans conscience to vse as much as he seeth to be lawfull for him. Truly I confesse, that consciences neither ought nor can in this point be bounde by certaine and precise formes of lawes. But for as much as the Scripture teacheth generall rules of lawfull vse, we must surely measure the vse according to these rules.

2 Let this be a principle: that the vse of Gods giftes swarueth not out of the way, when it is referred to that ende, whereunto the authour him selfe hath created and apointed them for vs, for as much as he hath created them for our good and not for our hurt. Therefore no man can kepe a righter way, than he that shall diligently loke vnto this ende. Nowe if we consider to what ende he hath created meates, we shall finde that he meant to make prouision not onely for necessitie but also for delite and pleasure. So in apparell, beside necessitie he apointed an other ende, which is comlinesse and honestie. In herbes, trees, and frutes, beside diuerse profitable vses, there is also a pleasantnesse of sight, and sweetenesse of smell. For if this were not true, the Prophet would not recken among the benefites of God that wine maketh glad the heart of man, and that oyle maketh his face to shine: the Scripture would not echewhere, to set fourth his liberalitie, rehearse that he hath geuen all such things to men. And the very naturall qualities of things do sufficiently shew, to what ende and how far we may vse them. Shall the Lord haue set in floures so great a beutie, as presenteth it selfe to our eyes: shall he haue geuen so great a swetenes of sauour as naturally floweth into our smelling: and shall it be vnlawfull either for our eyes to take the vse of that beautie, or for our smelling to feele that sweetenesse of sauour? what? Hath he not so made difference of colours, that he hath made some more acceptable than other? what? Hath he not geuen to gold and siluer, to iuorie and marble, a speciall grace whereby they might be made more precious than other metalles or stones? Finally hath he not made many things commendable vnto vs without necessary vse?

Psal.104. 15.

3 Therefore away with that vnnaturall Philosophie, which in graunting vs of the creatures no vse but for necessitie, not onely doth niggardly bereue vs of the lawfull vse of Gods liberalitie, but also can

not take place, vnlesse it first haue spoiled man of all his senses and made him a blocke. But on the other side we must with no lesse diligence prouide a stay for ỳ lust of the flesh, which if it be not brought into order, ouerfloweth without measure: and it hath (as I haue said) defenders of it, which vnder pretense of allowed libertie do graunt vnto it all thinges. First there is one bridle put in the mouth of it, if this be determined, that all things are created for vs to this ende, that we should know the authour of them, and geue him thankes for his tender kindnesse toward vs. Where is thy thankes geuing, if thou so gluttonously fill thy selfe with deinty meates or with wine, that thou either be made sensless, or vnfit to do the duties of godlinesse and of thy calling? Where is the reknowledging of God, if thy flesh by to great abundance boiling in filthy lust, doth with her vncleannesse infecte thy minde, that thou canst not see any thinge that is right or honest? In apparell, where is thankefulnesse to God, if with costly gorgiousnesse thereof we both fall in admiration of our selues and disdaine other? If with the trimnesse and cleanlinesse of it, we prepare our selues to vnchastitie? Where is the reknowledging of God, if our minde be fixed vpon the gainesse of our apparell? For many so geue all their senses to bodely delites, that the minde lieth ouerwhelmed. Many are so delited with marble, gold, and paintings, that they become as it were menne made of marble, that they bee as it were turned into metalles, and bee like vnto painted Images. The smelle of the kitchen, or swetenesse of sauour so dulleth some, that they can smell nothing that is spirituall. And the same is also to be seen in the rest. Therfore it is certaine that hereby the licenciousnesse of abusing is somewhat restrained, and that rule of Paule confirmed, that we be not to carefull of the flesh, for the lustes therof, to which if we graunt to much, they boile out aboue measure and temper.

Rom.13 14.

4 But there is no surer nor redier way than that which is made vs by the contempt of this present life, and the meditation of heauenly immortalitie. For thervpon follow two rules: the one, that they which vse this world, should be so minded as though they vsed it not, they that mary wiues as though they did not mary: they ỳ bye as though they did not bye, as Paule teacheth. The other, that they should learne as well to beare pouertie, quietly and patiently, as abundance moderatly. He that biddeth thee to vse this world as though thou didst not vse it, doth cut away not onely the intemperance of gluttonie in meat and drinke, and to much deintinesse, sumptuosnesse, pride, hautinesse, and niceness, in fare, bilding, and apparell, but also all care and affection that may either withdrawe thee or hinder thee

1.Cor. 7.3.

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from thinking of the heauenly life, or from ſtudy to garniſh thy ſoule. But this was long ago truely ſaid of Cato: that there is great carefulneſſe of trimming our body, and great careleſneſſe of vertue. And it is an olde prouerbe that they which are much buſied in care of their body are commōly careleſſe of their ſoule. Therefore, although the libertie of the faithfull in outward things is not to be reſtrained to a certain forme, yet truly it muſt be ſubiect to this law, to beare very little with their owne affections, but contrariwiſe ſtill call vpon themſelues with continually bent minde, to cut of all ſhew of ſuperfluous plentie, much more to reſtraine ryotous exceſſe, and to take diligent hede, that they do not of helpes make to them ſelues hinderaunces.

5 The other rule ſhalbe, that they that haue but ſmall and ſlender richeſſe, may learne to lacke patiently, that they be not carefully moued with immeaſurable deſire of them: which paciēce they that kepe, haue not a litle profited in the Lords ſchole: as he that hath not at leaſt ſomewhat profited in this behalf, can ſcarcely haue any thing whereby to proue him ſelfe the ſcholar of Chriſt. For beſide this that the moſt part of other vices do accompanie the deſire of earthly thinges, he that beareth pouertie impatiently, doth for the moſt part bewray the contrarie diſeaſe in abundance. I meane hereby that he which wilbe aſhamed of a poore cote, wilbe proude of a coſtly cote: he that will not be content with a hungry ſupper, will be diſquieted with deſire of a deintier, and would alſo intemperately abuſe thoſe deinties if he had them: he that hardly and vnquietly beareth a priuate and baſe eſtate, will not abſteine from pride if he climbe to honors. Therefore let all them that haue an vnfained zele of Godlineſſe, endeuour to learne by the Apoſtles example, to be ful and hungry, to haue ſtore & ſuffer want. The Scripture hath alſo a third rule, whereby it tempereth the vſe of earthly things, of which we haue ſpoken ſomewhat when we entreated of the preceptes of charitie. For the Scripture decreeth that all earthly things are ſo geuen vs by the bountifulneſſe of God, and appointed for our commoditie, that they may be as things deliuered vs to kepe, wherof we muſt one day yeelde an accompt. We muſt therfore ſo diſpoſe thē, that this ſaying may cōtinually ſound in our eares, yeld an accompt of thy bailiwike. Therewithall let this alſo come in our minde. Who it is that aſketh ſuch an accompt, euen he that hath ſo much commended abſtinēce, ſobrietie, honeſt ſparing, and modeſtie, and abhorreth riotous ſumptuouſneſſe, pride, oſtētation and vanitie, which alloweth no other diſpoſing of goodes, but ſuch as is ioined with charitie: which hath already with his owne mouth condemned all thoſe delitefull things

Phil.4. 12.

that do withdrawe a mans minde from chastitie and cleannesse, or do dull his wit with darkenesse.

6 Last of all, this is to be noted, that the Lord biddeth euery one of vs in all the doinges of his life, to haue an eye to his calling. For he knoweth with how great vnquietnesse mans wit boileth, with how skipping lightnesse it is caried hether and thether, howe gredy his ambition is to holde diuerse things at ones. Therfore that all things should not be confounded with our follie and rasheneſſe, he hath apointed to euerie man his duties in seuerall kindes of life. And that no man rashly runne beyond his bondes, he hath named all such kindes of lyfe, vocations. Therefore euery mans seuerall kinde of life is vnto him as it were his standing apointed him by God, that they should not all their life vncertainly wander about. And this diuision is so necessary, that all our doings are measured thereby in his sight, and oftentimes contrary to the iudgement of mans reason and Philosophie. There is no deede accompted more noble, euen among the Philosophers, than for a man to deliuer his contrie from tyrannie: but by the voice of Gods iudgement the priuate man is openly condemned that layeth hand vpon a tyrant. But I will not tarry vpon rehearsing of examples, It is sufficient if we knowe that the calling of the Lorde is in euery thing the beginning and fundation of well doing: to which he that doth not direct himselfe, shall neuer kepe a right way in his doinges. He may paraduenture sometime do somewhat seming worthy of praise: but whatsoeuer that be in the sight of men, before the throne of God it shalbe reiected; moreouer there shalbe no conuenient agrement in the partes of his life. Therefore our life shall then be best framed, when it shalbe directed to this marke: For then, no man caried with his owne rashnesse will attempt more than his calling may beare, because he knoweth that it is not lawefull to passe beyond his bondes. He that shalbe a man of base estate, shall contentedly liue a priuate life, least he shoulde forsake the degree wherein God hath placed him. Againe this shalbe no small relefe to cares, labors, greues, and other burdens, when a man shall know that in all these things, God is his guide. The more willingly the magistrate will execute his office: the housholder will bind him selfe to his dutie: euery man in his kinde of life will beare and passe through the discommodities, cares, tediousnesse, and anguishes thereof: when they are perswaded that euery mans burdē is laid vpon him by God. Herevpon also shall growe singular comfort, for as much as there shalbe no worke so filthy and vile, (if it be such a one as thou obey thy calling in it) but it shineth & is most precious in the sight of God.

The

The xj. Chapter.

Of the iustification of Faith, and first of the definition of the name and of the thing.

I Thinke I haue already sufficiently declared before, howe there remaineth for men being accursed by the lawe one onely helpe to recouer saluation: againe, what Faith is, and what benefites of God it bestoweth vpon man, and what fruites it bringeth fourth in him. The summe of all was this, that Christ is geuē vs by the goodnesse of God, and conceiued and possessed of vs by faith, by partaking of whome we receiue principally twoo graces: the first, that being reconciled to God by his innocencie, we may nowe in stede of a iudge haue a mercifull father in heauen: the second, that being sanctified by his Spirit, we may geue our selues to innocencie and purenesse of life. As for regeneration, which is the second grace, we haue already spoken of it as much as semed to be sufficient. The manner of iustification was therefore lesse touched, because it serued well for our purpose, first to vnderstande both how the Faith by which alone we receiue frely geuen righteousnesse by the mercie of God, is not idle from good workes: & also what be the good workes of the holy ones, wherevpon part of this question entreateth. Therefore they are first to be throughly discussed, and so discussed that we must remembre that this is the chiefe stay of vpholding religiō, that we may be the more carefull and hedefull about it. For vnlesse thou first knowe, in what state thou art with God, and what his iudgement is of thee: as thou hast no ground to stablishe thy saluation, so hast thou also none to raise thy reuerēt feare toward God. But the necessitie of this knowledge shall better appere by knowledge it selfe.

2 But that we stumble not at the first entrie, (which we should do if we should entre disputation of a thing vnknowen) let vs first declare what is meant by these speches, Man to be iustified before God, To be iustified by faith or by workes. He is said to be iustified afore God, that is pronounced by the iudgement of God both iust and accepted for his owne righteousnesse sake. For as wickednesse is abhominable before God, so a sinner can not finde fauour in his eyes, in respect that he is a sinner, or so long as he is accompted such a one. Therfore wheresoeuer sinne is, there also appereth the wrath and vengeance of God. He is iustified that is not accompted in place of a sinner but of a iust man, and by reason thereof he standeth fast before the iudgement seate of God when all sinners fall. As if an innocēt be brought to be arained before the seate of a righteous iudge,

when iudgement is geuen accordinge to his innocencie, he is ſaide to be iuſtified before the iudge: ſo he is iuſtified before God that being exempt out of the number of ſinners hath God a witneſſe and affirmer of his righteouſneſſe. Therfore after the ſame manner a man ſhalbe ſaid to be iuſtified by workes, in whoſe life there is founde ſuch cleanneſſe and holyneſſe, as may deſerue the teſtimonie of righteouſneſſe before ỹ throne of God: or he that with the vprightnes of his workes is able to aunſwere and ſatisfie Gods iudgement. Cõtrariwiſe he ſhalbe ſaid to be iuſtified by faith that being excluded from the righteouſneſſe of workes, doth by faith take holde of the righteouſnes of Chriſt: wherewith when he is clothed, he appeareth in the ſight God, not as a ſinner, but as righteous. So we ſimply expound iuſtification to be an acceptation, whereby God receiuing vs into fauour taketh vs for righteous. And we ſay that the ſame conſiſteth in forgeueneſſe of ſinnes, and imputation of the righteouſneſſe of Chriſt.

3 For confirmation hereof there are many and euident teſtimonies of Scripture. Firſt it can not be denied, that this is the proper and moſt vſed ſignificatiõ of the word. But becauſe it is too long to gather all the places and compare them together, it ſhalbe enough to put the readers in minde of them, for they may of them ſelues eaſely marke them. But I will bring fourth ſome, where this iuſtification that we ſpeake of is expreſſely entreated of by name. Firſt where Luke ſayeth that the people when they had heard Chriſt did iuſtifie God. And where Chriſt pronounceth that wiſdome is iuſtified by her children: he doth not meane there, that they do geue righteouſneſſe, which alway remaineth perfect with God, although all the world go about to take it away from him: nor in this place alſo to make the doctrine of ſaluation righteous, which hath euer that of it ſelfe. But both theſe ſpeches are as much in effect, as to geue to God and his doctrine the praiſe that they deſerue. Againe whẽ Chriſt reprocheth the Phariſees, that they iuſtifie them ſelues, he doth not meane that they obteine righteouſneſſe by well doing, but do vainegloriouſly ſeke for the ſame of righteouſneſſe, whereof in deede they be voide. They that are ſkilfull of the Hebrue tongue do better vnderſtande the ſenſe of this phraſe: in which tongue they are not onely called wicked doers, that are gilty in their conſcience of any wicked doing, but alſo they that come in daunger of iudgement of condemnation. For when Berſabe ſayeth that ſhe and Solomon ſhalbe wicked doers, ſhe doth not therein acknowledge any offenſe, but complaineth that ſhe and her ſon ſhalbe put to ſhame, to be numbred among the reprobate

Luc.7. 21.
Luc.7. 37.
Luc.17. 15.
1.Reg.1 21.

probate and condemned. But by the processe of the text it easely appeareth, that the same worde in Latine also, can not otherwise be taken but by way of relation, and not to signifie any qualitie. But as concerning the matter that we are nowe in hande with: where Paule saith that the Scripture did forsee, that God iustifieth the Gentiles by faith, what may a man vnderstande thereby, but that God doth impute righteousnesse by faith? Againe, when he saith that God iustifieth the wicked man that is of the faith of Christ, what meaning can be thereof, but by the benefit of faith to deliuer them from the damnation which their wickednesse deserued? And yet he speaketh more plainely in the conclusion, when he cried out thus, Who shall accuse Gods elect? It is God that iustifieth, who shall condemne? It is Christ that died, yea that rose againe, and nowe maketh intercession for vs. It is as much in effect as if he should say, Who shall accuse them whome God acquiteth? who shall condemne them whose patrone Christ is and defendeth them? To iustifie therefore is nothing els, than to acquite him that was accused, from giltinesse as allowinge his innocencie Sith therefore God doth iustifie vs by the intercession of Christ, he doth acquite vs, not by allowance of our owne innocency, but by imputation of righteousnesse, that we may be compted for righteous in Christ, which are not righteous in our selues. So in the. 13. Chapter of the Actes, in Paules sermon: by him is forgeuenes of sinnes preached vnto you, and euery one that beleueth in him is iustified from all those things, from which you could not be iustified in the lawe of Moses. You see that after forgeuenesse of sinnes, iustification is added in place of an exposition. You see plainely that it is taken for absolution, you se that it is taken away from the workes of the lawe. you see that it is the mere beneficiall gift of Christ, you see that it is receiued by faith. Finally you see that there is a satisfaction spoken of where he sayeth that we are iustified from sinnes by Christ. So when it is said that the Publicane came iustified out of the Temple, we can not say that he obteined righteousnesse by any deseruing of workes. This therefore is saide that after pardon of his sinnes obteined, he was compted for righteous before God. He was therefore righteous, not by approuinge of workes, but by Gods free absolution. Wherefore Ambrose sayeth very well, that calleth the confession of sinnes a lawefull iustification.

Gal. 3. 8
Rom. 3. 26.
Rom. 8. 33.
Act. 13. 38.
Luc. 18. 14.
In Psal. 1. 8. Homil. 10.

4 But to leaue striuing about the word: If we loke vpon the thing it selfe as it is described vnto vs, there shall remaine no more doubte. For truely Paule doth expresse iustification by the name of acceptation, when he saith (Ephes. 1. 2. 5.) we are apointed vnto adoption

by Christ, according to ỹ good pleasure of God, vnto the praise of his glorious fauour, whereby he hath accompted vs acceptable or in fauour. For the same is meant by it that is saide in an other place, that God doth frely iustifie. In the. 4. Chapter to the Romaines, he first calleth it an imputation of righteousnesse, and sticketh not to say that it consisteth in forgeuenesse of sinnes. That man (said he) is called of Dauid a blessed man, to whom God accõpteth or imputeth righteousnesse without workes, as it is written: Blessed are they whose iniquities are forgeuen. &c. Truely he there doth entreate not of one part of iustification, but of all iustification wholly. And he testifieth that Dauid in that place maketh a definition of iustification, when he pronounceth that they are blessed to whom is geuen free forgeuenesse of sinnes. Whereby appereth that this righteousnesse whereof he speaketh, is in comparison simply set as contrary to giltinesse. But for this purpose, that is ỹ best place where he teacheth, that this is the summe of the message of the Gospell, that we should be reconciled to God: because it is his will to receiue vs into fauour through Christ, in not imputing sinnes vnto vs. Let the reders diligently wey all the whole processe of the text. For by & by after, where he addeth by way of exposition, that Christ which was without sinne was made sinne for vs, to expresse the manner of reconciliation, doubtlesse he meaneth nothing els by the word recõciling but iustifying. And that which he saith in an other place, that we are made righteous by the obedience of Christ, could not stand together, vnlesse we be accompted righteous before God, in him, and without our selues.

Rom. 3. 24. Rom. 4 6. 2. Cor 5 18. Rom. 5. 19.

5 But where as Osiander hath brought in, I wote not what monster of essentiall righteousnes, whereby, although his will was not to destroy free righteousnes, yet he hath wrapped ir within such a mist, as darkeneth godly mindes, & bereueth them of the earnest feling of the grace of Christ: therefore ere I passe further to other thinges, it is worthỹ labour to cõfute this doting errour. First this speculatiõ is but of mere & hungry curiositie. He doth in deede heape together many testimonies of Scripture, to proue that Christ is one with vs, and we one with him, which nedeth no profe: but because he kepeth not this bonde of vnitie, he snareth him selfe. But we which holde that we are made all one with Christ by the power of his Spirit, may easily vndo all his knottes. He had conceiued a certaine thing very neare to the opinion of Manichees, to desire to conuey the substance of God into men. Herevpon riseth an other inuention of his that Adam was fashioned after the Image of God, because euen before the fall Christ was ordained the paterne of the nature of man. But bycause I would

would be shorte, I will tarry vpon the matter that I haue presently in hande. He saith that we are one with Christ. We graunt. But we denie that the substance of Christ is mingled with oures. Moreouer we say that this principle that Christ is righteousnesse to vs, because he is an eternall God, the fountaine of righteousnesse & the very selfe righteousnesse of God, is wrongfully drawen to defende his deceites. The readers shall pardon me, if I do nowe but touche these thinges that the ordre of teaching requireth to be differred into an other place. But although he excuse himselfe from meaning nothing els by the name of essentiall righteousnesse, but to resist this opinion that we are accompted righteous for Christes sake: yet he plainly expresseth that he is not contented with that righteousnes that is purchased for vs by the obedience and sacrifice of Christ, but faineth that we are substãtially righteous in God, as well by substãce as by quality poured into vs. For this is the reason why he so earnestly affirmeth, that not only Christ, but also ỹ father & the holy Ghost do dwell in vs. Which although I graunt to be true, yet I say that he wrongfully wresteth it. For he should haue considered the manner of dwelling, that is, that the father and the holy Ghost are in Christ, and as the fulnesse of the Godhead dwelleth in him, so do we possesse whole God in him. Therfore all that he saith seuerally of the father & the holy Ghost, tẽdeth to no other ende but to draw ỹ simple from Christ. And then he thrusteth in a mixture of substances, whereby God pouring himselfe into vs, doth make vs as it were a part of himselfe. For he reckeneth it almõst a matter of nothing, that it is wrought by the power of the holy Ghost, that we grow into one with Christ, & that he is our heade & we his membres, vnlesse his very substãce be mingled with vs. But in the father & the holy Ghost (as I haue said) he doth more openly bewray what he thinketh, euen this, that we be iustified not by the only grace of the Mediator, and that righteousnesse is not simply or perfectly offered vs in his persone, but that we are made partakers of the righteousnes of God, whẽ God is essentially made one with vs.

6 If he did say no more, but that Christ in iustifying vs, is by essentiall conioining made oures: and that not onely he is our heade, in that he is manne, but also that the substance of the diuine nature is powred into vs. He should with lesse hurte feede him selfe deintily, and paraduenture so great a contention should not haue bene raised for this doubtinge errour. But sith this beginning is like a cuttle that with casting out of blacke and thicke bloode hideth her many tailes, we must needes earnestly resiste vnlesse we will wittingly & willingely suffer that righteousnesse to be taken from vs, which only bringeth

vs confidence to glory of ſaluation. For in all this diſcourſe, the name of righteouſneſſe, and this worde iuſtifying, extende to two partes: that to be iuſtified is not onely to be reconciled to God with free pardon, but alſo to be made righteous, that righteouſnes is not a free imputation but a holineſſe and vprightneſſe, which the ſubſtance of God remaining in vs doth breath into vs. Then he ſtoutly denieth, that Chriſt is our righteouſneſſe in reſpect that being a prieſt he did with ſatisfactorily purging ſinnes appeaſe his father towarde vs, but in reſpect that he is eternall God and life. To proue that firſt point, that God doth iuſtifie not onely by forgeuing but alſo by regenerating, he aſketh whether God doth leaue them whom he doth iuſtifie ſuch as they were by nature, chaunging nothing of their vices. The aunſwere hereof is very eaſy: that as Chriſt can not be torne in partes ſo theſe two things which we together and iointly receiue in him, that is to ſay righteouſneſſe and ſanctification, are inſeparable. Therfore, whomſoeuer God receiueth into fauour, he doth alſo therwithall geue them the ſpirit of adoption, by the power whereof he newly faſhioneth them after his image. But if the brightneſſe of the ſunne can not be ſeuered from the heate thereof, ſhall we therefore ſay that the earth is warmed with the light, and enlightened with the heate? There is nothing more fit for this purpoſe, than this ſimilitude The ſunne with his heate geueth life and frutefulneſſe to the earth, with his beames he geueth light and brightneſſe. Here is a mutuall and vnſeparable conioining: yet reaſon forbiddeth to conuey to the one that which is peculiar to the other. Like abſurditie is in this confuſion of two ſortes of graces, that Oſiander thruſteth in. For becauſe God doth in deede renew them to the obſeruing of righteouſneſſe whom he freely accompteth for righteous, therefore Oſiander confoundeth that gift of regeneration with this free acceptation, and affirmeth that they be al one and the ſelfeſame thing. But the Scripture ioining them both together, yet doth diſtinctly recken them, that the manifold grace of God may ỳ better appere vnto vs. For that ſaying
1. Cor. 1. 30. of Paule is not ſuperfluous, that Chriſt was geuen vs vnto righteouſneſſe and ſanctification. And whenſoeuer he reaſoneth to proue by the ſaluation purchaced for vs by the fatherly loue of God, and by the grace of Chriſt, that we are called to holineſſe and cleanneſſe, he plainely declareth that it is one thing to be iuſtified and an other to be made newe creatures. But when Oſiander cometh to the Scripture, he corrupteth as many places as he allegeth. Where Paule ſaith that faith is accompted for righteouſneſſe to him that worketh not, but beleueth in him that iuſtifieth the wicked man, he expoundeth it to

make

make righteous. With like rashnesse, he depraueth all the fourth Chapter to the Romains, and sticketh not with like false colour to corrupt that place which I euen now alleged, Who shall accuse the electes of God? it is God that iustifieth: where it is plaine that he speaketh simply of giltinesse and acquiting, & the meaning of the Apostle hangeth vpon a comparing of cõtraries. Therfore Osiander is found too fond a babbler, as well in that reason as in alleging the testimonies of Scripture. And no more rightly doth he speake of the name of righteousnesse, in saying that faith was accompted to Abraham for righteousnesse, after that embracing Christ (which is the righteousnesse of God and God him selfe) he excelled in singular vertues, whereby appereth that of two whole places he hath wrongfully made one corrupt place. For the righteousnes that is there mentioned, perteineth not to the whole course of his calling: but rather the holy Ghost testifieth, that although the vertues of Abraham were singularly excellent, and that with long continuance he at length had encreased them: yet he did no other way please God, but by this, that he receiued by faith the grace offered in the promise. Wherevpon followeth, that in iustification there is no place for workes, as Paule very well affirmeth.

Rom. 4 5.

7 As for this that Osiander obiecteth, that the power of iustifying is not in faith of it selfe, but in respect that it receueth Christ, I willingly graũt it. For if faith did iustifie of it selfe, or by inward force, as they call it and as it is alway feble and vnperfect, could not worke iustification but in part, so should the iustification be-maimed, that should geue vs but a pece of saluation. As for vs, we imagine no such thing, but in proper speaking do say, that God onely iustifieth: and then we geue the same to Christ, because he was geuẽ vs vnto righteousnesse: and faith we compare as it were to a vessell. For except we came emptie with open mouth of our soule to craue the grace of Christ, we can not be able to receiue Christ. Wherevpon we gather that we do not take from Christ the power of iustifying, when we teache that he is first receiued by faith, before that his righteousnesse be receiued. But yet I do not admit the crooked figures of this Sophister; when he saith that faith is Christ: as if an earthen pot were a treasure, because gold is hiddẽ in it. For the reason is not vnlike, but that faith although it be by it selfe of no worthines or price, may iustifie vs in bringing Christ, as a pot full of money maketh a man riche. Therefore I say that faith, which is onely the instrument to receiue righteousnesse, is vnfitly mingled with Christ, which is the materiall cause and both author and minister of so great a benefit. Nowe is this

doubt also dissolued. Howe this worde Faith ought to be vnderstanded when we entreate of iustification.

8 In the receiuing of Christ he goth further: for he sayeth, that the inward worde is receiued by the ministration of the outwarde worde, thereby to drawe vs from the priesthode of Christ and the persone of the Mediatour to his outwarde Godhed. As for vs, we deuide not Christ, but we say that he is the same eternall worde of God, which reconciling vs to God in his flesh, gaue vs righteousnesse: and we confesse that otherwise he could not haue fulfilled the office of Mediatour, and purchaced vs righteousnesse, vnlesse he had bene eternall God. But this is Osianders doctrine, where as Christ is both God and man, that he was made righteousnesse to vs, in respect of his nature of Godhed, and not of manhode. But if this properly belong to the Godhed, then it shall not be peculiar to Christ, but common with the father and the holy Ghost, for as much as there is not one righteousnesse of the one, & an other of the other. Morouer that which was naturally from eternitie, could not be conueniently said to be made to vs. But although we graunt this, that God was made righteousnesse for vs: howe shall it agree that that which is set betwene, is made of God? Truely that properly belongeth to the persone of the Mediatour: which though he conteine in him selfe the nature of Godhede, yet here he is specially signified by his proper title, by which he is seuerally discerned from the father and the
ere.15. holy Ghost. But he folishly triumpheth in that one worde of Hieremie, where he promiseth that the Lord Iehoua shalbe our righteousnesse, but out of that he shall gather nothing, but that Christ which is righteousnes, is God openly shewed in the flesh. In an other place
&.20. we haue rehearsed out of Paules sermõ, that God purchaced to him-
8. selfe the Church with his bloud, if any man gather therevpon, that the bloud wherewith sinnes were purged was diuine, and of the nature of Godhed, who can abide so fowle an errour? But Osiander thinketh that with this so childishe a cauillation he hath gotten all things, he swelleth, he leapeth for ioy, and stuffeth many leaues full with his bigge wordes: when yet there is a plaine and redy solution for it in saying that the worde Iehoua in deede when he is made the
a.53. issue of Dauid shalbe the righteousnesse of the godly: But Esaye tea-
1. cheth in what sense, saying: My iust seruant shall with knowledge of himselfe iustifie many. Let vs note that the father speaketh: that he geueth to the sonne the office of iustifying: he addeth a cause, for that he is iust, and setteth the manner or meane as they call it in the doctrine wherby Christ is knowen. For it is a more cõmodious expo-

sition

ſtion to take this worde *Daah* knowledge paſſiuely. Herevpon I gather firſt that Chriſt was made righteouſneſſe when he did put on the fourme of a ſeruaunt: ſecondely that he did iuſtifie vs in reſpect that he ſhewed him ſelfe obedient to his father: and that therefore he doth not this for vs according to his nature of Godhed, but according to the office of diſpenſation committed vnto him. For although God alone is the fountaine of righteouſneſſe; & we be made righteous by no other meane but by the partaking of him: yet becauſe we are by vnhappy diſagrement eſtranged from his righteouſneſſe, we muſt needes come downe to this lower remedy, that Chriſt may iuſtifie vs with the force of his death and reſurrection.

9 If he obiect that this is a worke of ſuch excellency, that it is aboue the nature of man, and therfore can not be aſcribed but to the nature of God, the firſt I graunt: but in the ſecond I ſay that he is vnwiſely deceiued. For although Chriſt could neither cleanſe our ſoules with his bloud, nor appeaſe his father with his ſacrifice, nor acquite vs frō giltineſſe, nor do the office of prieſt, vnleſſe he had bene true God, becauſe the ſtrength of the fleſh had bene to weake for ſo great a burden: yet it is certain that he performed all theſe things according to his nature of manhod. For if it be demaunded how we be iuſtified, Paule anſwereth, by the obedience of Chriſt. But did he any otherwiſe obey than by taking vpon him the ſhape of a ſeruāt? wherevpon we gather that righteouſneſſe was geuē vs in his fleſh. Likewiſe in the other wordes (which I maruell that Oſiander is not aſhamed to allege ſo often) he apointeth the fountaine of righteouſneſſe no where els but in the fleſh of Chriſt. Him that knew no ſinne he made ſinne for vs, that we might be ȳ righteouſneſſe of God in him. Oſiander with full mouth aduaunceth the righteouſnes of God, and triumpheth as though he had proued that it is his imaginatiue Ghoſt of eſſentiall righteouſneſſe: when the wordes ſound far otherwiſe, that we be righteous by the cleanſing made by Chriſt. Very yong beginners ſhould not haue bene ignorant that the righteouſneſſe of God is taken for the righteouſneſſe that God alloweth, as in Iohn, where the glorie of God is compared with the glorie of men. I knowe that ſometime it is called the righteouſneſſe of God, whereof God is the authour and which God geueth vs: but though I ſay nothing, the reders that haue their ſound wit do perceiue that nothing els is meant in this place but that we ſtande vpright before the iudgement ſeate of God, being vpholden by the cleanſing ſacrifice of Chriſtes death. And there is not ſo great importance in the word, ſo that Oſiander do agree with vs in this point that we are iuſtified in Chriſt, in this

Rom 5 19.

Ioh.10

respect that he was made a propiciatorie sacrifice for vs, which can not agree with his nature of Godhed. After which sort, when Christ meaneth to seale the righteousnesse & saluation that he hath brought vs, he setteth before vs an assured pledge thereof in his flesh. He doth in deede call him selfe the lyuely bred, but expressing the manner here, he addeth that his flesh is verily meate, and his bloud is verily drinke. Which manner of teaching is sene in the Sacramentes, which although they direct our faith to whole Christ, and not to halfe Christ, yet they do there withall teache that the matter of righteousnesse and saluation remaineth in his flesh: Not that in that that he is onely man, he either iustifieth or quickeneth of him selfe, but because it pleased God to shewe openly in the mediatour that which was hidden and incomprehensible in him selfe, whereupon I am wont to say, that Christ is as it were a fountaine set opē for vs, out of which we may drawe that which otherwise should without fruite ly hidden in that close and depe spring that riseth vp vnto vs in the persone of the Mediatour. In ths manner & meaning, I do not deny that Christ as he is God and man doth iustifie vs, and that this is also the worke of the father & the holy Ghost as well as his. Finally, that the righteousnesse whereof Christ maketh vs partakers, is the eternall righteousnesse of the eternall God, so that he yelde to the sure and plaine reasons that I haue alleged.

10 Nowe that he shoulde not with his cauillations deceiue the vnskilfull, I graunt that we want this incomparable benefit, till Christ be made ours. Therefore we set that conioyning of the head and the membres, the dwelling of Christ in our heartes, and that misticall vnion, in the hiest degree: that Christ being made ours, may make vs partakers of the giftes wherewith he is endued. Therefore we do not beholde him a far of out of our selues, that righteousnesse may be imputed vnto vs, but because we haue put on him, and are graffed into his body: finally because he hath vouchsaued to make vs one with him, therefore we glorie that we haue a fellowship of righteousnesse with him. So is Osianders sclaunderous cauillation confuted, where he saith that we compt faith righteousnesse, as though we spoiled Christ of his right, when we say that we come by faith empty to him, to geue roume to his grace, that he onely may fil vs. But Osiander refusing this spirituall conioining, enforceth a grosse mingling with the faithfull, and therefore he odiously calleth all them Zuinglians that subscribe not to his fantasticall errour, cōcerning essentiall righteousnesse: because they do nor thinke that Christ is substācially eaten in the Lordes supper. As for me, I compt it a great glorie to be so reproched

proched of a proude man & geuen to his owne erros. Albeit he toucheth not me onely, but also other writers well knowen to the world, whom he ought to haue modestly reuerēced. It moueth me nothing, which meddle not with mine owne priuate cause: and so much the more sincerely I handle this cause, being free from all corrupt affection. Where as therefore he so importunately requireth essentiall righteousnesse, and the essentiall dwelling of Christ in vs, it tendeth to this ende: First that God should with a grosse mixture poure him self into vs, as he faineth a fleshly eating of Christ in ỹ supper: secondly that God shoulde breath his righteousnesse into vs, whereby we may be really righteous with him: for by his opinion, this righteousnesse is as well God him selfe, as the goodnesse or holinesse, or purenesse of God. I will not spende much labour in wiping away the testimonies that he bringeth, which he wrongfully wresteth from the heauently life to this present state. Through Christ (sayth Peter) are geuē vs the precious & most great promises, that we should be made partakers of the nature of God: As though we weare nowe such as the Gospell promised that we shalbe at the last comming of Christ: yea Iohn telleth vs, that we shall then see God as he is, because we shalbe like vnto him. Onely I thought good to geue a small tast to the readers, that I do of purpose passe ouer these trifles: not for that it is harde to confute them, but because I will not be tedious in a superfluous worke.

1.Pet.1. 4.

1.Iohn. 3.1.

11 But in the secōde point lurketh more poison, where he teacheth that we are righteous together with God. I thinke I haue already sufficiently proued, that although this doctrine were not so pestilent, yet because it is colde and fruteless, & of it selfe so vaine that it melteth away, it ought worthely to be vnsauorie to sound and godly Readers. But this is an intolerable wickednesse, vnder preteēse of double righteousnesse, to enfeble the earnest assuraunce of saluation, and to cary vs aboue the cloudes, that we should not embrace by faith the grace of propiciation, & call vpon God with quiet mindes. Osiander scorneth thē, that teach that this word Iustifying is a law terme: because, we must be righteous in deede. And he abhorreth nothinge more than so say, that we be iustified by free imputation. But, if God do not iustifie vs by acquiting and pardoning, what meaneth that saying of Paule, God was in Christ reconciling the world to him selfe, not imputing to men their sinnes. For, him that had done no sinne, he made sinne for vs, that we might be the righteousnes of God in him. First I winne thus much, that they be iudged righteous that be reconciled to God. The manner howe is declared, for that God iustifieth

1.Cor. 5.12.

by forgeuing: as in an other place iustification is set as contrary to accusation, which comparing of them as contraries, doth clerely shewe that it is a phrase borrowed from the vse of the lawe. And there is no man being but meanly practised in the Hebrew tongue, if he haue a sober braine, that is ignoraunt that this phrase came from thence, and whereunto it tendeth, and what it meaneth. Nowe where Paule sayeth that Dauid described ỹ righteousnesse without workes,
Rom. 4. in these wordes, Blessed are they whose sinnes are forgeuen: Let
Osiander aunswere me whether this be a full definition or but halfe
Ps. 32.1. a one. Truely Paule bringeth not in the Prophet for a witnesse, as though he taught that forgeuenesse of sinnes is but a part of righteousnes, or a thing that ioineth with other to the iustifying of man: But he includeth whole righteousnes in free forgeuenesse, pronouncing the man blessed, whose sinnes are couered, to whom God hath forgeuen iniquities, and to whom he imputeth no transgressions: He doth measure and iudge such a mans felicitie thereby, because he is not this way righteous in deede, but by imputation. Osiander taketh exception and sayeth, that this should be sclaunderous to God, and contrary to his nature, if he should iustifie them that in deede remaine still wicked. But we must remember, as I haue already saide, that the grace of iustifying is not seuered from regeneration, although they be seuerall things. But because it is more than sufficiently knowen by experience, that there abide alwaies in the righteous some remnantes of sinne, it must needes be that they be farre otherwise iustified than they be reformed into newnesse of life. For this later point of reformation, God so beginneth in his elect, & throughout the whole course of their life, by litle & litle, & somtime slowly procedeth in it, that they be alway before his seat in danger of ỹ iudgement of death, But he iustifieth them, not by partmeale, but so that they may freely, as clothed with the purenes of Christ, appere in heauen For no portion of righteousnesse could appease our consciences, till they be satisfied that God is fully pleased with vs, because we be righteous in his sight without exception. Wherupon followeth, that the doctrine of iustification is misturned, yea ouerturned from the very foundatiõ, when doutinge is cast into mens mindes, when the affiance of saluation is shaken, when the free and dredlesse inuocation is hindered, yea when quiet and tranquillitie with spirituall ioy is not stablished.
Gala. 3. 8. Wherevpon Paule gathereth an argument by contraries, to proue, that the inheritance is not by the lawe. For by this meane faith should be made voide, which if it haue respect to workes, is ouerthrowen, because none of the most holy shall therin finde wherevpon to trust.

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This difference of iustifyinge and regeneratinge (which two thinges. Osiander confounding together, calleth two sortes of righteousnes) is very well expressed by Paule: For speaking of his reall righteousnes in deede, or of the vprightnes wherewith he was endued (which Osiander nameth essentiall righteousnesse) he lamentably crieth out: Wretch that I am: who shall deliuer me from the body of this death? Rom. But fleeinge to the righteousnes which is grounded vpon the onely 24. mercy of God, he gloriously triumpheth ouer both life, death, reproches, hunger, sword, and all aduersities. Who shall accuse the electes of God whome he iustifieth? For I am surely perswaded, that nothing Rom. shall seuere vs frō his loue in Christ. He plainly publisheth, ỹ he hath 33. the righteousnes which alone fully sufficeth to saluatiō before God, so that the wretched bondage which he knowing to be in himselfe, did a litle before bewaile his estate, may not monish nor any way hinder his boldnes to glory. This diuersity is sufficiently knowen, and so familiar to all the holy ones, that grone vnder the burden of iniquities, & yet with victorious confidence, do mount vp aboue all feares. As for this that Osiander obiecteth, that it disagreeth with the nature of God, it falleth vpon himselfe. For although he clotheth the holy ones with a double righteousnes as it were with a furred garment, yet he is compelled to confesse that without forgiuenesse of sinnes they neuer pleased God. If that be true, then at least let him graunt, that they which are not righteous in deede, are accompted righteous accordinge to the appointed proportion of imputation, as they call it. But how farre shall a sinner extende this free acceptation that is put in place of righteousnes? shall he measure it by the pound or by the ounce? Truely he shall hang doutfull and wauering to this side & that side, because he may not take vnto him so much righteousnesse as shalbe necessary to stablishe confidence. It is happy that he that would binde God to a law, is not iudge of this cause. But this shall stande stedfast, that thou mayst be iustified in thy sayinges and ouercome when thou art iudged. But howe great presumption is it Ps. 51. to condemne the chiefe iudge when he freely acquiteth, that this aunswere may not be in force, I will haue mercy vpon whome I will haue mercy. And yet the intercession of Moses which God did put to Exo. 21. silence with this saying, tended not to this ende that he should spare 19. none, but that he should acquite altogether, taking away their condemnation although they were gilty of offense. And we do say that they which were lost haue their sinnes buried and so are iustified before God: because, as God hateth sinne, so he cā loue none but thē whom he iustifieth. But this is a maruellous manner of iustifyinge,

that they being couered with the righteousnesse of Christ stand not in feare of the iudgement which they haue deserued, and when they worthily condemne themselues are accompted righteous without themselues.

12 But the readers are to be warned, that they take good heede to the mistery which he braggeth that he will not hide from them. For after that he hath longe and largely trauailed to proue that we do not obtaine fauour with God by the only imputatiō of the righteousnesse of Christ, because this should be impossible for him to compt them for righteous that are not righteous, (I vse his owne wordes) at length he concludeth that Christ was giuen vs vnto righteousnes, not in respect of his nature of manhoode but of his nature of Godhead: and that although this righteousnesse can not be found but in the person of the Mediatour, yet it is the righteousnesse not of mā but of God. he doth now binde vp his rope made of two righteousnesses, but he plainely taketh away the office of iustifyinge from Christes nature of manhode. But it is good to see how he disagreeth. It is sayd in the same place, that Christ was made vnto wisdom, which belongeth to none but to the eternal word. Therefore Christ in that he is man is not wisdom. I answere that the onely begotten sonne of
ol.2.3 God was in deede his eternall wisedome, but in Paules wrytinges that name is giuen him in diuerse wise, because all the treasures of wisdom and knowledge are layd vp in him. That therefore which he had with his father, he disclosed vnto vs: and so that which Paul saith is not referred vnto the essence of the sonne of God, but to our vse, and is rightly applied to Christes nature of manhoode: because although he shined a light in darkenes, before that he did put on flesh,
ohn.8. yet it was a hidden light till the same Christ came foorth in the na-
2. ture of man, the shininge sunne of righteousnesse, which therefore calleth himselfe the light of the world. Also it is foolishly obiected of him, that the power of iustifying is farre aboue both Angels and men: forasmuch as this hangeth not vpon the worthinesse of any creature, but vpon the ordinance of God. If Angels will take vpon them to satisfie God, they can nothinge preuaile, because they are not appoin-
Ga.3 13 ted therunto. But this singularly belonged to Christ being man, which was made subiect to the law, to redeme vs from the curse of the law. Also he doth sclaunderously cauill, that they which deny that Christ is our righteousnesse accordinge to his nature of Godhead, do leaue but one part of Christ, & (which is worse) do make two gods, because although they confesse, that God dwelleth in vs, yet they say againe that we are not righteous by the righteousnes of God. For although

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we call Christ the author of life, in respect that he suffered death to destroy him that had the power of death, we do not byandby take away that honor from whole Christ as he was openly shewed God in the flesh, but we only make a distinction how the righteousnes of God is conueied vnto vs, ỷ we may enioy it. In which point Osiander hath too fowly erred. Neither do we deny that that which is openly giuen vs in Christ, proceedeth frõ the secret grace & power of God: & we striue not against this, that the righteousnesse which Christ giueth vs is the righteousnesse of God that proceedeth from God: but we hold this stedfastly, that we haue righteousnes & life in the death & resurrection of Christ. I ouerpasse that heaping together of places wherof he may wel be ashamed, wherwith he hath tediously cõbred the readers without choise & without common reason, to proue that whersoeuer is made mention of righteousnes, there ought to be vnderstanded this essentiall righteousnes. As where Dauid calleth vpon the righteousnesse of God to help him: whereas he doth the same aboue a hundred times, Osiander sticketh not to corrupt so many sentences. And nothing strõger is the other obiection, that that is properly and rightly called righteousnesse, whereby we be moued to do rightly, but that God only worketh in vs both to will & to performe. For we do also not deny, but that God reformeth vs with his Spirite vnto holinesse of life and righteousnes: but we must first see whether he do this by himselfe and immediatly, or by the hand of his Sonne, with whom he hath left all the fullnesse of his holy Spirit, that with his abundant store he should supply the nede of his members. Moreouer although righteousnesse come vnto vs out of the secret fountaine of the godhead, yet it followeth not that Christ which sanctified himselfe in the flesh for our sakes, was righteousnes vnto vs according to his nature of godhead. No lesse fonde is that which he sayth, that Christ himselfe was righteous by the righteousnes of God. Because vnlesse ỷ wil of his father had moued him, he could not himselfe haue satisfied ỷ office cõmitted vnto him. For though we haue in an other place sayd, that all the deseruings of Christ himselfe do procede from the mere good will of God, yet ỷ maketh nothing to that fantasticall thing, wherwith Osiander bewitcheth both his owne & simple mens eyes. For who woulde suffer a man to gather this conclusion, that because God is the fountaine & beginning of our righteousnesse, therfore we be essentially righteous, & the essence of Gods righteousnes dwelleth in vs? In redeeminge the church (sayth Esay) God did put on his righteousnesse as a harnesse: but did he so to spoile Christ of his armure which he hadde giuen him, to make him to be no perfect

Heb. 2. 14.

Phili. 2. 13.

Ioh. 17. 19.

Esa. 59. 17.

redeemer? But the Prophet meant nothing elſe but that God borowed nothing out of himſelfe,nor was holpen by any aide to redeme vs.Which thing Paul briefely expreſſed in other wordes,ſaying that he gaue vs ſaluation to the ſhewinge of his righteouſneſſe. But this doth not ouerthrowe that which he teacheth in an other place, that we are righteous by the obedience of one man. Finally whoſoeuer wrappeth vp a double righteouſneſſe, that poore ſoules may not reſt in the mere only mercy of God,he doth in a mockery crowne Chriſt with thornes.

om. 3. 5.

om. 5. 9.

13 But foraſmuch as a great parte of men,imagineth righteouſnes to be made of faith and works,let vs firſt ſhew this alſo,that the righteouſneſſe of faith and workes do ſo differ, that when the one is ſtabliſhed, the other muſt needes be ouerthrowen.The Apoſtle ſayeth that he eſteemed all things as dong,that he might winne Chriſt and finde in him the righteouſneſſe that is of God by fayth, comptinge not his righteouſneſſe that which is by the law, but that which is by the faith of Ieſu Chriſt.You ſee that here is alſo a cõpariſon of cõtraries & that here is declared that he which wil obtaine the righteouſneſſe of Chriſt, muſt forſake his owne righteouſneſſe. Therefore in an other place he ſayeth, that this was the cauſe of fall to the Iewes that going about to ſtabliſh their owne righteouſnes, they were not ſubiect to the righteouſneſſe of God. If in ſtabliſhing our owne righteouſneſſe we ſhake away the righteouſneſſe of God, therefore to obtaine Gods righteouſnes our owne muſt be vtterly aboliſhed. And he ſheweth the ſame thinge,when he ſayth,that our gloryinge is not excluded by the law,but by faith.Wherupon followeth that ſo long as there remaineth any righteouſneſſe of workes,howe litle ſoeuer it be,there ſtill remaineth to vs ſome matter to glory vpõ.Now if faith exclude all glorying, then the righteouſneſſe of workes can no wiſe be coupled with the righteouſnes of faith. To this effect he ſpeaketh ſo plainely in the 4. chapter to Romaines,that he leaueth no roume for cauillations or ſhiftes : If (ſayth he) Abraham was iuſtified by workes, he hath glory. And immediatly he addeth:but he hath no glory in the ſight of God It followeth therfore that he was not iuſtified by workes.Then he bringeth an other argument by contraries, when reward is rendered to workes, that is done of det and not of grace.But righteouſneſſe is giuen to faith according to grace: Therfore it is not of the deſeruinges of workes.Wherefore farewell their dreame,that imagine a righteouſnes made of faith & workes mingled together.

hilip. 3.

om. 10

om. 3. 7.

o. 4. 2.

14 The Sophiſters thinke that they haue a ſuttle ſhift, that make

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to themselues sport and pastime with wresting of Scripture and with vaine cauillations. For they expound works in that place to be those which mē not yet regenerate do only literally & by the endeuour of free will without the grace of Christ:& do say that it belongeth not to spirituall workes. So by their opinion a man is iustified both by faith & by workes, so that the workes be not his owne, but the gifts of Christ and frutes of regeneration. For they say that Paule spake so for none other cause,but to conuince ȳ Iewes,trusting vpon their owne workes, that they did foolishly presume to claime righteousnesse to themselues,sith the only Spirit of Christ doth giue it vs, and not any endeuour by our owne motion of nature. But they do not marke that in the comparison of the righteousnesse of the lawe and the righteousnes of the Gospell,which Paul bringeth in in an other place, all workes are excluded with what title soeuer they be adorned.For he teacheth that this is the righteousnesse of the lawe, that he should obtaine saluation that hath performed that which the law commaundeth:& that this is ȳ righteousnes of faith,if we beleue that Christ died and is risen againe. Moreouer we shall hereafter shew in place fit for it,that sanctification & righteousnes are seuerall benefites of Christ.Wherupon followeth that the very spirituall workes come not into the accompt, when the power of iustifyinge is ascribed to faith.And where Paul denieth(as I euen now alleaged)that Abraham had any thinge whereupon to glory before God,because he was not made righteous by workes: this ought not to be restrained to the literall and outward kinde of vertues, or to the endeuour of free will. But although the life of the patriarch Abraham were spirituall & in maner Angelike, yet he had not sufficient deseruinges of workes to purchace him righteousnesse before God. Ga.3.11

15 The Scholemē teach a litle more grosly that mingle their preparations:but these do lesse infect the simple and vnskilful with corrupt doctrine,vnder pretense of Spirit and grace hiding the mercy of God which onely is able to appease tremblinge consciences. But we confesse with Paul that the doers of the law are iustified before God: but because we are all farre from the keeping of the law,hereupon we gather,that the workes which should most of all haue auailed to righteousnes,do nothing help vs because we lacke thē. As for the cōmon Papistes or Schoolemen,they are in this point doubly deceiued:both because they call faith an assuredness of conscience in lookinge for reward at the hande of God for deseruinges,and also because they expounde the grace of God not to be a free imputation of righteousnesse,but the holy Ghost helping to the endeuour of holinesse. They

Heb.11. 6. read in the Apostle that he which commeth to God, must first beleue that there is a God, and then that he is a rendrer of reward to them that seeke him. But they marke not, what is the maner of seking. And that they are deceiued in the name of grace, is plainely proued by their owne wrytings. For Lombard expoundeth, that iustification by Christ is giuen vs two wayes. First (sayth he) the death of Christ doth iustifie vs, when by it charity is stirred vp in our heartes, by which we are made righteous. Secondly that by the same death sinne is destroyed, whereby Sathan held vs captiue, so that nowe he hath not whereby to condemne vs. You see how he considereth the grace of God principally in iustificatiō, to be so far as we are directed to good works by the grace of the holy Ghost. He woulde forsoth haue folowed the opinion of Augustine: but he foloweth him a far of, & goeth far out of the way from rightly followinge him: because if Augustine haue spoken any thing plainly he darkeneth it, if there be any thinge in Augustine not very vnpure, he corrupteth it. The Scholemē haue stil straied from worse to worse, till with headlong fall at length they be rolled downe into a Pelagian errour. And the very sentence of Augustine, or at least his manner of speakinge is not altogether to be receiued. For though he singularly well taketh from man all praise of righteousnesse and assigneth it wholly to the grace of God, yet he referreth grace to sanctification, wherby we are renued into newnesse of life by the holy Ghost.

Sent. li. 2. dist. 26. ca. 2.

16 But the Scripture, when it speaketh of ȳ righteousnes of faith, leadeth vs to a far other ende, that is to say, that turning away frō the loking vpō our owne workes, we should only loke vnto the mercy of God & perfectiō of Christ. For it teacheth this order of iustification, that first God vouchsaueth to embrace man beinge a sinner with his mere & free goodnes, considering nothing in him but misery wherby he may be moued to mercy, forasmuch as he seeth him altogether naked & voide of good workes, fetching frō himselfe the cause to do him good: then, that he moueth the sinner himselfe with feeling of his goodnes, which despeiring vpon his owne workes casteth al ȳ summe of his saluation vpon Gods mercy. This is the feelinge of faith, by which feling the sinner cōmeth into possession of his saluation, when he acknowledgeth by the doctrine of the Gospel that he is recōciled to God. that obtaininge forgiuenes of sinnes by meanes of the righteousnes of Christ, he is iustified: & although he be regenerate by the Spirite of God, he thinketh vpon continuall righteousnesse layed vp for him not in the good workes to which he applieth himself, but in ȳ only righteousnes of Christ. Whē these things shalbe euery one particular

ticularly weied, they shall giue a perfect declaration of our sentence. Albeit they might be better disposed in an other order thã they are set forth, But it maketh litle matter, so ỳ they hang together in such sort that we may haue the whole matter truely declared & surely proued.

17 Here it is good to remember the relation that we haue before said to be betwene faith and the Gospell: because it is sayd for this cause that faith iustifieth, for that it receiueth & embraceth the righteousnesse offered in the gospel. And whereas it is sayd to be offered by the gospel, thereby all consideration of works is excluded Which thing Paul declareth many times else where, but most plainly in two places For, to the Romaines, cõparing the law & the gospel together he sayth: the righteousnes that is by the law is thus, the mã that doth these thinges shall liue in them. But the righteousnesse that is of faith offereth saluation, if thou beleue in thy heart and confesse with thy mouth the Lord Iesus, & that the father hath raised him vp from the dead. See you not how he maketh this the difference of the law and the gospel, that the law giueth righteousnesse to workes, and the gospell giueth free righteousnesse without helpe of workes? it is a notable place, and that may deliuer vs out of many hard doutes, if we vnderstande that the same righteousnesse that is giuen vs by the gospel is free from all conditions of the law. This is the reason, why he doth more than once with great seeminge of contrariety set the promise by way of opposition against the lawe, as if the inheritance be of the law, then is it not of the promise: and all the rest in the same chapter to the same effect. Truely the law it self hath also her promises. Therfore there must needes be in the promises of the gospell, somethinge different & diuerse from the promises of the law, vnlesse we will confesse that the comparison is very fonde. But what diuersity shall this be, vnlesse it be that they are freely giuen, and vpholden by the only mercy of God, whereas the promises of the law hang vpon the condition of workes. Neither lette any manne here carp against me, and say, that in this place the righteousnesse is reiected which menne of their owne force and freewill would compell God to receiue: forasmuch as Paul without exception teacheth that the law in commaundinge profiteth nothinge: because there is none not only of the common multitude, but also of the perfectest, that fulfilleth it. Loue vndoutedly is the chiefe point of the law: when the Spirite of God frameth vs vnto it, why is it not to vs a cause of righteousnesse, but for that euen in the holy ones it is vnperfect, and therefore of it selfe deserueth no reward.

Rom.10 5.

Ga.3.18

Ro.8.2.

18 The second place is this. It is manifest that no man is iustified

by the law before God:Becauſe the righteous man ſhall liue by faith.
Ga.3.12 But the law is not of faith: but the man that doth theſe thinges ſhall liue in them. How coulde this argument otherwiſe ſtande together, vnleſſe we agree vpon this point, that workes come not into the accompt of faith,but are vtterly to be ſeuered from it? The lawe(ſayth he)differeth from faith.Why ſo? becauſe workes are required to the righteouſneſſe thereof. Therefore it followeth that workes are not required to the righteouſneſſe of faith. By this relation it appeareth, that they which are iuſtified by faith are iuſtified beſide the deſeruing of workes, yea without the deſeruing of workes, becauſe faith receiueth that righteouſnes which the Goſpel giueth.And the Goſpel differeth from the law in this point, that it bindeth not righteouſnes to workes,but ſetteth it in the only mercy of God.Like hereunto is that
Rom.4. which he affirmeth to the Romaines,that Abraham had nothinge to glory vpon,becauſe faith was imputed to him vnto righteouſneſſe, & he addeth a confirmation, becauſe then there is place for the righteouſneſſe of faith, whē there are no workes to which a reward is due. Where be workes (ſayth he)due reward is rendered vnto them:that which is giuen to faith is freely giuen. For the very meaninge of the words that he vſeth in that place ſerue to proue the ſame.Wheras he adioyneth within a litle after,that therfore we obtaine the inheritāce by faith as according to grace,hereupon he gathereth that the inheritance is of free gift,becauſe it is receiued by fayth:and howe commeth ẏ,but becauſe faith without any help of workes leaneth wholly vpon the mercy of God?And in the ſame meaning,without dout he
Rom.3.1. teacheth in an other place,that the righteouſnes of God was openly ſhewed without the law, although it haue witneſſe borne of it by the law & the Prophets: becauſe excluding the law,he ſayth that it is not holpen by workes, and that we obtaine it not by working, but come empty that we may receiue it.

19 By this time the reader perceiueth with what equity the Sophiſters do at this day cauill at our doctrine, when we ſay that man is iuſtified by faith only.They dare not deny that man is iuſtified by faith becauſe it is ſo often found in Scripture:but becauſe this word,Only, is neuer expreſſed,they càn not abide to haue ſuch an addition made. Is it ſo? But what will they anſwere to theſe wordes of Paule,where
Ro.4.2. he affirmeth that righteouſneſſe is not of faith except it be freely giuen? Howe can free gift agree with workes? And with what cauillations will they mocke out,that which he ſayth in an other place,that
Rom.1.17. the righteouſneſſe of God is manifeſtly ſhewed in the Goſpell? If righteouſneſſe be manifeſtly ſhewed in the Goſpell, ſurely therin is

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contained not a torne or halfe righteousnesse but full and perfect. Therefore the law hath no place therein. And they stand vpon not onely a false but also a foolish shift about this exclusiue word, Only. Doth not he perfectly enough giue all thinges to onely fayth, that taketh all thinges from workes? What, I pray you meane these sayinges: that righteousnesse was manifestly shewed without the lawe: that man is iustified freely and without the workes of the lawe? Here they haue a witty shift to escape withall, which although they deuised it not themselues but borrowed it of Origen & certaine of the old wryters, yet is very foolish. They prate that the ceremoniall workes of the law, not the morall, are excluded. They profit so with continuall brawlinge, that they knowe not the very first rules of Logike. Do they thinke that the Apostle doted when he alleaged these places to proue his sayinge? The man that shall do these thinges shall liue in them: and, Cursed is euery one that fulfilleth not all thinges that are wrytten in the volume of the lawe. Vnlesse they be madde, they will not say that life was promised to the kepers of Ceremonies, or curse thretened onely to the breakers of them. If these places be to be vnderstanded of the moral law, it is no dout that the morall workes also are excluded from the power of iustifying. To the same purpose serue these argumentes that he vseth: because the knowledge of sinne was by the lawe, therefore righteousnesse is not by the lawe. Because the lawe worketh wrath, therefore it worketh not righteousnesse. Because the lawe can not make conscience assured, therefore also it can not giue righteousnesse. Because faith is imputed vnto righteousnesse, therefore righteousnesse is not a reward of worke, but is geuen beinge not due. Because we are iustified by faith, therefore gloryinge is cutte of. If there had bin a law giuen that might giue life, then righteousnesse were truely by the law: but God hath shutte vp all vnder sinne that the promise might be giuen to the beleuers. Let them nowe fondly say if they dare, that these thinges are spoken of ceremonies and not of manners: but very children would hisse out so great shamelesnesse. Therefore let vs holde this for certaine, that the whole lawe is spoken of, when the power of iustifyinge is taken away from the law.

Rom. 3 21.& 2

Ga.3.10

Rom. 3. 20.& 4. 15.

Ga.3.21

20 But if any man maruell why the Apostle vsed such an addition, not beinge content with onely naming of workes: the reason is ready to be shewed for it. For, although workes be so hiely estemed, yet they haue that value by the allowance of God, rather than by their owne worthinesse. For who can boast vnto God of any righteousnesse of workes, but that which he hath allowed? Who dare claime any re-

ward as due vnto thē, but such as he hath promised? They haue therfore this of the bountifulnes of God, ỳ they are cōpted worthy both of the name & reward of righteousnesse. & they be of value only for this cause, whē the purpose of him that doth them is by thē to shew
Ga.3.7 his obediēce to God. Wherfore ỳ Apostle in an other place, to proue that Abraham could not be iustified by workes, alleageth that ỳ law was giuen, almost foure hundred & thirty yeares after the couenant made. Vnlearned mē would laugh at such an argumēt, because there might be righteous workes before the publishing of the law. But because he knew ỳ there was no such value in works but by the testimony & vouchsauing of God, therfore he taketh it as a thing cōfessed ỳ before the law they had no power to iustifie. We vnderstand why he namely expresseth ỳ worke of the law, whē he meaneth to take away iustification from any workes because controuersy may be moued of those & none other. Albeit somtime he excepteth all workes without any addition, as when he sayth, that by the testimony of Dauid bles-
Ro.4.6. sednes is assigned to that man, to whom the Lord imputeth righteousnes without workes. Therfore they can with no cauillations bring to passe, but that we shal get this general exclusiue, only. And they do in vaine seeke that trifling suttelty, that we are iustified by that only faith which worketh by loue, so that righteousnes must stande vpon
Ga.5.6. loue. We graunt in deede with Paul, that no other faith iustifieth, but that which is effectually workinge with charity: but that faith taketh not her power of iustifying from that effectualnes of charity. Yea it doth by no other meane iustifie, but because it bringeth vs into the communicating of the righteousnes of Christ. Or else all that which the Apostle so earnestly presseth, shoulde fall to nought. To him that
Rom.4.4. worketh (sayth he) the reward is not reckened accordinge to grace, but accordinge to det. But to him that worketh not, but beleueth in him that iustifieth the vnrighteous, his faith is imputed vnto righteousnes, Could he speake more euidently than in so saying? that there is no righteousnes of faith but where there are no works to which any reward is due: & that onely then faith is imputed vnto righteousnes, when righteousnes is giuen by grace that is not due.

21 Now let vs examine how true that is, which is sayd in the definition, that the righteousnes of faith is the recōciliation with God, which consisteth vpon the only forgiuenes of sinnes. We must alway returne to this principle, that the wrath of God resteth vpon all mē, so long as they continue to be sinners. That hath Esay excellētly wel
Esa.59.7. set out in these wordes: The hand of the Lord is not shortned, that he is not able to saue: nor his eare dulled that he cā not heare: but your

iniqui-

iniquities haue made disagreemēt betwene you & your God, & your sinnes haue hidden his face from you that he heareth you not. We heare that sinne is the diuision betwene man & God, & the turninge away of Gods face from the sinner. Neither can it otherwise be. For it is disagreeing frō his righteousnes to haue any fellowship with sinne. Wherfore the Apostle teacheth that man is enemy to God till he be restored into fauour by Christ. Whom therfore the Lord receiueth into ioyninge with him, him he is sayd to iustifie: because he can neither receiue him into fauour nor ioyne him with himselfe, but he must of a sinner make him righteous. And we further say, that this is done by the forgiuenesse of sinnes. For if they whom the Lord hath reconciled to himselfe be iudged by their workes, they shalbe found stil sinners in deede, who yet must be free & cleane from sinne. It is certaine therfore that they whom God embraceth, are no otherwise made righteous, but because they are cleansed by hauing the spottes of their sinnes wiped away by forgiuenes, that such a righteousnesse may in one word be called the forgiuenes of sinnes. Rom. 5. 8.

22 Both these are most clerely to be seene by these words of Paul, which I haue already alleaged: God was in Christ reconcilinge the world to himselfe, not imputing their sinnes to man, & he hath left with vs the word of reconciliatiō. And then he addeth the summe of his message, that him which knew no sinne he made sinne for vs, that we might be made the righteousnes of God in him. Here he nameth righteousnesse and reconciliation without difference, that we may perceiue that the one is mutually contained vnder the other. And he teacheth the manner to attaine this righteousnesse to be when our sinnes are not imputed vnto vs. Wherfore dout thou not hereafter how God doth iustifie vs, when thou heaest that he doth reconcile vs to himselfe by not imputing sinnes. So to ỳ Romaines he proueth by the testimony of Dauid, that righteousnes is imputed to man without workes, because Dauid pronounceth the man blessed whose iniquities are forgiuen, whose sinnes are couered, to whom the Lord hath not imputed his offenses. Without dout by blessednes he there meaneth righteousnesse. As sith he affirmeth the same to stande in the forgiuenesse of sinnes, there is no cause why we should otherwise define it. Therefore Zacharie the father of Iohn the Baptist singeth that the knowledge of saluatiō consisteth in the forgiuenes of sinnes. Which rule Paule followinge in his Sermon which he made to the Antiochians concerninge the summe of saluation, as Luke reporteth it, concluded in this maner: by him forgiuenes of sinnes is preached vnto you, & euery one that beleueth in him is iustified from all these 2. Cor. 3. 19. 2. Cor. 3. 21. Ro. 4. 6. Luk. 1. 77. Act. 13. 38.

things, frõ ẏ ye could not be iustified in the law of Moses. The Apostle so knitteth the forgiuenes of sinnes with righteousnes, ẏ he sheweth ẏ they be both all one. Wherupõ he rightfully reasoneth ẏ the righteousnes is freely giuen vnto vs, which we obtaine by the louing kindnes of God. Neither ought it to seme a strãge vnused speach, that the faithful are righteous before God, not by workes, but by free acceptatiõ: sith both it is so oft found in ẏ Scripture, & the old authors

De ciuit.dei. cap.27. Ser.23. in cant. Ser.22. also do somtime so speake. For Augustin saith thus in one place: The righteousnes of the saintes in this world stãdeth rather in forgiuenes of sinnes, thã in perfection of vertues. Wherwith agreeth the notable sentẽces of Bernard: Not to sinne is the righteousnes of God: but ẏ righteousnes of man, is the merciful kindenes of God. He had before affirmed that Christ is to vs righteousnes in absolution, and therfore that they only are righteous that haue obtained pardon by mercy.

23 Herupõ also followeth this, that by the only meane of Christes righteousnes, we obtain to be iustified before God. Which is asmuch in effect as if it were said, ẏ mã is not righteous in himself, but because the righteousnes of Christ is by imputatiõ enterpartened with him, which thing is worthy to be heedefully marked. For ẏ triflinge errour vanisheth away, to say ẏ mã is therfore iustified by faith, because faith taketh part of the Spirit of God by which he is made righteous, which is so cõtrary to the doctrine aboue taught, ẏ they can neuer be made to agree together. For it is no dout ẏ he is void of his own righteous-

2. Cor. 5.21. nes, ẏ is taught to seke righteousnes without himselfe. This the Apostle affirmeth most plainly when he writeth ẏ he which knew no sinne was made for vs a propitiatory sacrifice to cleanse away sinne, that we might be made the righteousnes of God in him. You see ẏ our righteousnes is not in vs but in Christ, & ẏ it belongeth to vs only by this title, because we be partakers of Christ, because we possesse all his ri-

Ro.8.3. chesse with him. And it maketh nothing to the contrary ẏ in an other place he teacheth, ẏ sinne was condẽned of sinne in the flesh of Christ, that the righteousnesse of the law might be fulfilled in vs: where he meaneth no other fulfillinge, but ẏ which we obtaine by imputation. For the Lorde Christ doth in such sort cõmunicate his righteousnes with vs, that after a certaine maruellous maner, he poureth the force therof into vs, so much as pertaineth to the iudgement of God. It ap-

Rom.6.9. peareth that he did no otherwise meane, by ẏ other sentẽce which he had spoken a litie before: As by the disobediẽce of one man we were made sinners, so by the obedience of one mã we are iustified What is it else to set our righteousnes in ẏ obedience of Christ, but to affirme that hereby only we are accõpted righteous, because the obediẽce of

Christ

Christ is imputed vnto vs as if it were our owne? Therfore me thinkes that Ambrose hath excellētly well shewed how there is an example of this righteousnes in the blessing of Iacob. For as Iacob hauing not of himselfe deserued the preeminency of the first begotten sonne, hid himselfe in the apparel of his brother, & being clothed with his brothers cote ỳ sauored of a most swete smell, he crept into ỳ fauour of his father, & receiued the blessing to his owne commodity vnder the person of an other: so we do lie hiddē vnder the precious purenes of Christ our elder brother, that we may get a testimony of righteousnes in ỳ sight of God. The words of Ambrose are these: Wheras Isaac smelt the sauour of the garmentes, paraduenture this is meant therby, that we are not iustified by workes but by faith: because fleshly weakenes hindreth workes, but the brightnes of faith which meriteth forgiuenes of sinnes, ouershadoweth the errour of deedes. And truely so it is. For, that we may appeare before the face of God vnto saluation, it is necessary for vs, to smell sweetely with his odour, and to haue our faultes couered and barred with his perfection.

Li. 2. d Iac. & vita be ata.

The xij. Chapter.

That, to the end vve may be fully persvvaded of the free iustification, vve must lift vp our mindes to the iudgement seate of God.

ALthough it appeareth by most euident testimonies, that all these thinges are true, yet we shall not clearly perceiue how necessary they be, vntill we haue set before our eyes those things ỳ ought to be the grounds of all this disputation. First therefore let vs remember this, that we purpose not to speake of the righteousnesse of a worldly iudicial court, but of the heauenly iudgement seate: that we should not measure by our owne small portiō, by what vprightnes of workes Gods iudgement may be satisfied. But it is maruelous to see with what rashnes & boldnes it is commonly debated. Yea & it is to be seene how none do more boldly or with fuller mouthes (as the saying is) prate of rhe righteousnes of workes, than they ỳ are either monstruously sicke of open outward diseases, or be ready to burst with inward vices. That cōmeth to passe because they thinke not vpon the righteousnes of God, whereof if they had neuer so litle feelinge, they would neuer make so great a mockery of it. And truely it is out of measure lightly regarded, when it is not acknowledged to be such & so perfect that nothing be imputed vnto it but euery way whole & absolute, & defiled with no vncleannesse: such as neuer was & neuer shall be able to be founde in man. It is in deede easie and ready for euery man in Schooles to talke vainely vpon the worthines of workes to iustifie men. But when they come into the sight of God,

such dalliances must auoide, because there is earnest doing vsed, and no trifling strife about words. To this, to this I say, we must apply our minde, if we wil profitably enquire of true righteousnes, how we may answere the heauenly iudge when he calleth vs to accompt. Lette vs thinke him to be a iudge, not such a one as our owne vnderstandings do of themselues imagine: but such a one as he is painted out in the Scripture, with whose brightnes the starres shalbe darkened, by whose strength the hils do melt away, by whose wrath the earth is shaken, by whose wisdom the wise are taken in their suttelty, by whose pureneſſe all things are proued vnpure, whose righteousneſſe the Angels are not able to beare, which maketh the innocent not innocēt, whose vengeance when it is once kindled pearceth to the bottome of hel. If he (I say) sit to examine mens doinges, who shall appeare assured be-
sa. 33. fore his throne? who shall dwell with a deuouringe fier? sayth the Pro-
4. phet. Who shall abide with continuall burninges? he that walketh in righteousnesses & speaketh trueth, &c. But let such a one come forth, whatsoeuer he be. But that aunswere maketh, that none commeth forth. For this terrible saying soundeth to the contrary: Lord if thou
sa. 130 marke iniquities, Lorde, who shal abide it? truely all must needes im-
ob. 4 mediatly perish, as it is wrytten in an other place: Shall man be iusti-
7. fied if he be compared with God, or shall he be purer thā his maker? Beholde they that serue him are not faithful, and he hath found peruersnes in his Angels. How much more shal they that dwel in houses of clay, & that haue an earthly fundation, be consumed with mothes?
ob. 15. they shalbe cut downe from the morninge to the euening. Beholde a-
5. monge his Saintes there is none faithfull, and the heauens are not cleane in his sight: how much more is man abhominable and vnprofitable, which drinketh iniquity as water? I graunt in dede that in the booke of Iob, is mention made of a righteousneſſe that is hier than the keeping of the law. And it is good to vnderstand this distinction: because although a man did satisfie the law, yet he could not so stand to the triall of that righteousneſſe that passeth all senses. Therefore although Iob be cleare in his owne conscience, yet he is amased, and not able to speake because he seeth that very angelike holineſſe can not appease God, if he exactly weye their workes. But I therefore will at this time ouerpasse that righteousneſſe which I haue spoken of, because it is incomprehensible: but only this I say, that if our life be examined by the rule of the wrytten law, we are more than senseles if so many curses wherwith the Lord hath willed vs to be awaked
Deu. 27 do not torment vs with horrible feare, & amonge other this generall
6. curse, Cursed is euery one that doth not abide in all the thinges that

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are wrytten in the booke. Finally all this discourse shalbe but vnsauory and cold, vnlesse euery man yelde himselfe gilty before the heauenly iudge, and willingly throw downe and abace himselfe, beinge carefull how he may be acquited.

2 To this, to this I say, we should haue lifted vp our eies, to learne rather to tremble for feare, than vainly to reioise. It is in deede easie, so long as ỹ cõparison extendeth no further than men, for euery man to thinke himself to haue somwhat which other ought not to despise. But when we rise vp to haue respect vnto God than suddenly ỹ confidẽce falleth to the ground & commeth to nought. And in the same case altogether is our soule in respect of God, as mans body is in respect of the heauen. For the sight of the eie, so long as it cõtinueth in vewing things that lie nere vnto it, doth shew of what pearcing force it is, but if it be once directed vp to the sunne, then being daseled and dulled with the too great brightnes therof, it feleth no lesse feblenes of it selfe in beholding of the sunne, thã it perceiued strength in beholding inferiour things. Therfore let vs not deceiue our selues with vaine confidence, although we compt our selues either egall or superiour to other men: but that is nothing to God, by whose will this knowledge is to be tried. But if our wildenes can not be tamed with these admonitions, he will answere to vs as he sayd to the Pharisees: you be they that iustifie your selues before mẽ: but that which is hie to men is abhominable to God. Now go thy way and proudly boast of thy righteousnes among men, while God from heauen abhorreth it. Luk. 16 15. But what say the seruauntes of God that are truely instructed with his Spirit? Enter not into iudgement with thy seruant, because euery liuing man shal not be iustified in thy sight. Psal. 143 2. An other sayth, although in somewhat diuerse meaning. Man can not be righteous with God: if he will contende with him, he shall not be able to answere one for a thousand. Iob. 9. 8 Here we now plainely heare what is the righteousnesse of God, euen such as can be satisfied with no workes of men, to whom when it examineth vs of a thousande offenses, we can not purge our selues of one. Such a righteousnes had that same chosen iustrument of God Paule conceiued, when he professed that he knew himselfe gilty in nothing, but that he was not thereby iustified. 1. Cor. 4. 4.

3 And not only such exãples are in the holy Scriptures, but also all godly wryters do shewe that they were alway of this minde. So Augustine sayth. All the godly that grone vnder this burden of corruptible flesh, and in this weakenesse of life haue this only hope that we haue one mediatour Iesus Christ the righteous, and he is the appeasement for our sinnes. What sayth he? If this be their only hope, Ad Bonif. lib. 3 cap. 5.

where is the confidence of workes? For when he calleth it only, he leaueth none other. And Bernard sayth. And in deede where is safe & stedfast rest & assurednes for the weake, but in the woūdes of the Sauiour? & so much the surer I dwell therin as he is mightier to saue. The world rageth, the body burdeneth, the deuil lieth in waite. I fall not, because I am builded vpon the sure rocke. I haue sinned a grieuous sinne, my conscience is troubled, but it shal not be ouertrobled, because I shall remember the woundes of the Lord. And hereupon afterward he concludeth: Therefore my merite is the Lords takinge of mercy, I am not vtterly without merite, so long as he is not without mercies. But if the mercies of the Lord be many, then I also haue as many merites. Shal I sing mine owne righteousnesses? Lord I will remēber only thy righteousnes. For that is also my righteousnes, for he is made vnto me righteousnes of God. Againe in an other place. This is ȳ whole merite of man, if he put his whole hope in him that saueth whole mā. Likewise where retaining peace to himselfe he leaueth the glory to God. To thee (sayth he) let glory remaine vnminished: it shalbe well with me, if I haue peace. I forswere glory altogether, least if I wrongfully take vpō me that which is not mine owne, I loose also ȳ which is offred me. And more plainly in an other place he sayth: Why should the church be careful of merites, which hath a surer & safer way to glory vpon the purpose of God? So there is no cause why thou shouldest aske, by what merites we hope for good things, specially when thou heareſt in the Prophet, I wil do it, not for your sakes, but for mine own sake, sayth the Lord. It sufficeth for merite, to know that merites suffice not. But as it sufficeth for merit not to presume of merites, so to be without merites sufficeth to iudgement. Wheras he freely vseth this word Merites for good workes, we must therein beare with the custome. But in the end his purpose was to make hipocrites afrayd, that wildly range with licentiousnesse of sinning against the grace of God. As afterward he expoundeth himselfe, saying: Happy is the Church that neither wāteth merites without presumption, nor presumption without merites. It hath whereupon to presume, but not merites. It hath merites, but to deserue not to presume. Is not the very not presuming a deseruing? Therefore it presumeth so much the more boldly, because it presumeth not, hauing large matter to glory vpon, euen the many mercies of the Lord.

Super an. ser. 51.

In psal. qui habitat. ser. 15.

In cant. ser. 13.

Ezc. 36. 22. & 32.

4 This is the trueth. The exercised consciences perceiue this to be the onely sanctuary of safety, wherein they may safely rest themselues when they haue to do with the iudgement of God. for if the Starres that seemed most bright in the night season, do loose their

brightnes

brightnesse with sight of ỹ sunne, what thinke we shall become euen of the rarest innocencie of man, when it shalbe compared with the purenesse of God? For that shalbe a most seuere examination, that shall pearce into the most hidden thoughtes of the heart, and (as Paule saith) shall reuele the secretes of darknesses, and disclose the hidden thinges of the heart, which shall compell the lurking and vnwilling conscience to vtter all thinges that now are fallen out of remembrance. The Deuell our accuser will presse vs, which is priuie to all the wicked deedes that he hath moued vs to do. There the outward pompous shewes of good workes which now onely are estemed, shall nothing profit vs. Onely the purenesse of will shalbe required. Wherefore the Hypocrisie, not onely whereby euery man knowing himselfe gilty before God desireth to bost himselfe before men, but also wherewith euery man deceiueth himselfe before God (as we be all inclined to stroke and flatter our selues) shall fall downe confounded, howsoeuer it now be proude with more than dronken boldnesse. They that bend not their wit to such a sight, may in deede for a short time swetely & pleasantly frame a righteousnes to themselues, but it is such a righteousnesse as shalbe by and by shaken away from them at the iudgement of God: like as great richesse heaped vp in a dreame do vanish away from men when they awake. But they that shall earnestly as it were in the sight of God, enquire of the true rule of righteousnesse, shall certainly finde that all the workes of mẽ, if they be iudged by their owne worthines, are nothing but defilings and filthinesse: that that which among the common people is accompted righteousnesse, is before God mere wickednesse: that that which is iudged puritie, is vnclennesse: that that which is reckened glorie, is but shame. 1. Cor. 4. 5.

5 From this beholding of the perfection of God, let it not greue vs to descend to loke vpon our selues without flatterie or blinde affectiõ of loue. For it is no maruell if we be all so blinde in this behalf, for asmuch as none of vs doth beware of the pestilent tendernesse toward himself, which (as the Scripture crieth out) naturally sticketh fast in vs all. To euery man (saith Salomon) his owne way is right in his owne eyes. Againe. All the wayes of man seme cleane in his owne eyes. But what? Is he acquited by this blindnesse? No. But (as he further saith in the same place) the Lord weyeth the heartes, that is to say, while man flattereth himselfe by reason of the outwarde visor of righteousnesse that he beareth in resemblance, in the meane time the Lorde with his balance examineth the hidden vnclennes of the heart. Therefore sith we so nothing profit with such flatteries, let vs Pro. 21. 2. & 16. 2.

not wilfully mocke our ſelues to our owne deſtruction. But that we may trie our ſelues rightly, we muſt neceſſarily call back our cõſcience to the iudgement ſeate of God. For we do altogether neede his light to diſcloſe the ſecret foldinges of our peruerſneſſe, which otherwiſe lie too depely hidden. For then, and neuer till then, we ſhall clerely perceiue what is meant hereby: that man being rottenneſſe and a worme, abhominable and vaine, which drinketh wickednes as water
Iob 15. is far from being iuſtified before God. For who ſhoulde make that
6. cleane that is conceiued of vncleane ſeede? not one man. Then ſhall
Iob.14. we alſo finde that by experience, which Iob ſaid of himſelfe: If I will
go about to ſhew my ſelfe innocent, mine owne mouth ſhall con-
Iob.9. demne me: if I will ſhewe my ſelfe righteous, it will proue me wicked.
o. For that is not meant of one age onely, but of all ages, which the
Iſa.53. Prophet in old time complained of Iſrael, that all went aſtray like
. ſhepe, that euery one turned aſide to his owne way. For he there cõprehẽdeth all them, to whom the grace of redemption ſhould come. And the rigorouſneſſe of this examination ought to procede ſo far, till it ſubdue vs, ſo that we be fully throwen downe withall, and by that meane prepare vs to receiue the grace of Chriſt. For he is deceiued that thinketh himſelfe able to receiue the enioying of this grace, vntill he haue firſt throwen downe all hawtines of minde. This
Pet.5. is a knowen ſaying: that God confoundeth the proude, and geueth
. grace to the humble.

6 But what way is there to humble our ſelues, but that we being altogether needy and empty, ſhould geue place to the mercy of God? For I do not call it humbleneſſe, if we thinke that we haue any thing remaining with vs. And hetherto they haue taught a very hurtefull hypocriſie, that haue ioined theſe two things together, that we muſt thinke humbly of our ſelues before God, & that we muſt make ſome accompt of our owne righteouſneſſe. For if we confeſſe to God contraie to our owne thinking, we do wickedly lie vnto him: but we can not thinke as we ought, but that by and by all that ſemeth glorious in vs muſt be troden vnder foote. Therfore when thou heareſt
Iſa.18. in the Prophet, that there is prepared ſaluation for the humble peo-
.8. ple, and abacement for the eyes of the wicked: Firſt thinke, that there is no entrie open to ſaluation, vntill thou haue layed away all pride and taken to thee perfect humbleneſſe: then, that the ſame humbleneſſe is not a certaine modeſty whereby thou geueſt ouer to the Lord a heare bredth of thine owne right, as they are called humble before men that do neither preſumptuouſly aduaunce themſelues, nor reprochfully triumph ouer other, although they ſtand vpon ſome eſti-

mation

mation of their owne excellence: but an vnfained submission of a minde throwen downe with feling of his owne miserie and nedinesse. For it is so echewhere described in the worde of God. When the Lorde saith thus in Zephanias: I will take away out of thee him that outragiously reioiseth, and I will leaue in the middes of thee the afflicted man, and the proore man, and they shall trust in the Lorde: doth he not there plainely shewe who be humble? euen they that lie afflicted with knowledge of their owne pouertie. On the other side he calleth the proude, outragious reioisers, because men ioying in prosperitie are wont to reioise without measure. But to the humble whom he purposeth to saue, he leaueth nothing but to trust in the Lorde. And likewise it is said in Esaye: Whom shall I looke vnto, but to the poore and contrite in spirit, and him that feareth my wordes? Again: The hie and excellent, that inhabiteth eternitie, his name is holy, that dwelleth on hie, and in the holy place, and with the contrite and humble spirit, to quicken the spirit of the humble and the heart of the contrite. When thou so oft heareſt the name of contrition, vnderstand thereby the wound of the heart, that suffreth not a man throwen downe on the ground to rise againe. With such contrition ought thy heart to be wounded, if thou wilt according to the saying of God be aduaunced with the humble. If that be not done, thou shalt be brought lowe with the mighty hande of God to thy shame and disgracement.

Zepha. 3.11.

Esa. 66. 2.

Esa. 57. 15.

7 And our best Schoolemaister thinking it not enough to shewe it out in wordes, hath also set out vnto vs in a parable the image of true humilitie as in a painted table. For he bringeth forth a Publicane that standing a far of, not daring to lifte vp his eyes to heauen, with much knocking his breſt prayeth in this wise: Lorde be merciſull to me a sinner. Let vs not thinke these to be tokens of fained modestie, that he dare not loke vp to heauen, nor to come nerer, that with knocking his breſt he confesseth himselfe a sinner: but let vs know that they bee testimonies of inward affection. On the other side he setteth the Pharisee, which thanketh God that he is not of the common sorte of men, either an oppresser, or an vnrighteous man, or an adulterer, bycause he fasted twise on the Sabbat, and gaue tithes of all that he possessed. He doth with open cōfession acknowledge that the righteousnesse which he hath is the gift of God: but bycause he standeth in confidence that he is righteous, he departeth from God vnfauored & in hatred. The Publicane by acknowledging of his own wickednesse is iustified. Hereby we may se, howe great is the estimation of our humbling vs before God: so that the heart can not be

Luc. 18. 13.

open to receiue his mercie, vnlesse it be first voide of all opinion of his owne worthinesse. When this opinion hath posiessed the place, it shutteth vp the way for Gods mercie to entre. And that no man should doubte hereof, Christ was sent of his father into the earth with this commission, to bring glad tidings to the poore, to heale the contrite in heart, to preach libertie to the captiue, and deliuerance to them that were shut vp in prison, & to cōfort them that mourne: to geue them glorie for ashes, oyle for mourninge, the robe of praise for the spirit of sorrowe. According to this commission, he calleth none but them that labour and are loden to take part of his liberalitie. And in an other place he saith: I came not to call the righteous, but sinners.

Isa. 61.

Mat. 11. 8.

Matt. 9. 3.

8 Therefore if we will geue place to the calling of Christ, let all arrogancy & carelesnesse depart far away from vs. Arrogācy groweth of a foolish persuasion of our owne righteousnesse, when a man thinketh himselfe to haue somwhat, by the deseruing whereof he may be commended before God, carelesnesse may be euen without any persuasiō of workes. For many sinners, because being dronke with swetenesse of vices they thinke not vpon the iudgement of God, lie as it were sensiesly amased with a disease of drousinesse, that they aspire not to the mercie offred them. But we must no lesse shake of such dull sluggishnesse, than we must cast away all vaine confidence of our selues, that we may without encombrance hasten to Christ, that we being empty and hungry may be filled with his good things. For we shall neuer sufficiently haue trust in him, vnlesse we vtterly distrust of our selues, we shall neuer sufficiently raise vp our courages in him, vnlesse they be first throwen downe in our selues. We shall neuer sufficiently haue consolation in him, vnlesse we be first desolate in our selues. Therefore we be then mete to take hold of and obtaine the fauour of God, casting away all trust of our selues, but trusting vpon the onely assurednesse of his goodnesse, when (as Augustine saith) forgetting our owne deseruings, we embrace the giftes of Christ. Because if he sought deseruings in vs, we should not come to his giftes. Wherewith Bernard very well accordeth, comparing proude men to vnfaithfull seruantes, that arrogantly claime any thing be it neuer so litle to their owne deseruings: because they do wrongfully keepe to themselues the praise of grace passing by them, as if a wall would say that it bringeth forth the sunbeame which it receiueth through a window. But, not to tary longer herevpon, let vs take a short but a generall and sure rule, that he is prepared to take parte of the frutes of Gods mercie, that hath vtterly emptied himselfe, I will not say of

Deuer-
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righteousnesse, which is none at all, but of the vaine and windie image of righteousnes. Because euery man so much hindereth his receiuing of the liberalitie of God as he resteth in himselfe.

The xiij. Chapter.

That there are two things to be marked in free iustification.

AND here are alway two things to be principally loked vnto: that is to say, that there may remaine to the Lorde his glorie vnminished, and as it were wholly and perfectly mainteined, and to our consciences an vntroubled quietnesse and calme tranquilitie before his iudgement. We see how oft and how earnestly the Scripture exhorteth vs, to geue onely to God a confession of praise, when we entreate of righteousnes. And the Apostle testifieth, that this was the Lordes principall purpose of geuing vs righteousnesse in Christ, that he might shewe his owne righteousnesse. And what a shewing that should be, he declareth immediatly after: that is, if he alone be knowen to be righteous, and that iustified him that is of the faith of Iesus Christ. Thou seest that the righteousnesse of God is not sufficiētly set out, vnlesse he alone be accompted righteous, and do communicate the grace of righteousnesse to them that deserue it not. By this meane he will haue euery mouth to be stopped, and the whole World to be made subiect to him. For while man hath any thing to speake in his owne defence, so longe there is somewhat taken away from the glory of God. So in Ezechiel he teacheth howe much we glorifie his name by reknoweledging of our owne wickednesse. You shall remember (sayeth he) the wayes and all the wicked doinges wherewith ye haue bene defiled. And ye shall be displeased with your selues in your owne sight, in all the euels that ye haue committed. And ye shall knowe that I am the Lorde, when I shall do good to you for mine owne names sake, and not according to your most wicked offences. If these thinges be conteined in the true knowledge of God, that we being brooded with knowledge of our owne iniquitie, should consider that he doth good to vs where as we be vnworthy therof: why then do we to our great hurt attempt to steale away from the Lorde any parcell be it neuer so small of the praise of his free goodnesse? Like wise Ieremie when he crieth out, Let not the wise man glorie in his wisdome, or the riche man in his richesse, or the strong man in his strength, but let him that glorieth, glorie in the Lorde: doth he not there declare that somewhat is diminished from Gods glorie, if man glorie in him selfe? To this pur-

Rom. 3. 15.

Eze. 20. 42.

Iere. 9. 13.

1.Cor. 1.30. pose truely doth Paule apply those wordes, when he teacheth that all the partes of our saluation are reposed in Christ, that we shoulde not glory but in the Lord. For his meaning is that he riseth vp against God and darkeneth his glorie, whosoeuer thinketh that he hath any thing be it neuer so litle of his owne.

2 This is the truth, we neuer truely glorie in him, vnlesse we be vtterly put from our own glory. On the other side, this is to be holdē for a catholike principle, that all they glorie against God that glorie in them selues, For Paule iudgeth that onely by this meane the world is made subiect to God, when all matter to glorie vpon is vtterly taken from men. Therefore Esaye, when he declareth that Israel shall haue their iustificatiō in God, saith also that they shal there also haue their prayse: as though he should say, that the Lorde to this ende iustifieth the elect that they should glorie in him and in nothing els. But howe we ought to be praised in the Lorde, he had taught in the verse next before: that is, that we should sweare that our righteousnesses and strength are in the Lorde. Not that there is not required a bare confession, but confirmed with an othe, that a man should not thinke that he shall be discharged with I wote not what fained humilitie. And let no man here allege for excuse, that he doth not glorie when without arrogance he reknowledgeth his owne righteousnesse: for there can be no such estimation but it engendreth confidence, nor confidence but it bredeth glorie. Therfore let vs remember that in all the disputation of righteousnesse we must haue regard to this ende, that the praise thereof remaine with the Lord whole and perfect. For as much as for declaration of his righteousnesse (as the Apostle testifieth) he hath poured out his grace vpon vs, that he might be iust and iustifying him that is of the faith of Christ. Wherefore in an other place, when he had taught that the Lorde gaue vs saluation, to set out the glorie of his name, afterward as it were repeting the same thing he addeth: ye are saued by grace and by the gift of God, not by workes, that none should glorie. And when Peter telleth that we are called vnto hope of saluation that we shoulde declare the powers of him that hath called vs out of darkenesse into his maruelous light, without doubt his meaning is so to make the onely praises of God to sound in the eares of the faithfull, that they should with depe silence oppresse all arrogancie of the flesh. In a summe, man can not without robbery of God chalenge to him selfe any one crum of righteousnesse: because euen so much is plucked and taken away from the glorie of Gods righteousnesse.

Rom. 2. 9. Esa. 45. 25. Rom. 3. 26. Eph.1 2 Eph.1.8

3 Now if we aske by what meane the conscience may be quited before

before God, we shall finde no other meane but if free tighteousnesse be geuen vs by the gift of God: Let vs alway think vpon this saying of Salomon, Who shall say: I haue cleansed my heart, I am made cleane from my sinne? Truely there is no man that shall not be ouerwhelmed with infinite filthinesse. Therefore let euen the perfectest man descende into his owne conscience, and call his doinges to accompt: what ende shall he haue? Shall he swetely rest as though all thinges were in good order betwene him and God? and shall he not rather be vexed with terrible torments, when he shall fele matter of damnation abiding in him selfe if he be iudged according to his workes? The conscience, if it loke vpon God, must of necessitie either haue assured peace with his iudgement, or be beseged with the terrours of helle Therfore we profit nothing in disputing of righteousnesse vnlesse we stablish such a righteousnesse, with the stedfastnesse wherof our soule may be stayed in the iudgement of God. When our soule shall haue whereby it may both without feare appeare before the face of God, and receiue his iudgement, vnshaken, then and not till then let vs knowe that we haue found an vnfained righteousnesse. Therfore not without cause the Apostle standeth so much vpon this point, with whose wordes I had rather expresse it than with mine own. If (saith he) the promise of inheritance be of the law, faith is made voide, the promise is made abolished. He first inferreth that faith is disanulled & made voide if the promisse of righteousnesse haue respect to the deseruings of our works, or do hang vpon the keping of the law, For so could neuer any man assuredly rest in it: because it could neuer come to passe that any man might assuredly determine with him selfe that he had satisfied the law, as in deede neuer any man doth by works fully satisfie it. Whereof, that we should not neede to seke far for testimonies to proue it, euery man may be a witnesse to him selfe that will with a right eye behold himselfe. And herby appeareth, in how depe and darke corners hypocrisie buried the mindes of men, while they so carelesly beare with themselues, that they stick not to set their own flatteries against the iudgement of God, as though they would binde to a stay of his iudiciall proceding, but the faithfull that do sincerely examine them selues, are greued and tormented with a far other manner of carefulnesse. Therfore there should so entre into all mindes a doubting, and at length a very despeire where eche man for him selfe should make accompt, with how great a burden of det he is still ouerpressed, and how far he is from the cōdition wherwith he is charged. Loe, how faith is by this meane already expressed and extinguished. For to wauer, to varie, to be carried vp and downe, to sticke fast in

Pro. 20. 9.

Rom. 4. 14.

doubting, to be holden in suspéce, to stagger, and at length to despeire, is not to trust: but to strengthen thy minde with cõstant certaintie and perfect assuredness, & to haue wherevpon to rest and fasten thy foote.

4 He adioineth also an other thing; that is, that the promise shall thereby be made of no effect and voide. For if the fulfilling thereof do hang vpon our deseruing, when shall we come thus farre as to deserue the bountifulnes of God? Also this second point hangeth vpon the former: For the promise shall not be fulfilled but to them that beleue it. Therefore if faith be fallen, there shal remaine no force of the promisse, Therefore the inheritance is of faith, that it may be according to grace, to stablish the promise. For it is aboundantly well stablished when it resteth vpon the onely mercy of God: because his mercy & truth are with a perpetuall knot ioined together, that is to say, whatsoeuer God mercifully promiseth, he also faithfully performeth. So Dauid, before that he required saluation by the worde of God, first determineth the cause thereof to be in his mercy. Let thy mercies (saith he) come vnto me, thy saluatiõ according to thy word. And rightfully: bycause God is by no other meane perswaded to make the promise, but of his owne mere mercie. Therefore we must herein stay, and deepely fasten all our hope and not to looke to our own works, to seke any helpe of them. And that you should not think that I herein speake any new thing: Augustine doth also teache that we ought so to do. Christ (saith he) shall reigne for euer in his seruantes, God hath promised it, God hath said it, and if that be not enough, God hath sworne it. Therefore forasmuch as the promise is stablished, not according to our deseruinges, but according to his mercie, no mã ought to speake fearefully of that of which he can not doubte. Bernarde also saith: The disciples of Christ say, Who canne be saued? But he aunswered: this is impossible with menne, but it is not impossible with God. This is all our confidence, this is our onely comforte, this is the whole grounde of our hope, but being assured of the possibilitie, what say we of his will? Who knoweth whether he be worthy of loue or hatred? Who hath knowen the Lords meaning? Or who hath bene his counseller? Here now faith must of necessitie helpe vs, here must his truth succour vs, that that which is hidden from vs in the heart of the father, may be reueled by the Spirit, and his Spirit testifying it may perswade our heartes that we are the sonnes of God. And it may perswade vs by calling and iustifying vs freely by faith, in which things there is as it were a certaine meane passage from the eternal predestination to the glorie that is to come. Briefely let vs thus conclude. The Scripture declareth that the promises

sa.119 6.

n Psal. 8. tra tatu riore.

In de icar. empli r.5.

cclef. .1. .Cor. .16.

promises of God are not stablished, vnlesse they be taken hold of with assured affiance of conscience: and wheresoeuer there is any doubting or vncertaintie it pronounceth that they be voide. Againe it pronounceth that they do nothing but stagger and wauer if they rest vpon our owne workes. Therefore we must needes either lose righteousnesse, or we must not consider our owne workes, but onely faith must take place, whose nature is this: to lift vp her eares and shut her eyes, that is to say, to be hedefully bent to the promise only, and to turne away her thought from all mans worthinesse or deseruing. So is that notable prophecie of Zacharie fulfilled, that when the wickednes of the land shalbe done away, a man shall call his frend vnder his vine and vnder his figge tree, where the Prophet declareth that ỹ faithfull do no otherwise enioy true peace but after obteining of the forgeuenesse of sinnes. For this cauelation is to be remembred in the Prophetes, that when they speake of the kingdome of Christ, they set out the outward blessinges of God as figures of the spirituall things. Whereupon Christ is called both the king of peace and our peace, because he appeaseth all the troublesom motions of cõscience. If we seke by what meane he doth it, we must needes come to the sacrifice by which God is appeased. For he shall neuer cesse to tremble for feare that shall not determine that God is appeased by the onely satisfactorie cleansing wherin Christ hath susteined his wrath. Finally peace is no where els to be sought for but in the terrors of Christ our redemer.

Zach. 3. 9.

Esa. 9 6

Ephe. 2. 14.

5. But why do I vse so darke a testimonie? Paule euery where denieth, that there is peace or quietioy left to consciences, vnlesse it be determined that we be iustified by faith. And he therewithall declareth whense that assurednes cometh, namely when the loue of God is poured into our heartes by the holy Ghost: as if he had said, that our consciences can not otherwise be quieted, vnlesse we be certeinly persuaded that we please God. Whereupon also in an other place he crieth out in the person of all the godly, Who shall seuer vs from the loue of God, which is in Christ? because we shall tremble euen at euery litle breath, till we be arriued into the hauen: but we shalbe without care euen in the darkenes of death, so long as the Lord shall shew him selfe a pastor to vs. Therefore whosoeuer prate that we are iustified by faith, because being regenerate we are iust by liuing spiritually: they neuer tasted the sweetenesse of grace, to consider that God wil be merciful vnto them. Wherupon also followeth, that they do no more know the manner of praying rightly, than Turkes and whatsoeuer other profane Nations. For (as Paule witnesseth) it is no

Rom. 5. 1.

Rom. 5.

Psa. 23. 4

true faith vnlesse it teache and put vs in minde of that most swete
Gala 4. name of Father, yea vnlesse it open our mouth freely to crie out Abba
5. father. Which in an other place he more plainely expresseth, where he saith that in Christ we haue boldnesse and entrie in confidence by the faith of him. Truly this cometh not to passe by the gift of regeneration: which as it is alway vnperfect in the flesh, so it conteineth in it self manifold matter of douting. Wherfore we must of necessity come to this remedy, that the faithfull should determine that they may by no other right, hope for the inheritaunce of the heauenly kingdome, but because being graffed into the body of Christ they are frely accompted righteous. For as touching iustification, faith is a thing merely passiue, bringing nothing of our own to the recouering of the fauour of God, but receiuing of Christ that which we want.

The xiiij. Chapter.

What is the beginning of iustification, and the continuall procedinges thereof.

THat the matter may be made more plaine, let vs search, what may be the righteousnesse of man in the whole course of his life: and let vs make fower degrees thereof. For men either being endued with no knowledge of God, are drowned in idolatrie: or being entred into profession by sacramentes, denying God with vncleannesse of life, whom they confesse with mouth, they are Christs no further thã in name or they be hypocrits, which couer the wickednes of their harts, with vayn deceitful colors: or being regenerate by ỹ spirit of God, they endeuour themselues to true holinesse. Specially when they are to be iudged by their naturall giftes, from the crowne of their head to the sole of their foote, there shall not be found one sparcle of goodnes, vnles paraduenture we will accuse the scripture of falshed, when it setteth out all the sons of Adam
Iere. 17 9. with these titles, that they be of froward and stubborne heart that
Gen. 8. 21. all the imaginatiõ of their heart is euill from their infancy, that their
Psa. 84. 11. and 142. thoughts be vaine, that they haue not the feare of God before their eyes, that none of them vnderstandeth or seketh God, brefely that they be flesh, by which word are vnderstanded all those works which
Gen. 6. 3. Paule rehearseth, fornication, vncleannesse, vnchastitie, riotousnesse,
Gala. 5. 19. worshipping of idoles, witchecrastes, enmities, contentions, emulations, angers, dissensions, sectes, enuies, manslaughters, & whatsoeuer filthynesse and abhomination may be deuised. This forsoth is the worthines, with confidence whereof they must be proued. But if any among then excell with such honesty of manners as may haue some

shewe

shewe of holines among men: yet because we know that God regardeth not the outward glistering, we must search the very foũtaine of workes if we will haue them to auaile any thing to righteousnesse. We must (I say) throughly loke into them, from what affection of heart these works procede. But although here lieth open a most large fielde to discourse in, yet because the matter may be declared in very fewe wordes, I will follow asmuch as I may a brefenes in teaching.

2 First I deny not that whatsoeuer excellent gifts appeare in the vnbeleuers, they are the gifts of God. Neither do I so differ from common iudgement, that I would affirme that there is no difference betwene the iustice, temperance and equitie of Titus and Traianus, and the rage, intemperance, and crueltie of Caligula, or Nero, or Domitian: betwene the filthy lustes of Tiberius, and in this behalfe the continence of Vespasian: and (that we may not tarry vpon some speciall vertues or vices) betwene the obseruing and the despising of right and lawes. For there is so great difference of right and wronge, that it appeareth euen in the dead image therof. For what thing shall there remain well ordered in the world, if we cõfound these together? Therefore such a difference betwene honest and vnhonest doinges, the Lorde hath not onely engrauen in the mindes of all men, but also doth oft confirme it with the dispensation of his prouidence. For we see how he extendeth many blessings of this present life to them that among men do follow vertue. Not bycause that outward image of vertue deserueth so much as the least benefite of his: but so it pleaseth him to declare by proofe how much true righteousnes pleaseth him, when he suffereth euen outward and fained righteousnesse not to be without rewarde, Whereupon followeth that which we euen nowe confessed, that these vertues, such as they be, or rather images of vertues, are the giftes of God, for asmuch as there is nothing in any wise praise worthy, which procedeth not from him.

3 But neuertheles it is true which Augustine writeth, that all they that are straungers from the true religiõ of the one God, howsoeuer they be accompted worthy of admiration for opinion of vertue, are not onely worthy of no rewarde, but rather are worthy of punishmẽt, because they do with defiling of their heart, bespot the pure good things of God. For though they be the instruments of God, to preserue ỹ felowship of men with iustice, cõtinence, tẽperance of minde, valiantnes, and wisedom: yet they do very euelly execute these good workes of God: because they are restrained from euill doing, not by sincere loue of goodnes, but either by onely ambition, or by loue of themselues, or by some other croked affection. Wheras therfore they Libr. 4. contra Iulianũ

are corrupt by the very vncleannes of hart as by their beginning, they are no more to be reckened among vertues, than those vices, which are wont to deceiue by reason of nerenes and likenesse of vertue. Finally when we remembre, that the ende of that which is right, euer is that God be serued: whatsoeuer tendeth to any other ende, forthwith worthily loseth the name of right. Bycause therefore they haue not respect to the marke which the wisedome of God appointeth: although ỹ thing that they do, seeme good in doing, yet by a wrongful ende it is sin. He cōcludeth therfore that all the Fabricij, Scipioes, and Catoes, in all those excellent actes of theirs: yet sinned in this behalfe, that whereas they lacked the light of faith, they did not apply them to the ende to which they ought to haue applied them: & that for that cause, true righteousnes was not in them: forasmuch as duties are not weyed by the doings, but by the endes.

1.Ioh.5 12. 4 Moreouer if it be true which Iohn saith, that there is no life without ỹ sonne of God: who so haue no part in Christ, what maner of men so euer they be, what soeuer they do or go about, yet they runne forward with their whole course into destruction & the iudgement of eternall death. After this reason, is that said of Augustine: Our religion discerneth the righteous from the vnrighteous, not by lawe of workes: but by the very lawe of faith, without which, those that seeme good workes are turned into sins. Wherfore the same Augustine saith very well in an other place, when he compareth the endeuor of such men to running out of the way. For howe much faster a man runneth out of the way, so much further he is from the marke, and therefore is made so much more miserable. Wherefore he affirmeth that it is better to halt in the way, than to runne out of the way. Finally it is certaine that they are euell trees, forasmuch as without the cōmunicating of Christ there is no sanctification. They may therefore beare faire fruites and beautifull to the eye, yea & sweete in tast, but in no wise good fruites. Hereby we easily perceiue that whatsoeuer man thinketh, purposeth, or doth, before that he be reconciled to God by faith, is accursed, and not onely of no value to righteousnesse, but of certaine deseruing to damnation. And why dispute we hereof as of a doutfull thing, sith it is already proued by the witnesse of the Apostle, that it is impossible that any man may please God without faith?

Libr.ad Bonifa. n ca.5. Pref in Psalm. Heb.11. 6.

5 But there shall yet appeare a plainer prose, if the grace of God be in comparison, directly set against the naturall state of man. For the Scripture crieth out euery where, that God findeth nothing in man whereby he may be prouoked to do good to him, but with his owne

ohn.5 15.

free

free goodnesse preuenteth him. For what can a deade man do to atteine life? But when he lightneth vs with the knowledge of himselfe, he is said to raise vs from death, and to make vs a newe creature. For we see that oftentimes, specially of the Apostle, the goodnes of God is set forth vnto vs by this title, God (saith he) which is rich in mercy, for the great loue wherewith he loued vs, euen when we were dead by sinnes, hath made vs aliue together in Christ, &c. In an other place, where vnder the figure of Abraham he entreateth of the generall calling of the faithful, he saith: it is God that geueth life to the dead, and calleth those thinges that are not, as though they were. If we be nothing, what (I beseech you) can we do? Wherefore ỹ Lorde strongly beateth downe this arrogancy, in the history of Iob, in these wordes: who preuenteth me, and I shall rendre it him? for all things are mine. Which sentence Paule expounding applieth it to this, that we should not thinke that we bring any thing to the Lorde but mere shame of needines and emptines. Wherefore in ỹ place aboue cited, to proue that we are come into the hope of saluation by his grace alone, not by works, he allegeth that we are his creatures because we are new begotten in Christ Iesus, to the good workes which he hath prepared that we should walke in thē: As if he had said: which of vs may boaste that he hath with his righteousnesse prouoked God, sith our first power to do good procedeth out of regeneration? For as we are made by nature, oyle shall soner be wronge out of a stone, than a good worke out of vs. Truly it is wonderfull if man being cōdemned of so great a shame, dare yet say that there remaineth any thing with him. Therefore let vs confesse with this noble instrument of God, that we are called of God with a holy calling, not according to our workes, but according to his purpose and grace: and that the kindnes & loue of God our sauiour toward vs hath appeared; because he hath saued vs, not by the works of righteousnesse which we haue don, but according to his owne mercy: ỹ being iustified by his grace, we might be made the heires of eternall life. By this cōfession we dispoill man of all righteousnesse euen to the least litle peece thereof, till he be by only mercy regenerate into hope of eternall life: forasmuch as if the righteousnesse of workes do bring any thing toward the iustifying of vs, it is falsly said that we are iustified by grace. Truly the Apostle had not forgotten himselfe, when he affirmed iustificatiō to be of free gift, which in an other place resoneth ỹ grace is nowe not grace, if works do any thing auaill. And what other thing doth the Lord mean, whē he saith that he came not to call righteous men but sinners? If onely sinners are receiued, why seeke we an entry by fained righteousnes?

Eph. 2. 4.
Iob. 42.
Rom. 11 35
Iob. 41. 2.
Rom. 10 35.
Ephe. 2. 10.
1. Tim. 1 9.
Tit. 3. 4.
Rom. 11 6.
Matt 9 13.

6 Still this same thought hath now, & then recourse to my minde, that it is perill least I should do wrong to the mercies of God, which do so carefully trauaill in prouinge of this thing as though it were doutfull or darke. But bycause our enuiousnes is such, as vnlesse it be most straightly thrust out of place, it neuer yeldeth to God ỳ which is his, I am cõpelled to tary somwhat the longer vpon it. Yet forasmuch as the scripture is clere enough in this matter, I wil in fighting rather vse ỳ wordes thereof then mine owne. Esaye, when he hath described the vniuersall destruction of mãkind, doth immediatly after very fitly adioin the ordre of restoring. The Lorde hath seen, and it semed euell in his eyes. And he sawe, that there is no man: and he maruailed that there is none that offereth himselfe: and he hath set saluation in his owne arme, & hath strengthened himselfe with his owne righteousnesse. Where are our righteousnesses if it be true which the Prophet saith: that there is no man that helpeth the Lorde in recouering his saluation? So an other prophet, where he bringeth in the Lorde, discoursing of the reconciling of sinners to himselfe, saith: I will espouse thee to me for euer, in righteousnes, iudgement, grace and mercie. I wil say to her ỳ hath not obteined mercy, thou hast obtained mercy. If such conuenant, which it is certaine to be the first conioining that we haue with God, standeth vpon the mercie of God, there is left no foundation of our owne righteousnesse. And I would fain learne of those men which faine ỳ man meteth God with some righteousnesse of works, whether they thinke that there is any righteousnesse at all, but that which is acceptable to God, If it be madnes to thinke so, what acceptable thing to God can procede from his enemies, whom he wholly abhorreth with all their doings? That all we, I say, are the dedly and professed enemies of our God, the truth it selfe testifieth, till being iustified, we are receiued into frendship. If iustification be the beginning of loue, what righteousnesse of workes shall go before it? So Iohn, to turne away that pestilent arrogance, doth diligently put vs in minde how we did not first loue him. And the selfe same thing the Lorde had long before taught by his Prophet: I will loue thẽ, saith he, with a free loue, because mine anger is turned. Certainly his loue is not prouoked by workes if it hath of his owne accorde inclined it selfe vnto vs. But the rude common sorte of men thinke it to be nothing els, but that no man hath deserued that Christ should performe our redẽption: yet that to the entring into the possession of redemption, we be holpen by our owne workes. Yea but howsoeuer we be redemed of Christ, yet till we be by the calling of the Father graffed into the communiõ of him, we are both heires of darke-

Esa. 56 5.
Osee. 2. 19.
Rom. 5. 6.
Colo. 1. 2.
1. Iohn. 4. 10.
Ose. 14. 15.

darkenesse and death, and the enemies of God. For Paule teacheth that we are not cleansed and wasshed from our vncleannesses by the blood of Christ, vntill the holy Ghost worketh that cleansing in vs. Which same thing Peter minding to teach, declareth that the sanctifying of the Spirit auaileth vnto obedience & the sprinkling of the bloode of Christ. If we be by the Spirit sprinkled with the bloode of Christ vnto cleansing, let vs not thinke that before such watering we be any other than a sinner is without Christ. Let this therefore remaine certaine, ỷ the beginning of our saluatiō is as it were a certaine resurrection fr̄ō death to life: because when for Christs sake it is geuen to vs to beleue in him, thē we first begin to passe from death into life.

1.Cor. 6.11.

1.Pet.1. 2.

7 Vnder this sort are comprehended they which haue in the diuision aboue set bene noted for the second and third sort of men. For the vncleannesse of conscience proueth that both of them are not yet regenerate by the Spirit of God. And againe, whereas there is no regeneration in them, this proueth the want of faith. Whereby appeareth that they are not yet reconciled to God, nor yet iustified in his sight: forasmuch as these good things are not atteined to, but by faith. What can sinners being estrāged from God bring forth, but that which is accursed in his iudgement? With this foolish boldnes in deede, both all wicked men are puffed vp, & specially hypocrites, because howesoeuer they knowe that their whole heart swarmeth full of filthinesse, yet if they do any works ỷ haue a shew of goodnes, they thinke them worthy that God should not despise thē. Herof groweth that pernicious errour, ỷ being proued gilty of a wicked and mischeuous minde, yet they can not be driuen to cōfesse themselues void of righteousnes: but euen when they acknowledge thēselues vnrighteous, because they can not deny it, yet they arrogantly claime some righteousnes vnto thē. This vanitie the Lord excellētly well confuteth by the prophet: Aske (saith he) the priests, saying: if a man carrie sanctified flesh in the hemme of his garmēt, & putteth to it bread or other meate, shall it be sanctified? The priests aunswered: No. And Haggee said. If a defiled man in soule touch any of such these things, shall it be defiled? The priests answered: it shalbe defiled. Haggee said. So is this people before my face, saith the Lord: & so all the works of their hands, & all things ỷ they offer to me shalbe defiled. I wold to god that this saying might either get full credit with vs, or well be settled in our remēbrāce. For there is no man, though he be otherwise in his whole life neuer so hainous a wicked doer, ỷ can abide to be perswaded, that which ỷ Lord here plainely pronoūceth. The naughtiest man, so sone as he hath performed one or two doubtfull deedes of ỷ law, doubteth

Hag. 2. 12.

not that it shalbe accōpted to him for righteousnes. But ỹ Lord crieth to the contrarie, that there is no sanctification gotten thereby, vnlesse the heart be first well cleansed. And not contented therewith, he affirmeth that all the workes whatsoeuer they be that procede from sinners, are defiled with vncleannes of the heart. Therefore let the name of righteousnesse depart from these workes which are by the Lordes owne mouth condemned of filthines. And with howe fit a similitude doth he shew the same? For it might haue bene obiected, that whatsoeuer the Lorde had commaunded, was inuiolably holy. But he on the cōtrarie side setteth against them, that it is no maruell, if those things that are hallowed by the lawe of the Lorde, are defiled with the filthinesse of naughty men: whereas an vncleane hand prophaneth a holy thing with touching it.

sa. 1. 3. 8 The same matter he excellently well handleth in Esaye, Offer not (saith he) sacrifice in vaine: incense is abhomination to me: my soule hateth your Calendes & solemnities. They are become tedious to me, & I haue bene werie with bearing them: when you shall hold vp your handes I will tourne away mine eyes from you: when you shall multiply prayer I will not heare: for your hādes are full of bloud. Be washed, be cleane, take away ỹ eueil of your thoughts. What meaneth this that the Lord so lotheth the obeyinge of his owne lawe? Yea but he here refuseth nothing that is of the naturall obseruing of the lawe, ỹ beginning whereof he euery where teacheth to be the vnfained feare of his name. When that is taken away, what so euer things are offered him are not onely trifles, but stinking and abhominable filthinesse. Nowe let the hypocrites go, & keping peruersnes wrapped vp in their heart, endeuour to deserue the fauour of God with works.

ro. 15. But by this meane, they shall more & more prouoke hī to wrath. For to him the sacrifices of wicked are abhominable, and the only prayer of vpright men pleaseth him. Therefore we hold ỹ out of dout, which ought to be most cōmonly knowen to him, that is euen but meanely exercised in the Scriptures, that euen those workes that glister most gloriously in men not yet truly sanctified, are so farre from righteousnesse in the sight of the Lord, that they be iudged sins. And therfore

uguſt. br. de œn. & rego. they haue said most truely that haue taught that fauour with God is not procured to any person by workes: but contrarywise that workes do then please, & neuer till then, when ỹ person hath first found grace in the sight of God. And this ordre is religiously to be kept, to which the scripture leadeth vs by ỹ hand. Moses wryteth that the Lord had

ene. 4. respect to Abell & to his workes. See you not how he declareth that God is fauorable to the menne, before that he hath respect to their

workes?

workes? Wherfore the cleansing of the heart must go before, that the workes which come from vs, may be louingly receiued of God: because this saying of Ieremy is alway in force, that the workes of God haue respect vnto trueth. And that it is only faith by which the hearts of men are clensed, the holy Ghost hath affirmed by the mouth of Peter: whereby it is certaine, that the first fundation is in true and liuely faith. Act 15. 6. Ier. 5. 3

9 Now let vs looke what righteousnes they haue, whom we haue set in the fourth degree. We graunt that when God by the meane of the righteousnes of Christ, reconcileth vs to himselfe, & giuing vs free forgiuenesse of sinnes accompteth vs for righteous, with such mercy is also conioyned this his beneficial doinge, that by his holy spirit he dwelleth in vs, by the power whereof the lustes of our flesh are daily more & more mortified, but we are sanctified: that is to say, hallowed to the Lord vnto true purenes of life, when our heartes are framed to the obedience of the law: that this may be our chiefe wil, to serue his will, and by all meanes to aduaunce only his glory. But euen while by the guidinge of the holy Ghost we walke in the wayes of the Lord, least yet we forgettinge our selues should waxe proude, there are left certaine remnants of imperfection, which may minister vs matter of humility. There is none righteous, (saith the Scripture) that doth good and sinneth not. What maner of righteousnes therfore will they yet get by their workes? First I say, that the best worke that can be brought foorth of them, is yet alway sprinkeled and corrupted with some vncleannesse of the flesh, and hath as it were some dregges mingeled with it. I say, let a holy seruant of God choose out of all his life the most excellēt thing that he shall thinke that he hath done in the whole course therof, & let him wel consider all the partes of it, without dout he shall finde somewhere somewhat sauoringe of the rottennesse of the flesh, forasmuch as to doing well our cherefull quickenesse is neuer such as it ought to be, but in slacking our course our weakenesse is much. Although we see that there are euident foule blots wherwith the workes of the holy are bespred, yet graunt that they be nothing but most litle spottes: shall they nothing offend the eies of God, before whom euen the starres are not cleane? Thus haue we shewed that there commeth not so much as one good worke out of holy men, which if it be iudged in it selfe, deserueth not iust reward of shame. 1 Reg. 8. 6.

10 Secondly I say, that if it were possible that we should haue som throughly pure and perfect workes, yet one sinne is enough to blotte out and quench all the remembrance of the former righteousnesse,

Ec.18. as the Prophet ſayth. With whom alſo Iames agreeth: He that offen-
4. deth (ſaith he) in one, is made gilty of all. Nowe ſith this mortall life
Ec.2. is neuer pure or void from ſinne, whatſoeuer righteouſnes we ſhould
9. purchace, being from time to time with ſinnes following corrupted, oppreſſed and loſt, it ſhoulde not come into the ſight of God, nor be accompted to vs for righteouſneſſe. Finally when the righteouſneſſe of workes is entreated of, we muſt not haue reſpect to the worke of the lawe, but to the commaundement. Therefore if we ſeeke righteouſneſſe by the law, we ſhall in vaine bring forth one or two workes: but a perpetuall obediēce of ỹ law is there neceſſary. Wherfore the lord doth not but once (as many fooliſhly thinke) impute to vs righteouſneſſe that ſame forgiueneſſe of ſinnes wherof we haue ſpoken, that hauinge once obtained pardon of our life paſt, we ſhould afterward ſeeke righteouſnes in the law: becauſe he ſhould ſo do nothing elſe but bring vs into a falſe hope, and mocke and laugh vs to ſcorne. For ſith no perfection coulde come to vs ſo longe as we are clothed with this fleſh, & ſith the law threatneth death & iudgemēt to all thē ỹ performe not ful righteouſnes in worke: it ſhal alway haue wherof it may accuſe and condemne vs, vnleſſe the mercy of God on the other ſide did withſtand it, to acquite vs from time to time with continuall forgiueneſſe of ſinnes. Wherefore this ſtandeth alway certaine which we ſayd at the beginninge, that if we be weied by our owne worthineſſe, whatſoeuer we purpoſe or go about, yet we with all our trauailes and endeuours are worthy of death and deſtruction.

11 Vpon theſe two pointes we muſt ſtrongly ſtand faſt: that there was neuer any worke of a godly mā, which if it were examined by the ſeuere iudgement of God, was not damnable. Againe, if there be any ſuch ſhewed, (which is not poſſible for man) yet being corrupted and defiled with the ſinnes, wherewith it is certaine that the doer of it is loden, it looſeth the grace. And this is the chiefe point of our diſputation. For about the beginninge of iuſtification there is no ſtrife betwene vs and the ſounder ſorte of Scholemen, but that a ſinnner being freely deliuered from damnation obtaineth righteouſneſſe, and that by the forgiueneſſe of ſinnes: ſauing that they vnder the word of Iuſtification comprehend the renuing wherewith we are newly formed by the Spirit of God vnto the obedience of the law & they thus deſcribe the righteouſnes of a man regenerate, that man being once reconciled to God by the faith of Chriſt, is by good workes iudged righteous before God, and by their deſeruinge is accepted. But the
Rom.4. Lorde contrariwiſe pronounceth that he imputed to Abraham faith
3. for righteouſneſſe, not at the time when he yet ſerued Idols, but

when

when he had already many yeares excelled in holinesse of life. Therfore Abraham had long worshipped God from a pure heart, and had performed the obedience of the lawe which may be performed of a mortall man, yet he hath righteousnesse reposed in fayth. Whereupon we gather, according to the argument of Paule, that it was not of workes. Likewise when it is sayd in the Prophet. The righteous man shall liue by faith, it is not spoken of wicked & prophane men, whom the Lord iustifieth by conuerting them to the faith, but the speach is directed to the faithfull, and to them is promised life by faith. Paule also taketh away all dout, when for confirminge of that sentence, he taketh this verse of Dauid. Blessed are they whose inquities are forgiuen. But it is certaine, that Dauid speaketh not of the wicked, but of the faithfull, such as himselfe was: because he spake out of the feeling of his owne conscience. Therefore this blessednesse we must not haue once in our life, but hold it throghout all our life. Last of all he testifieth that the embassage concerning the free reconciliation with God is not published for one or two dayes, but is perpetuall in the church. Therefore the faithfull haue euen to the end of their life no other righteousnesse than that which is there set forth. For Christ euerlastingly remaineth the Mediator to reconcile the father to vs, & the effectualnesse of his death is euerlasting: namely washing, satisfaction, expiation, finally perfect obedience, wherwith all our iniquities are couered. Neither doth Paul to the Ephesians say, that we haue the beginning of saluation out of grace, but that we are saued by grace, not of workes, that no man should glory.

Hab. 2. 4.
Ro. 4. 7.
Psa. 33.
2. Cor. 5 18.

12 The startinge holes which the Scholemen do here seeke to escape by, do not deliuer them. They say that good workes are not by inward worthines in themselues of so great value, that they be sufficient to purchase righteousnes: but this, that they be of so great value, is of grace accepting them. Then, because they be driuen to confesse that the righteousnesse of workes is in this life alway vnperfect, they graunt that we, so longe as we liue, do neede forgiuenesse of sinnes, whereby the want of workes may be supplied: but, that the defaultes which are committed, are recompenced with workes of supererogation. For I answere, that the acceptinge grace as they call it, is none other than his free goodnesse wherewith the father embraceth vs in Christ, when he clotheth vs with the innocency of Christ, & accompteth the same ours, that by the beneficial meane therof he may take vs for holy, pure, and innocent. For, the righteousnes of Christ (which as it only is perfect, so only can abide the sight of God) must be set in our steade, and be presented at the barre as a surety. Herewith we be-

ing furnished, do obtaine continuall forgiuenesse of sinnes in faith. With the pureneſſe hereof our filthinesses and vncleannesses of imperfections being couered are not imputed:but are hidden,as if they were buried,ỳ they may not come into the iudgement of God, vntil the houre come,when the old mã being slaine & vtterly destroied in vs,the goodnesse of God shall receiue vs into blessed peace with the new Adã, where let vs looke for the day of the Lord,in which in receiuing vncorrupt bodies, we shall be remoued into the glory of the heauenly kingdom.

13 If these thinges be true,verily no workes of ours can of themselues make vs acceptable & pleasing to God:neither can the workes themselues please, but in respect that man beinge couered with the righteousnesse of Christ,pleaseth God, & obtaineth forgiuenesse of his sinnes. For God hath not promised the reward of eternall life to some certaine workes, but onely pronounceth that he which doth these things, shal liue:settinge the notable curse against all them that continue not in all thinges. Whereby the deuise of righteousnesse in parte is largely confuted,sith no other righteousnes is admitted into heauẽ,but a whole obseruing of the law. And no whit sounder is that which they are wont to babble of supplying of recompence by works of Supererogation. For why? Do they not still returne to the same
eu.18. place from whence they are already shut out: that he which kepeth the law in parte,is by workes so farre righteous? That which no man of sound iudgemẽt will graunt them,they do too shamelesly take for cõfessed. So oft the Lord testifieth that he acknowledgeth no righteousnesse of workes,but in the perfect obseruing of his law. What obstinacy is it,that we when we are destitute of that obseruing, least we shoulde seeme spoiled of all glory, that is, to haue altogether giuen place to God, do boast our selues of I wot not what small peeces of a few workes,and go about by satisfactions to redeme that which wanteth.Satisfactions haue already before bin sufficiently ouerthrowen, that we ought not now so much as to dreame of thẽ, Only this I say, that they which so play the fooles,do not wey how detestable a thing sinne is before God:for truely they should vnderstand that the whole righteousnesse of men beinge layd vpon a heape, is not sufficient to
ene.3. make recompence for one sinne.For we see that man was by one of-
7. fence so cast away and abandoned of God,that he therewithall lost all meane to recouer saluation. Therfore the power of Satisfaction is taken away, wherewith they flatter themselues, but surely shall neuer satisfie God,to whom nothing is pleasant or acceptable that proceedeth frõ his enemies. And his enemies are all they to whom he pur-
poseth

poseth to impute sinnes. Therefore our sinnes must be couered and forgiuen, before that the Lorde haue respect to any worke of ours. Whereupon followeth that the forgiuenes of sinnes is of free grace which they do wickedly blaspheme that trust in any satisfactions. Let vs therfore, after the example of the Apostle, forgetting those things that are behinde vs, and hasting forward to those thinges that are before vs, runne in our race, endeuoringe to the price of the hie callinge. Phil.3. 13.

14 But how doth the boasting of the workes of supererogation agree with that rule which is taught vs, that when we haue done all thinges that are commaunded vs, we should say that we are vnprofitable seruantes, and that we haue done no more than we ought? To say before God, is not to faine or to lie, but to determine with thy selfe, that which thou art assured of. The Lord therefore commaundeth vs vnfainedly to thinke and consider with our selues, that we do not any free beneficial doings to him, but to render due seruice. And worthily. For we are seruauntes endetted in so many seruices, as we are not able to discharge, although all our thoughts & all our members, were turned into dutefull deedes of the law. And therefore that which he sayth. When ye haue done all thinges that are commaunded you, &c. is asmuch in effect, as if the righteousnes of one man were more thã all the righteousnes of men. How therfore may we (of whom there is none that is not most farre distant from this marke) be so bolde as to boast that we haue added a heape to the full measure? Neither is there any cause why any man may take exceptiõ and say, that nothing withstandeth but that his endeuour may proceede beyonde necessary duties, which in some behalfe ceasseth those that be from necessary. For this we must altogether holde, that we can imagine nothinge that auaileth either to the worship or the loue of God, which is not cõprehended vnder the law of God. If it be a part of the law, let vs not boast of voluntary liberality, where we are bound to necessity. Luk.17. 10.

15 And for this purpose that glorying of Paule is out of season alleaged. That amõg the Corinthians he did of his owne wil yeld of his right, which otherwise he might haue vsed if he had would, and that he hath emploied vpon them not onely so much as he ought of duety, but also hath giuen them his free trauaill beyonde the boundes of dueties. But they should haue marked the reason there expressed, that he did this least he should be an offense to the weake. For false and deceitful workemen did boast themselues with this alluring shew of liberality, wherby they might both procure fauour to their poisonous doctrines, and raise vp hatred to the Gospell, so that Paule was driuen 1.Cor. 6.1.

of necessity either to bring the doctrine of Christ into danger, or to meete with such craftes. Go to: if it be to a christian man an indifferent thinge, to runne into offense, when he may refraine it, then I graunt that the Apostle did somthing of Supererogatiō for the lord. But if this were by right required of a wise distributer of the Gospel, then I say ȳ he did that which was his duety to do. Finally although there appeare no such cause, yet this saying of Chrysostome is alway true, that all our thinges are in the same case wherein are the proper possessions of bondmen, which it is certaine by the law to be due to their Lord. And Christ hath vttered the same in the parable. For he asked what thanke we will giue to a bonde seruant when hauing bin all the day trauailed with sundry labours he returneth home to vs in the euening. But it is possible, that he hath labored with greater diligence than we durst haue required. Be it so: yet he hath done no thing but that which by his estate of bondage he ought, for he with his whole ability is ours. I speake not of what sort their Supererogatiōs are which these men wil boast of to God: for they be trifles, such as he neither hath at any time commaunded, nor doth approue them, nor will allow them whē accompt shalbe to be made before him. In this signification onely we will graunt that they are workes of Supererogation, namely of which it is spoken in the Prophet: who hath required these things at your hands? But let them remember what is in an other place also spoken of these things: Wherefore do ye weye your siluer & not in bread? Ye spend in labour & not in being satisfied. It is in deede not very hard for these idle Rabbines to dispute vnder the shadow in a soft chaire: but when the soueraigne iudge shall sit in his judgement seate, such windy decrees shall of necessity vanishe away. This, this was to be sought what affiance of defense we may bring to his iudgemēt seate, not what we may talke of in schooles & corners.

Luk. 17 7.

Psal. 1. 12.

Psal. 55. 8.

16 In this behalfe there are chiefely two pestilences to be driuen out of our mindes: that we put no affiance in the righteousnesse of workes. And that we ascribe no part of glory to them. The Scriptures do euery where thrust vs from all maner of affiance, whē they teach that our righteousnesses do stinke in the sight of God, vnlesse they receiue a good sauor from the innocence of Christ, & that they can do nothing but prouoke the vengeance of God, vnlesse they be sustained by the tendernes of his mercy. Moreouer they so leaue nothing to vs, but that we shoulde craue ȳ mercy of our iudge with that confession of Dauid, that none shal be iustified before him, if he require accompt of his seruantes. But where Iob sayth: If I haue done wickedly, wo to me: but if I do righteously, yet I wil not so lift vp my head:

Psa. 143 2.

Iob. 10. 15.

head: though he meane of that most hie righteousnes of God, wher-
vnto the very Angels answere not: yet he therewithall sheweth that
when they come to the iudgement of God, there remaineth nothing
for all mortal men, but to hold their peace as dumme. For it tendeth
not only to this purpose that he had rather willingly yeelde than dā-
gerously striue with the rigorousnes of God: but he meaneth that he
felt no other righteousnes in himselfe, than such as at ỹ first moment
should fall before the sight of God. When affiance is driuen away, al
glorying must also necessarily depart: For who can giue the praise of
righteousnes to these workes, the affiance whereof trembleth before
the sight of God? We must therefore come whether Esay calleth vs, Esa. 46.
that all the seede of Israell may be praised & glory in God: because it 20.
is most true which he saith in an other place, that we are the plan- Esa. 61.
ting of the glory of God. Our minde therefore shall then be rightly 3.
purged, when it shal neither in any behalfe rest vpon the confidence
of workes, nor reioyse in the glory of them. But this errour encoura-
ged foolish men to the puffinge vp of this false & lying affiance, that
they alway set the cause of their saluation in workes.

17 But if we looke to the foure kindes of causes, which the Phi-
losophers teach vs to consider in the effect of thinges, we shall finde
that none of them doth accord with workes in the stablishing of our
saluation. For the Scripture doth euery where reporte that the cause
of procuringe the eternall life to vs, is the mercy of the heauenly fa-
ther and his free loue towarde vs: that the Materiall cause is Christ
with his obedience, by which he purchaced righteousnesse for vs.
What also shall we say to be the formall or instrumentall cause but
faith? And these three causes Iohn comprehendeth together in one Ioh. 3.
sentence, when he saith, God so loued ỹ world, that he gaue his only 16.
begotten sonne, that euery one which beleueth in him may not pe-
rishe, but may haue euerlastinge life. Now the finall cause the Apo-
stle testifieth to be both the shewinge of the righteousnesse of God
and the praise of his goodnesse: where he rehearseth also the other
three in expresse wordes. For he saith thus to the Romaines: all haue Rom. 3.
sinned and do neede the glory of God: but they are iustified fre- 23.
ly by his grace. Here thou hast the head & first fountain, namely that
God embraced vs with his free mercy. Then followeth: By the re-
demption which is in Christ Iesu. Here thou hast as it were the matter
whereof righteousnesse is made for vs through fayth in his bloude.
Here is shewed the instrumentall cause, whereby the righteousnesse
of Christ is applied to vs. Last of all he ioyneth the ende, when he
sayth, vnto the shewing of his righteousnes that he may be righteous

& the righteousmaker of him that is of the faith of Christ. And (to touch by the way that this righteousnes standeth of reconciliation) he setteth expressely by name, that Christ was giuen to vs for reconciliatiō. So in the first chap. also to the Ephesians he teacheth that we are receiued of God into fauour by mere mercy: that the same is wrought, by the intercession of Christ: receiued, by fayth: all to this ende, that the glory of the goodnesse of God may fully shine. When we see ẏ all the partes of our saluation are so without vs, what cause is there ẏ we should now either haue affiāce or glory in works? Neither can euen the most sworne enemies of the grace of God moue any controuersie with vs about the efficient or finall cause, vnlesse they will deny the whole Scripture. In the Materiall & Formall cause they cast a false colour, as though our workes haue a halfe place with faith and the righteousnesse of Christ. But this also they teache, the Scripture crying out against them, which simply affirmeth both that Christ is to vs for righteousnesse and life, & that this benefit of righteousnes is possessed by only faith.

18 But whereas the holy men do oftentimes strengthen & comfort themselues with remembrance of their owne innocency and vprightnes, & somtime also forbeare not to report of it with praise, that is done two waies: either that in cōparing their good cause with the euill cause of the wicked, they conceiue thereby assured trust of victory, not so much for commending of their owne righteousnesse, as for the iust & deserued condemning of their aduersaries: or that euen without comparison of other, while they recorde themselues before God, the purenes of their owne consciēce bringeth to thē both some comfort & affiance. Of the first of these two wayes, we shal see hereafter: nowe let vs briefely declare of the latter, howe it agreeth with that which we haue aboue sayd, that in the iudgement of God we must rest vpon no affiance of workes, and glory vpon no opinion of them. This is the agreement that the holy ones, when it concerneth the founding and stablishing of their saluation, do without respect of workes bend their eies to the only goodnesse of God. And they do not only bend themselues to it afore all things as to the beginning of blessednesse, but do rest therein as in the fulfilling of it. A conscience so founded, raised and stablished, is also stablished with consideration of workes: namely so farre as they are the witnessinges of God dwelling and reigning in vs. Sith therfore this affiance of workes hath no place, vnlesse thou haue first cast the whole affiance of thy minde vpon the mercy of God: it ought not to seeme contrary to that wherupon it hangeth. Wherfore when we exclude the affiance of workes,

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we meane onely this that a Christian minde may not bowe to the merit of workes as to the succour of saluation, but shoulde throughly rest in the free promise of righteousnesse. But we forbid it not to vnderprop and strengthen this faith with the signes of the good will of God toward it selfe. For if al the good giftes which God hath bestowed vpon vs, when they be recorded in remembrance, are to vs after a certaine maner as it were beames of the face of God, by which we are enlightened to beholde that soueraigne light of goodnesse: much more is the grace of good workes, which sheweth that the Spirit of adoption is giuen vs.

19 When therfore the holy ones do by innocency of conscience confirme their faith, & gather matter of reioysing, they do nothinge but call to minde by the frutes of their calling, that they are adopted of the Lord into the place of children. This therefore that is taught by Salomon, that in the feare of the Lord is stedfast assurednes: and this that sometime the holy ones vse this protestation, to the entent that they may be heard of the lord, that they haue walked before his face in vprightnes & simplicity: haue no place in laying the fundatiō of stablishing of cōscience: but are thē only of value, if they be taken of the ensuing effect: because both that feare is no where which may stablish a full assurednes, & ỹ holy ones are priuie in their cōscience of such an vprightnes, wherwith are yet mingled many remnantes of the flesh. But forasmuch as of the frutes of regeneration they gather an argument of the holy Ghost dwellinge in them, they do there by not slenderly strengthen themselues to looke for ỹ help of God in all their necessities, when they by experiēce finde him their father in so great a matter. And euen this also they can not do, vnlesse they haue first conceiued the goodnes of God, sealed with no other assurednesse, than of the promise. For if they beginne to weie it by good workes, nothing shalbe more vncertaine nor more weake: forasmuch as if workes be considered by themselues, they shall no lesse by their imperfection shew profe of the wrath of God, thā they do with howsoeuer vnperfect purenesse testify his good will. Finally they do so set out the benefites of God, that yet they turne not away from the free fauour of God, in which Paul testifieth that there is ỹ length, breadth, depth & heigth of them: as if he should say, Whethersoeuer the senses of the godly do turne themselues, how hie soeuer they clime, how farre & wide soeuer they extende them, yet they ought not to go out of the loue of Christ, but holde themselues wholly in the meditation thereof, because it comprehendeth all kindes of measures in it. And therefore he sayth that it excelleth & surmounteth aboue all know-

Pro.14 26.
Gen.24 40.
2.King 20.3.
Ephe.3 18.

ledge: and that when we acknowledge how much Christ hath loued
m.8. vs, we are fulfilled into all the fulnesse of God. As in an other place, when he glorieth that all the Godly are vanquishers in battell, he by andby addeth a reason, because of him that loued vs.

20 We see now that there is not in the holy ones that affiance, of works, which either giueth any thing to the merite of them (forasmuch as they regard thē none otherwise than as the gifts of God, wherby they reknowledge his goodnes none otherwise thā as signes of their callinge, whereby may thinke vpon their election) or which withdraweth not any thinge from the free righteousnesse which we obtaine in Christ, forasmuch as it hangeth vpon it, and standeth not without it. The same thinge doth Augustine in few wordes, but very wel set out where he writeth. I do not say to the Lord, despise not the workes of my handes, or I haue sought the Lord with my handes & haue not bin deceiued. But, I do not cōmend the works of my hands: for I feare, least when thou hast looked vpon them, thou shalt finde moe sinnes than merites. Only this I say, this I aske, this I desire, despise not the workes of thy hands, behold in me thy worke, not mine. For if thou beholdest mine, thou damnest me: if thou beholdest thine, thou crownest me. For also whatsoeuer good workes I haue, they are of thee. He setteth two causes, why he dare not boast of his workes to God, because if he haue any good workes, he seeth therein nothing his owne: secondly, because the same is also ouerwhelmed with multitude of sinnes. Whereupon commeth to passe that the conscience feeleth therby more feare & dismaying than assurednes. Therfore he would haue God no otherwise to looke on his well doings, than that reknowledging in them the grace of his calling, he may make an end of the worke which he hath begonne.

21 But furthermore wheras the Scripture sheweth that the good workes of the faithful, are causes why the Lord doth good to them, that is so to be vnderstāded, that that which we haue before set may stand vnshaken, that the Effect of our saluation consisteth in the loue of God the Father: the Matter, in the obediēce of the Sonne: the Instrument, in the enlightning of the holy Ghost, that is to say, in faith: that the ende is the glory of the so great kindenesse of God. These things withstand not, but that the Lord may embrace workes as inferiour causes. But whence commeth that? Namely whome the Lorde of his mercy hath appointed to the inheritance of eternall life, them with his ordinary dispensation he doth by good workes bringe into the possession thereof. That which goeth before in order of dispensation, he calleth the cause of that which followeth. After this man-

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ner he sometime deriueth eternal life from workes:not for that is to be ascribed to them:but because whom he hath chosen, thē he doth iustifie, that he may at length glorifie them, he maketh the grace that goeth before which is a step toward that which foloweth,after a certaine maner the cause of it.But so oft as he hath occasiō to assigne the true cause, he biddeth vs not to flee to workes, but holdeth vs in the onely thinkinge vpon the mercy of God. For what manner of thinge is this which he teacheth by the Apostle, The rewarde of sinne is death:the grace of the Lorde,is life euerlastinge? Why doth he not set righteousnesse in comparison against sinne, as he setteth life against death?Why doth he not make righteousnesse the cause of life,as he maketh sinne the cause of death? For so should the cōparison of contraries haue stande well together, which is much broken by this turninge. But the Apostle meant by this comparison to expresse that which was trueth,that death is due to the deseruinges of men: that life is reposed in the onely mercy of God.Finally in these manners of speaking is rather expressed the order than the cause:because God in heapinge graces vpon graces, taketh cause of the first to adde the seconde, that he may leaue nothinge vndone to the enriching of his seruantes: and he so cōtinually extendeth his liberality, that yet he would haue vs alway to looke vnto the free electiō which is fountaine and beginninge of it. For although he loueth the giftes which he daily giueth,insomuch as they spring out of that fountaine: yet it is our part to holde fast that free acceptation, which alone is able to vpholde our soules: as for such giftes of his Spirite as he afterward giueth vs,so to adioyne them to the first cause, that they minish nothing of it.

Rom. 30.

Rom. 13.

The xv. Chapter.

That those thinges that are commonly boasted concerning the merites of vworks, do ouerthrow as well the praise of God in giuing of righteousnesse, as also the assuredness of saluation.

NOw we haue declared that which is the chiefe point in this matter:that because if righteousnes be vpholdē with works, it must needes byandby fall downe before the sight of God, it is contained in the onely mercy of God, the onely communicating of Christ,and therefore in only faith. But, let vs diligently marke that this is the chiefe stay of the matter, least we be entangled with that generall errour,not only of the common people,but also of learned men.For so soone as question is moued of the iustification of faith & works,they flee to those places which seeme to giue to works

some merit in the sight of God: as though the iustification of works were fully wonne, if it be once proued that they be of any value with God. But we haue aboue plainely shewed that the righteousnesse of workes consisteth only in the perfect & full keping of the law. Wherupon foloweth that no man is iustified by workes but he that hauing climbed vp to ỹ hiest top of perfection can not be proued gilty of any offense be it neuer so litle. Therfore it is an other & a seueral questiō: Howsoeuer workes suffice not to iustifie a man, whether yet do they not deserue fauour with God?

2 First of the name of merite I must needes say this afore hande, that whosoeuer first applied it to works of men cōpared to the iudgement of God, he did very ill prouide for the purenesse of faith. Truely I do by my good wil abstaine frō striues about wordes, but I would wish that this sobriety had alway bin vsed among Christian wryters, that they woulde not haue founde in their heartes to vse wordes strange from the Scriptures, which engendred much offense and no frute. For whereto, I besech you, was it needefull to haue the name of Merite brought in, when the price of good workes might be fittely expressed by an other name without offense? But howe much offense that worde containeth in it, is euident with the great hurt of the worlde. Surely as it is most proude it can do nothinge but darken the grace of God, and fill men with froward pride. The olde wryters of the Church, I graunt, haue commonly vsed it, and I would to God they had not with the abusinge of one litle word giuen to posteritie matter of errour. Howebeit they themselues also do in many places testifie, howe in no case they meant to giue any preiudice agaynst the trueth. For thus sayeth Augustine in one place, Let Merites of men here holde their peace, which haue perished by Adam: and lette the grace of God reigne, by Iesus Christ. Againe, The saintes giue nothing to their owne Merites: they will giue all to none but to thy mercy, O God. In an other place, When man seeth that whatsoeuer good he hath, he hath it not from himselfe, but from his God, he seeth that all that which is praised in him, is not of his owne Merites, but of the mercy of God. You see howe takinge from men the power of doinge well, he also throweth downe the dignity of Merite. And Chrysostome sayth, Our workes, if there be any, which folow the free calling of God, are repayment and det: but the giftes of God are grace and bountifulnesse and the greatnesse of liberall giuinge. But, leauinge the name, let vs rather looke vpon the thinge. I haue verily before alleaged a sentence out of Bernarde, As it sufficeth to Merite, not to presume of Merites: so to want Merites,

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sufficeth

sufficeth to iudgement. But by addinge forth with an exposition, he sufficiently mitigateth the hardnesse of the worde, where he saith: Therefore care thou to haue Merites: when thou hast them, knowe that they are giuen: hope for frute, the mercy of God: and so thou hast escaped all danger, of pouerty, vnthankefulnesse, and presumption. Happy is the church which neither wanteth Merites without presumption, nor presumption without Merites. And a litle before he hadde largely shewed, howe Godly a meaninge he vsed. For of Merites (sayth he) why shoulde the Church be carefull, which hath a stedfaster and surer cause to glorie of the purpose of God? God can not deny himselfe, he wil do that which he hath promised. If there be no cause why thou shouldest aske, by what merites may we hope for good thinges? specially sith thou heareſt it sayd, Not for your sakes, but for my sake: it sufficeth to Merit, to know that Merites suffice not. Eze. 22.

3 What all our workes deserue, the Scripture sheweth when it sayth that they can not abide the sight of God, because they are ful of vncleannesse: then, what the perfect obseruing of the law (if any such could be found) shal deserue, when it teacheth that we should thinke our selues vnprofitable seruantes when we haue done all things that are commaunded vs: because we shal haue giuē nothing freely to the Lord, but only haue performed our due seruices, to which there is no thanke to be giuen. But those good workes which he himselfe hath giuen vs, the Lord both calleth ours and testifieth that they are not onely acceptable to him, but also that they shal haue reward. It is our duety againe for our parte, to be encouraged with so great a promise, and to gather vp our heartes, that we be not wearied with well doinge, and to yeelde true thankefulnesse to so great bountifulnesse of God. It is vndouted ẏ it is the grace of God whatsoeuer there is in workes that deserueth praise: that there is not one droppe, which we ought properly to ascribe to our selues. This if we do truely and earnestly acknowledge, there vanisheth away not onely all affiance but also opinion of Merite. We (I say) do not parte the praise of good workes (as the Sophisters do) betwene God and man: but we reserue it whole, perfect, and vnminished to the Lorde. Onely this we assigne to man, that euen the selfe same workes that were good he by his vncleannesse corrupteth and defileth. For nothinge commeth out of man, howe perfect soeuer he be, that is not defiled with some spot. Therefore let the Lord call into iudgement euen these thinges that are best in the workes of menne: he shall verily espie in them his owne righteousnesse, but mans dishonesty and shame. Good workes Luk 10.

therefore do pleaſe God & are not vnprofitable to the doers of them, but rather they receiue for rewarde the moſt large benefites of God: not becauſe they ſo deſerue, but becauſe the goodneſſe of God hath of it ſelfe appointed this price vnto them. But what ſpitefulneſſe is this, that men not cõtented with that liberality of God, which giueth vndue rewardes to workes that deſerue no ſuch thing, do with ambition ful of ſacrilege endeuour further, that that which is wholly of the liberality of God, may ſeeme to be rendered to the merites of men. Here I appelle to the common iudgement of euery man. If any man that hath a taking of profit in a peece of ground by an others más liberall graunt, do alſo claime to himſelfe the title of propriety: doth he not by ſuch vnthankefulnes deſerue to looſe the very ſelfe poſſeſſion which he had? Likewiſe if a bondeſlaue beinge made free of his Lord, do hide the baſenes of the eſtate of a Libertine, & boaſt himſelf to be a freeman borne: is he not worthy to be brought backe into his former bondage? For this is the right vſe of enioying a benefite, if we neither claime to our ſelues more than is giuen, nor do defraude the author of the benefite of his praiſe: but rather do ſo behaue our ſelues, that that which he hath giuen from himſelfe to vs, may ſeeme after a certaine maner to remaine with him. If this moderation be to be kept toward men, let all men looke & conſider what maner of moderation is due to God.

Libertine, is he that is free by manumiſſiõ, not by birth

4 I knowe that the Sophiſters do abuſe certaine places, to proue therby that the name of Merit toward God is found in the Scriptures. They alleage a ſentence out of Eccleſiaſticus, Mercy ſhall make place to euery man, according to the Merit of his workes. And out of the Epiſtle to the Hebrues, Forget not doing good and communicating, for with ſuch ſacrifices men merite of God. As for my right in reſiſting the authority of Eccleſiaſticus, I do now releaſe it. Yet I deny that they faithfully alleage that which Eccleſiaſticus, whatſoeuer writer he were, hath wrytten. For the Greeke copie is thus: πάσῃ ἐλεημοσύνῃ ποιήσει τόπον, ἕκαστος γὰρ κατὰ τὰ ἔργα αὐτοῦ εὑρήσει. He ſhal make place to euery mercy, & euery man ſhal finde according to his works. And that this is ye true text, which is corrupted in the Latine tranſlation, appeareth both by the framing of theſe words, & by a lõger ioyning together of the ſentence going before. In the Epiſtle to the Hebrues, there is no cauſe why they ſhould ſnare vs in one litle worde, when in the Greeke wordes of the Apoſtle is nothing elſe but that ſuch ſacrifices do pleaſe and are acceptable to God. This alone ought largely to ſuffice to ſubdue & beate downe the outragiouſnes of our pride, that we faine not any worthineſſe to workes beyonde the rule

Eccl.16 14

Heb.13. 16.

of

of Scripture. Now the doctrine of the Scripture is, that all our good workes are continually besprinkled with many filthy spottes, wherwith God may be worthily offended and be angry with vs: so far is it of, that they be able to winne him to vs, or to prouoke his liberality toward vs: Yet because he of his tender kindenesse doth not examine them by extremity of law, he taketh thē as if they were most pure, & therfore though without merit, he rewardeth them with infinite benefites both of this present life and of the life to come. For I do not allowe the distinction set by men otherwise learned and godly: that good workes deserue the graces that are giuen vs in this life, and that eternall life is the reward of faith alone. For the Lord doth commonly alway set in heauen the reward of labors and the crowne of battel. Againe to giue it so to the merit of workes, that it be taken away frō grace, that the Lord heapeth vs with graces vpon graces, is against the doctrine of the Scripture. For though Christ sayth that to him that hath, shalbe giuen, and that the faithfull and good seruant which hath shewed himselfe faithfull in fewe thinges, shalbe set ouer many: yet he also sheweth in an other place, that the encreases of the faithfull are the giftes of his free goodnesse. All ye that thirst (sayth he) come to the waters: and ye that haue not money, come and bye milke and honie without money and without any exchange. Whatsoeuer therefore is nowe giuen to the faithfull for help of saluation, yea and blessednesse it selfe, is the meere liberality of God: yet both in this and in those he testifieth that he hath consideration of workes: because, to testifie the greatnesse of his loue towarde vs, he vouchsaueth to graunt such honor not only to vs, but also to the giftes which he hath giuen vs.

Mat. 2 21. & 2

Esa. 5 1.

5 If these thinges had in the ages past bin handeled & disposed in such order as they ought to haue bin, there had neuer arisen so many troubles and dissensions. Paul sayth that in the buildinge of Christian doctrine, we must kepe still that fundation which he had layed among the Corinthians, beside which no other can be layed: and that the same fundation is Iesus Christ. What maner of fundation haue we in Christ? is it, that he was to vs the beginninge of saluation: that the fulfilling thereof should follow of our selues? and hath he but only opened the way, by which we should go forward of our owne strēgth? Not so: but, as he sayd a litle before, when we acknowledge him, he is giuen to vs for righteousnesse. No manne therefore is well founded in Christ, but he that hath full righteousnesse in him: forasmuch as the Apostle sayeth not that he was sent to helpe vs to obtaine righteousnes, but that he himselfe might be our righteousnesse.

1. Cor. 3. 11.

1. Cor. 30.

Namely, that we are chosen in him from eternitie before the making of the world, by no deseruing of oures, but according to the purpose of the good pleasure of God: that by his death we are redemed from the damnation of death, and deliuered from destruction: that in him we are adopted of the heauenly father into children and heires: that by his bloud we are recōciled to the Father: that being geuen to him to be kept we are deliuered from perill of perishing and of being lost: that being so engrafted in him, we are already after a certaine manner partakers of eternall life, being entred into the kingdome of God by hope: and yet more: that hauinge obteined such partaking of him, howe so euer we be yet fooles in our selues, he is wisdom for vs before God: howsoeuer we be sinners, he is righteousnesse for vs: howsoeuer we be vncleane, he is cleannesse for vs: howsoeuer we be weake, howsoeuer vnarmed and lieng open in danger of Satan, yet oures is the power which is geuen him in heauen and earth, whereby he may treade downe Satan for vs, and breake the gates of helles: howsoeuer we still cary about with vs the body of death, yet he is life for vs: brefely that all his things are oures, and we in him haue all things, in our selues nothing: vpon this foundation. I say, it behoueth that we be builded, if we will encrease into a holy temple to the Lorde.

6 But the world hath a longe time bene otherwise taught. For there haue bene found out I wote not what morall good workes, by which men may be made acceptable to God before that they be graffed in Christ. As though the Scripture lieth, when it saith, that they are all in death which haue not possessed the Sonne. If they be in death, howe should they bring forth matter of life? As though it were of no more force, ỳ whatsoeuer is done without faith, is sinne: as though there may be good frūtes of an euell tree. But what haue these most pestilent Sophisters left to Christ wherin he may shewe forth his power? They say that he hath deserued for vs the first grace, namely the occasion of deseruing: that it is nowe our part not to faile the occasion offred. O desperate shamelesnesse of vngodlinesse. Who would haue thought that men professing the name of Christ, durst so strippe him naked of his power, and in a manner treade him vnder foote? This testimonie is eche where spoken of him, that all they are iustified that beleue in him: these fellowes teache, that there commeth from him no other benefit, but this, that the way is opened to euery man to iustifie himselfe. But I would to God they tasted what these sayings meane: that all they haue life that haue the Sonne of God: that whosoeuer beleueth, is already passed from death into

to life : that we are iustified by his grace, that we might be made heires of eternall life : that the faithfull haue Christ abidinge in them, by whome they cleaue fast to God : that they which are partakers of his life, do sit with him in heauenly places : that they are transplanted into the kingdome of God, and haue obteined saluatiõ. and innumerable other such. For they do not declare, that there cõmeth by the faith of Christ nothing but ỹ power to obteine righteousnesse or saluation, but that they are both geuen to vs. Therefore so sone as thou art by faith engraffed into Christ, thou art already made the sonne of God, the heire of heauen, partaker of righteousnesse, possessor of life, and (that their lies may be better confuted) thou hast not obteined the fit abilitie to deserue, but euen all the deseruinges of Christ : for they are communicated to thee.

Rom. 24. 1. Ioh. 23. Eph. 6. Colo. 13.

7 So the Sorbonical scholes, the mothers of all errours, haue taken from vs the iustificatiõ of faith which is the summe of all godlinesse. They graunt verily in worde, that man is iustified by formed faith : but this they afterward expound, because good workes haue of faith this that they auaile to righteousnesse : that they seme in a manner to name faith in mockage, sith without great enuiousnesse it could not be passed ouer in silence, seing it is so oft repeted of the Scripture. And not yet cõtented, they do in the praise of good works priuilie steale from God somwhat to geue away to man. Because they see that good workes litle auaile to aduaunce man, and that they can not be properly called Merites, if they be accompted the frutes of the grace of God : they picke them out of the strength of free will, oyle forsooth out of a stone. And they denie not in deede that the principall cause of them is in grace : but they affirme that thereby is not excluded free will, by which is all merit. And this not onely the latter Sopisters do teach, but also their Pythagoras, Lombard : whome if you compare with these men, you may say to be sound witted and sobre. It was truely a point of maruelous blindenesse, that when they had Augustine so oft in their mouth, they sawe not with howe great carefulnesse that man prouided that no peece of the glorie of good workes were it neuer so litle, should be conueyed to men. Here before where we entreated of free wil, we recited certain testimonies of his to this purpose, of which sort there are oftẽtimes found many like in his wrytinges : as when he forbiddeth vs that we should no where boast of our merites, because euen they also are the giftes of God: And when he writeth, that all our merite is onely of grace, that it is not gotten by our sufficience, but is all made by grace, &c. It is no maruell that Lombard was blinde at the light of the Scripture, in

Libr. dist. 2

In Psa. 144. Epist. 105.

whiche it appereth that he was not so well practised. Yet nothing could be desired more plaine against him and his disciples, than this word of the Apostle, For when he forbiddeth Christiās all glorieng, he adioineth a reason why it is not lawefull to glorie: because we are that handiworke of God, created to all good workes, that we should walke in them. Sith therefore there cōmeth out of vs no good thing, but in so much as we be regenerate: and our regeneration is whole of God without exception: there is no right why we should claime to our selues one ounce in good workes. Finally whereas they cōtinually call vpon good workes, in the meane time they sō instruct consciences, that they neuer dare haue affiance, that they haue God wel pleased and fauorable to their workes. But contrariwise we, without making any mention of Merite, do yet by our doctrine raise vp the courages of the faithfull with singular comfort, when we teach them that in their workes they please God, and are vndoutedly accepted vnto him. Yea and also here we require that no man attempt or go about any worke without faith, that is to say, vnlesse he do first with assured confidence of minde determine that he shall please God.

ph. 2. 9.

8 Wherefore let vs not suffer our selues to be led so much as one heare bredth away from this onely foundation: which being layed, wise builders do afterward well & orderly builde vpon it. For if there be neede of doctrine and exhortation, they put men in minde, that the Sonne of God hath appered to this ende, that he may destroy the workes of the deuell: that they should not sinne which are of God, that the time past is enough for the fulfilling of the desires of the Gētiles: that the elect of God are vessels of mercie chosen out vnto honour, which ought to be made cleane from all filthinesse. But all is spoken at ones, when it is shewed that Christ wil haue such disciples, which forsaking, themselues, and taking vp their crosse, do followe him. He that hath forsaken himselfe, hath cut of the roote of all euels, that he may no more seke those thinges that are his owne. He that hath taken vp his crosse, hath framed himselfe to all patience and mildenesse. But the example of Christ conteineth both these and all other duties of godlinesse & holinesse. He shewed himselfe obedient to his father, euen to the death: he was wholly occupied in doing the workes of God: he with his whole heart breathed out the glorie of his father: he gaue his soule for his brethren: he both did good and wished good to his enemies. If there be neede of comfort, these will bring maruelous comfort, that we be in affliction, but we are not made carefull: that we labour, but we are not forsaken: we are brought lowe, but we are not confounded: ws are throwen downe, but we do not

.Ioh.3 .Pet.4. .Tim. .20. .uc. 9. 3.

2 Cor. 4.8.

not perish: alway bearing about with vs in our body the mortifying of Iesus Christ, that the life of Iesus may be manifestly shewed in vs, that if we be dead with him, we shall also liue together with him: if we suffer with him, we shall also reigne together with him: that we be so fashioned like to his suffringes, till we atteine to the likenesse of his resurrection: For asmuch as the Father hath predestinate these to be fashioned like the image of his sonne, whome, in him he hath chosen, that he may be the first begotten among all his brethren: and therefore that neither death, nor present things, nor things to come, shall seuer vs from the loue of God which is in Christ: but rather all things shall turne to vs to good and to saluation. Loe, we do not iustifie a man by workes before God: but we say that all they that are of God, are regenerate and made a newe creature, that they may passe out of the kingdome of sinne into the kingdome of righteousnesse, and that by this testimonie they make their calling certaine, and are iudged as trees by the frutes.

2. Tim. 2. Phil. 3. 10. Rom. 8. 29. 2. Pet. 1. 10.

The xvj. Chapter.

A confutation of the sclaunders, vvhereby the Papistes go about to bring this doctrine in hatred.

WIth this one word may the shamelesnesse of certaine vngodly mē be confuted which sclaunder vs with saying that we destroy good workes, and do drawe men away from the following of them, when wē say that they are not iustified by workes, nor do deserue saluation: and againe, that we make to easy a way to righteousnesse, when we teach that it lieth in the free forgeuenesse of sinnes, and that we do by this enticement allure men to sinne, which are of their owne will too much enclined therto already. These sclaunders (I say) are with that one word sufficiently confuted: yet I will brefely answer to them both. They allege that by the iustification of faith, good workes are destroyed. I leaue vnspoken, what māner of men be these zelous louers of good workes which do so backbite vs. Let them haue licence as freely to rayle as they do licentiously infect the whole world with the filthinesse of their life. They faine that they be greued, that when faith is so gloriously aduaunced, workes are driuen downe out of their place. What if they be more raised vp, and stablished? For neither do we dreame of a faith voide of good workes, nor a iustification that is without them. This onely is the difference, that when we confesse that faith and good workes do necessarily hang together, yet we set iustification in faith, not in works. For what reason we do so, we haue in redi-

neſſe eaſily to declare, if we do but turne to Chriſt vnto whome our faith is directed, and from whome it receiueth her whole ſtrength. Why therefore are we iuſtified by faith? bycauſe by faith we take holde of the righteouſneſſe of Chriſt, by which alone we are reconciled to God. But this thou canſt not take holde of, but that thou muſt alſo therewithall take hold of ſanctification. For he was geuen to vs,
.Cor. for righteouſneſſe, wiſdome, ſanctification, and redemption. There-
30. fore Chriſt iuſtifieth none whom he doth not alſo ſanctifie. For theſe benefites are coupled together with a perpetuall and vnſeparable knot, that whome he enlightneth with his wiſdome, them he redemeth: whome he redemeth, he iuſtifieth: whome he iuſtifieth, he ſanctifieth. But for aſmuch as our queſtion is onely of righteouſneſſe and ſanctifying, let vs ſtay vpon theſe. We may put difference betwene them, yet Chriſt conteineth them both vnſeparably in himſelfe. Wilt thou therefore obteine righteouſneſſe in Chriſt? Thou muſt firſt poſſeſſe Chriſt: and thou canſt not poſſeſſe him, but that thou muſt be made partaker of his ſanctification: becauſe he can not be torne in peeces. Sith therefore the Lorde doth graunt vs theſe benefites to be enioyed none otherwiſe than in geuing himſelfe, he geueth them both together, the one neuer without the other. So appereth how true it is, that we are iuſtified not without workes, and yet not by works: becauſe in the partaking of Chriſt, wherby we are iuſtified, is no leſſe conteined ſanctification than righteouſneſſe.

2 That alſo is moſt falſe, that the mindes of men are withdrawen from the affection of weldoing, when we take from them the opinion of meriting. Here by the way the readers muſt be warned, that they fooliſhly reaſon from reward to merit, as I ſhall afterward more plainely declare: namely becauſe they know not this principle, that God is no leſſe liberall when he aſſigneth reward to workes, than when he geueth power to do well. But this I had rather differre to the place fit for it. Now it ſhalbe enough to touch howe weake their obiection is: which ſhalbe done two wayes. For firſt whereas they ſay that there ſhalbe no care of well framing of life, but when hope of reward is ſet before them: they erre quite from the truth. For if this onely be entended when men ſerue God, that they loke to reward, or let out to hire or ſell their labors to him, they litle preuayle: for God will be freely worſhipped, freely loued: he (I ſay) alloweth that worſhipper, which when all hope of receiuing reward is cut of, yet ceſſeth not to worſhippe him. Moroeuer if men be to be pricked forward, no man can put ſharper ſpurres vnto them, than thoſe that are taken of the ende of our redemption and calling: ſuch as the

word

word of God spurreth men withall, when it teacheth, that it is to wicked vnthankefulnesse, not mutually to loue him againe which first loued vs: that by the blood of Christ our cōsciences are cleansed from dead workes, to serue the liuing God: that it is a hainous sacrilege, if being ones cleansed, we defile our selues with newe filthinesse, and prophane that holy blood: that we are deliuered from the handes of our enemies, that we may without feare serue him in holinesse and righteousnesse before him all the dayes of our life: that we are made free from sinne, that we may with a free Spirit followe righteousnes: that our olde man is crucified, that we may rise againe into newnesse of life: againe that if we be dead with Christ (as becommeth his members) we must seeke those things that are aboue, and must in the world be waifaring men from home, that we may long toward heauen where is our treasure: that the grace of God hath appered to this ende, that forsaking all vngodlinesse and worldly desires, we may liue soberly, holily, and godlily in this world, loking for the blessed hope and the appering of the glorie of the great God and sauiour: therefore that we are not apointed that we should stirre vp wrath to our selues, but that we may obteine saluation by Christ: that we are the temples of the Holy Ghost, which it is not lawfull to be defiled: that we are not darkenesse, but light in the Lord, which must walke as children of light: that we are not called to vncleannesse, but to holinesse: because this is the will of God, our sanctification, that we absteine from vnlawfull desires: that our calling is holy, that the same is not fulfilled but with purenesse of life: that we are for this purpose deliuered from sinne, that we should obey to righteousnesse. Can we be pricked forward to charitie with any more liuely argument than that of Iohn, that we should mutually loue one an other as God hath loued vs? that herein his children do differ from the children of the Deuell, the children of light from the children of darkenesse, bycause they abide in loue? Againe with that argument of Paule, that we if we cleaue to Christ, are the members of one body, which it is mete to be holpen one of an other with mutuall duties? Can we be more strongly prouoked to holinesse, than when we heare againe of Iohn, that all they that haue this hope, do sanctifie themselues, bycause their God is holy? Againe of ȳ mouth of Paule: that hauing the promise of adoption, we should cleanse our selues from all the defiling of the flesh and spirite? than when we heare Christ setting forth himselfe for an example vnto vs that we should follow his steppes?

Heb.9. 14. Luc.1. 74. Rom.6. 18. Colo.3. 1. Tit.2. 11. 1.Thes. 5.9. 1.Cor.3 16. Ephs.2. 21. and 5.8. 2.Cor.6 1.Thes 4.7. 2.Tim. 1.9. Rom.6. 18. Ioh.13. 10. 1.Ioh.2. 11. 1.Cor. 6.17. & 12.12. 1.Ioh.3. 3. 2.Cor. 7.1.

3 And these fewe things I haue set forth for a tast. For if I should

entende to go through all, I shoulde be driuen to make a longe volume. The Apostles are all full of encouragementes, exhortations & rebukings, wherby they may instruct the man of God to euery good worke, and that without any mention of merite. But rather they fetch their chiefe exhortatiõs from this that our saluation standeth vpon the onely mercie of God and vpon no merite of ours. As Paule, after that he hath in a whole Epistle discoursed that there is
Ro. 12. no hope of life for vs but in the righteousnesse of Christ, when he commeth downe to moral exhortations, he besecheth them by that mercy of God which he hath vouchsaued to extend to vs. And truely this one cause ought to haue bin sufficient, that God may be glori-
Matt. 5. 6. fied in vs. But if any be not so vehemently moued with the glory of God, yet the remembrance of his benefites ought to haue bin, most sufficient, to stirre vp such men to do well. But these men, which do paraduenture with thrusting in of merites beate out some seruile & constrained obediences of the law, do falsly say that we haue nothing whereby we may exhorte menne to good workes, because we go not
Chrysost. homil. in Gen. the same way to worke. As though God were much delited with such obediences, which protesteth that he loueth a cherefull giuer, & forbiddeth any thing to be giuen as it were of heauines or of ne-
2. Cor. 9 7. cessity. Neither do I speake this for that I do either refuse or despise that kinde of exhortation, which the Scripture oftentimes vseth, that it may leaue no meane vnattempted euery way to stirre vp our mindes. For it rehearseth the reward which God will render to euery man accordinge to his workes. But I deny that that is the only thing, yea or the chiefe among many. And then I graunt not that we ought to take beginninge thereat. Moreouer I affirme that it maketh nothinge to the settinge vp of such merites as these men boast of, as we shall hereafter see. Last of all I say that is to no profitable vse, vnlesse this doctrine haue first taken place, that we are iustified by the onely merite of Christ, which is conceiued by faith but by no merites of our workes, because none can be fitte to the endeuour of holinesse, vnlesse they haue first digested this doctrine. Which thinge also the
Psa. 130 Prophet very well signifieth, when he thus speaketh to God: With thee is mercy, that thou mayst be feared. For he sheweth that there is no worshippinge of God, but when his mercy is acknowledged, vpon which alone it is both founded and stablished. Which is very worthy to be noted, that we may knowe not onely that the beginninge of worshippinge God aright is the affiance of his mercy, but also that the feare of God (which the Papistes will haue to be meritorious) can not haue the name of merite, because it is grounded vpon the

pardon

pardon and forgeuenesse of sinnes.

4 But it is a most vayne sclaunder, that men are allured to sinne, when we affirme the free forgeuenesse of sinnes, in which we say that righteousnesse consisteth. For, we say that it is of so great value, that it can with no good of oures be recompensed, and that therefore it should neuer be obteined, vnlesse it were freely geuē. Moreouer that it is to vs in deede freely geuen, but not so to Christ which bought it so derely, namely with his owne most holy bloud, biside which there was no price of value enough that might be paied to the iudgement of God. When menne are taught these things, they are put in minde that it is no thanke to them that the same most holy bloud is not shed so oft as they sinne. Furthermore we learne, that our filthinesse is such, as is neuer washed away but with the fountaine of this most pure bloud, Ought not they that heare these things, to conceiue a greater horrour of sinne, than if it were said that it is wiped away with the sprinkling of good workes? And if they haue any thing of God, howe can they but dred being ones cleansed, to wallowe themselues againe in the mire, as much as in them lieth to troble & infect the pureness of this fountaine? I haue washed my feete (saith the faithfull soule in Salomon) how shall I againe defile them? Now it is euidēt, whether sort do both more abace the forgeuenesse of sinnes, and do more make vile the dignitie of righteousnesse. They babble that God is appeased with their owne trifling satisfactiōs, that is, their donge: We affirme that the giltinesse of sinne is more greuous than can be purged with so light tristes: that the displeasure of God is more heauie than can be released with these satisfactions of no value, and that therefore this is the prerogatiue of the onely bloude of Christ. They say that righteousnes (if it faile at any time) is restored and repaired by satisfactorie workes: we thinke it more precious than that it can be matched with any recompense of workes, and that therefore for the restoring thereof we must flee to the onely mercie of God. As for the rest of those thinges that perteine to the forgeuenesse of sinnes, let them be sought out of the next chapter.

Cant. 5. 3.

The xvij. Chapter.

The agreement of the promises of the lawe and the Gospell.

NOw let vs also go through the other arguments wherewith Satan by the soldiars of his garde, goeth about either to ouerthrowe or batter the iustification of faith. This I thinke we haue already wrong from the sclaunderers, that they can

no more charge vs as enemies of good workes. For, iustification is taken away from good workes, not that no good workes should be done, or that those which be done should be denied to be good, but that we should not put affiãce in them, not glorie in them, not ascribe saluation to them. For this is our affiance, this is our glorie, and the onely authour of our saluation, that Christ the sonne of God is ours, and we likewise are in him ỹ sonnes of God; and heyers of the heauẽly kingdome, being called by the goodnesse of God, not by our owne worthinesse, into the hope of eternall blessednesse. But bycause they do biside these assaile vs, as we haue said, with other engines, go to; let vs go forward in beating away these also. First they come backe to the promises of the lawe, which the Lorde did set forth to the kepers of his lawe: and they aske whether we will haue them to be vtterly voide or effectuall. Bycause it were an absurditie and to be scorned to say that they are voide, they take it for cõfessed that they are of some effectualnesse. Hereupon they reason that we are not iustified by only
ut.7. faith. For thus saith the Lorde: And it shalbe, if thou shalt heare these commaundementes and iudgementes, and shall kepe them and do them, the Lorde also shall kepe with thee his couenant and mercie which he hath sworne to thy fathers, he shal loue thee and multiplie
e. 7. thee, and blesse thee, &c. Againe, If ye shall well direct your wayes
x 23. and your endeuors, if ye walke not after strange Gods, if ye do iudgement between man and man, and go not backe into malice, I will walke in the middest of you. I will not recite a thousand peces of the same sorte, which sith they nothing differ in sense, shalbe declared
u.11 by the solution of these. In a summe, Moses testifieth that in the lawe is set forth blessing and curse, death & life. Thus therfore they reason, that either this blessing is made idle and fruteless, or that iustificatiõ is not of faith alone. We haue already before shewed, howe if we sticke fast in the lawe, ouer vs being destitute of all blessing, hangeth onely curse which is threatned to all transgressors. For the Lord promiseth nothing but to the perfect kepers of his lawe, such as there is none found. This therfore remaineth, that all mankinde is by the law accused, and subiect to curse and the wrath of God: from which that they may be loosed, they must needes go out of the power of the law, & be as it were brought into libertie from the bondage thereof: not that carnall libertie which should withdrawe vs from the keping of the lawe, should allure vs to thinke all things lawfull and to suffer our lust, as it were the stayes being broken & with loose reines to run at riot: but the spirituall libertie, which may comfort and raise vp a dismayed and ouerthrowen conscience, shewing it to be free from
the

place they are cõmaunded to worke the meate which perisheth not, when by beleuing in Christ they gette to themselues life: and yet it is byandby afterward added: Which the sonne of man shall giue you. Wherby appeareth ý the word of Working is not set as contrary to grace, but is referred to endeuour: & therfore it foloweth not, ý either the faithful are thẽselues authors of their owne saluation, or that the same procedeth from their workes. How then? So soone as they are taken into the felowship of Christ, by the knowledge of the Gospel, & the enlightning of the holy Ghost, eternall life is begonne in thẽ. Nowe the same good worke which God hath begonne in thẽ, must also be made perfect vntil the day of the lord Iesu. And it is made perfect, when resembling the heauenly father in righteousnes & holines, they proue themselues to be his children not swarued out of kinde. John. 6. 27. Phil. 1. 6.

2 There is no cause why we should of the name of rewarde gather an argument that our workes are the cause of saluation. First let this be determined in our heartes, that the kingdom of heauẽ is not a reward of seruants, but an inheritance of children, which they only shal enioy, that are adopted of the lord to be his children: & for no other cause, but for this adoption. For, the sonne of the bond woman shall not be heir, but the sonne of the free womã. And in the very same places, in which the holy Ghost promiseth to workes eternall glory for reward, in expressing the inheritance by name, he sheweth that it cõmeth frõ else where. So Christ rehearseth workes, which he recõpenseth with the rewarding of heauen, when he calleth the elect to the possessiõ therof: but he therwithal adioineth that it must be possessed by right of inheritance. So Paule biddeth seruantes, which do their duety faithfully, to hope for reward of the lord: but he addeth, of inheritance. We see how they do as it were by expresse wordes prouide that we impute not eternal blessednes to workes, but to the adoption of God. Why therfore do they therewithall together make mention of workes? This question shalbe made plaine with one example of Scripture. Before the birth of Isaac, there was promised to Abraham a seede in which all the nations of the earth should be blessed: & a multiplying of his sede, which should match the starres of the skie, & the sandes of the sea, & other like. In many yeares afterward, Abraham, as he was commaunded by the oracle, prepared himselfe to offer vp his sonne in sacrifice. When he had performed this obedience, he receiued a promise. I haue sworne by my self (saith the Lord) because thou hast done this thing, & hast not spared thine owne only begotten sonne, I wil blesse thee & multiply thy seede as the starres of the skie, & the sandes of the sea: thy seede shal possesse the gates of their Gala. 4. 30. Mat. 25. 34. Colo. 3. 24. Gen. 15. 5 & 17. 1. Gen. 22. 3. & 17.

enemies, and all the nations of the earth ſhalbe bleſſed in thy ſeede, becauſe thou haſt obeied my voice. What heare we? Hath Abraham by his obedience deſerued the bleſſinge, the promiſe whereof he had receiued before that the commaundement was giuen? Here verily we haue it without circumſtances ſhewed, ỳ the lord rewardeth the works of the faithful with thoſe benefites which he had already giuen them before that the workes were thought of, hauing, yet no cauſe why he ſhould do good to them but his owne mercy.

3 Yet doth the Lord not deceiue nor mocke vs when he ſaith that he rendreth for reward to works the ſame thing which he had before workes freely giuen. For, becauſe he wil haue vs to be exerciſed with good workes, to thinke vpon the deliuery or enioyinge (as I may ſo call it) of theſe things which he hath promiſed, and to runne through them to the bleſſed hope ſet before vs in heauen, the frute of the promiſes is alſo rightly aſſigned to them, to the ripeneſſe wherof they do not bring vs. The Apoſtle very fitly expreſſed both theſe pointes, whē he ſayd that the Coloſſians apply themſelues to the dueties of charity, for the hope which is laied vp for them in heauen, of which they
olo.1. had before heard by the word of the true ſpeaking Goſpel. For when he ſayth that they knewe by the Goſpell, that there was hope layd vp for them in heauen, he declareth that the ſame is by Chriſt only, not vnderpropped with any workes. Wherwith accordeth that ſaying of
Pe.1. Peter, that the godly are kept by the power of God, through faith, vnto the ſaluation which is ready to be manifeſtly ſhewed at the time appointed for it. Whē he ſayth that they labor for it, he ſignifieth that the faithful muſt runne all the time of their life, that they may attaine to it. But leaſt we ſhoulde thinke that the reward which the Lord promiſeth vs, is not reduced to the meaſure of merite, he did put foorth a
Mat.12. parable, in which he made himſelf a houſeholder, which ſent all them that he met, to the trimming of his vineyard, ſome at the firſt houre of the day, ſome at ỳ ſecond, ſome at ỳ third, yea & ſome alſo at the 11. At eueninge he payed to euery one egall wages. The expoſition of which parable, that ſame old wryter whatſoeuer he was, whoſe booke is caried abroade vnder the name of Ambroſe of the callinge of the Gentiles, hath briefely and truely ſet out. I will vſe rather his wordes
i.1.ca than mine owne. The Lorde (ſayth he) by the rule of this compariſon hath ſtabliſhed the diuerſity of manifolde calling, belonginge to one grace: where without dout they which being let into the vineyard at the 11. houre, are made egall with them that had wrought the whole day, do repreſent the eſtate of them, whom for the aduancing of the excellency of grace, the tender kindenes of the lord hath rewarded

at

at the waning of the day, and at the endinge of their life: not payinge wages for their labour, but pouring out the richesse of his goodnesse vpon them whom he hath chosen without workes, that euen they also which haue swet in great labour, and haue receiued no more than the last, may vnderstand that they haue receiued a gift of grace, not a reward of workes. Last of all, this also is worthy to be noted in these places, where eternall life is called the reward of workes, that it is not simply taken for the cōmunicating which we haue with God to blessed immortality, when he embraceth vs with fatherly good will in Christ: but for the possessing or enioying (as they call it) of blessednes, as also the very words of Christ do sound, In time to come life euerlasting. And in an other place, Come & possesse the kingdom, &c. After this maner Paul calleth adoptiō, the reuealing of the adoption which shalbe made in the resurrection: and afterward expoundeth it the redemption of our body. Otherwise as estranginge from God is eternall death, so when man is receiued of God into fauour, that he may enioy the communicatinge of him & be made one with him, he is receiued from death to life: which is done by the beneficial meane of adoptiō only. And if, as they are wont, they stiffely enforce the reward of works, we may turne against them that sayinge of Peter, that eternall life is the reward of faith.

Mat. 10. 30. Mat. 25. 34. Rom. 8. 18. 1. Pe. 1. 9.

4 Therefore let vs not thinke, that the holy Ghost doth with such promise set forth the worthinesse of our workes, as if they deserued such reward, For ỳ Scripture leaueth nothing to vs, whereof we may be aduaunced in the sight of God. But rather it wholly endeuoreth to beate downe our arrogance, to humble vs, to throw vs downe, and altogether to breake vs in peeces. But our weakenes is so succoured, which otherwise would byandby slip & fall downe, vnlesse it did sustaine it selfe with this expectation, and mitigate her tedious grieues with comfort. First how hard it is for a mā to forsake & deny not only all his thinges, but also himselfe, let euery man consider for himselfe. And yet with this introductiō Christ traineth his schollers, that is, all the godly. Then throughout all their life he so instructeth thē vnder the discipline of the crosse, that they may not set their heart either to the desire or cōfidence of present good things. Briefly he so handleth them for the most part, that which way soeuer they turne their eies throughout the whole widenesse of the worlde, they haue on euery side nothing but desperation present before them: so that Paule sayth, that we are more miserable then all men if our hope be onely in this world. That they shoulde not faint in these so great distresses, the lord is present with them, which putteth them in mind to lift vp

Cor. 19. their heade hier, to cast their eies further, ỳ they finde with him the blessednes which they see not in ỳ world. This blessednes he calleth, reward, wages, recompense, not weying the merit of workes, but signifying that it is a recōpensing to their troubles, sufferinges, sclaunders. &c. Wherfore nothing withstandeth, but ỳ we may after the example of the Scripture, call eternall life a rewarding, because in it the Lord receiueth his from labors into rest, frō afflictiō into prosperous & happy state, from sorrow into gladnes, from pouerty into flowinge wealth, frō shame into glory, & changeth al the euils which they haue suffred for greater good things. So it shal also be no inconuenience, if we thinke holines of life to be a way, not which openeth an entry into the glory of the heauenly kingdom, but whereby the elect are led of their God into ỳ disclosing of it: forasmuch as this is his good will, to glorifie them whom he hath sanctified. Only let vs not imagine a correllatiō of merit & reward, wherin the Sophisters do fondly stick fast, because they consider not this end which we set forth. But how vnorderly is it, whē the lord calleth vs to one end, for vs to loke to an other? Nothinge is more euident, than that rewarde is promised to good workes, to relieue the weakenesse of our flesh with some conforte, not to puffe vp our mindes with glory. Whosoeuer therefore doth therby gather the merit of works, or doth in one balance weye worke with reward, he erreth farre from the right marke of God.

Rom. 8.

Tim. 4 5 Wherfore when the Scripture saith that God the iust iudge wil one day render to his a crowne of righteousnesse, I do not only take exception with Augustine, and say: To whom should he being a iust iudge, render a crowne, if he had not beinge a mercifull father giuen grace? and how should there be righteousnes, vnlesse grace went before which iustificth the vnrighteous? How should these due thinges be rendered, vnlesse these vndue thinges were first giuen? But also I adde an other thinge. Howe should he impute righteousnesse to our workes, vnlesse his tender mercifulnesse did hide the vnrighteousnes that is in them? How should he iudge them worthy of reward, vnlesse he did by immeasurable bountifulnesse take away that which is worthy of punishment? For he is wont to call eternall life, grace: because it is rēdred to the free gifts of God when it is repaied to works. But the Scripture doth further humble vs, and therwithall raise vs vp. For beside this that it forbiddeth vs to glory in workes, because they are the free gifts of God, it therewithall teacheth that they are alway defiled with some dregges, that they can not satisfie God, if they be examined by the rule of his iudgement: but least our courage should faint, it teacheth ỳ they please by only pardō. But although Augustine

Aug. ad Valent. de gra. lib. arbit.

speaketh

speaketh somwhat otherwise than we do: yet that he doth not so disagree in the matter, shall appeare by his words in his third booke to Boniface. Where when he had cōpared two men together, the one of a life euen miraculously holy & perfect, the other honest in dede & of vncorrupt maners, but not so perfect but that much wanteth in him: at ỹ last he concludeth thus. Euen this man which in maners seemeth much inferiour, by reason of the true faith in God whereof he liueth and according to which he accuseth himselfe in all his offenses, in all his good workes praiseth God, giuinge to himselfe the shame, & to him the glory, & taking from himselfe both the pardon of sinnes, & the loue of weldoinges, when he is to be deliuered out of this life, he passeth into the fellowship of Christ. Wherefore, but because of faith? Which although it saue no man without workes (for it is it, which worketh by loue, not a reprobat faith) yet by it also sinnes are released, because the righteous man liueth of faith: but without it euen the same which seeme good works are turned into sinnes. Here verily he doth plainly confesse ỹ which we so much trauaile to proue, that the righteousnes of good workes hangeth hervpon, that they are by pardon allowed of God. Cap 5 Hab. 2 4.

6 A very neate sense to the places aboue recited, haue these: Make to your selues friends of the Mammon of wickednes, that when you shal faile, they may receiue you into euerlastinge tabernacles. Commaunde the rich men of this world not to be proudly minded, nor to trust in vncertaine richesse but in the liuinge God, to do well, to become riche in good workes, to lay vp in store for themselues a good fundation against the time to come, that they may obtaine eternall life. For good works are compared to the richesse, which we may enioy in the blessednesse of eternall life. I answere, that we shall neuer come to the true vnderstāding of them, vnlesse we turne our eies to the marke wherunto the holy Ghost directeth his words. If it be true which Christ saith, that our minde abideth there where our treasure is, as the childrē of ỹ world are wont to be earnestly bent to the getting of those things which serue for the delites of this present life: so the faithfull must looke, sith they haue learned that this life shal byandby vanish away like a dreame, that they send those thinges which they would enioy, thither where they shal haue perfect life. We must therfore do as they do which purpose to remoue into any place, wher they haue chosen to rest their whole life. They sende their goods before, & do not miscōtentedly want thē for a time: because they think themselues so much more happy, how much more goods they haue where they shal tary long. If we beleue that heauen is our countrey, it Luk. 16 9. 1. Tim. 6 17.

behoueth vs rather to sende away our richesse thither than to keepe
thē here where we must loose them with sudden remouing. But how
shal we send them thither? If we cōmunicate to the necessities of the
poore: to whom whatsoeuer is giuen, the lord accompteth it giuen to
himselfe. Wherupon cōmeth that notable promise. He that giueth to
the poore, lendeth for gaine to the Lorde. Againe he that liberally
soweth, shall liberally reape. For those things are deliuered into the
hand of the lord to kepe, which are bestowed vpō our brethrē by the
duety of charity He, as he is a faithful keper of ý which is deliuered
to him, wil one day restore it with plentiful gaine. Are thē our duetifull
doings of so great value with God, that they be as richesse laid vp in
store for vs in his hand? Who shal feare so to say, when the Scripture
doth so of: & plainly witnesse it? But if any man will leape from the
mere goodnes of God to the worthines of works, he shalbe nothing
holpen by these testimonies to the stablishing of his errour. For you
can gather nothing rightly therof but the mere inclination of Gods
tendernes toward vs: forasmuch as to encourage vs to well doing al-
though the seruices which we do to him are not worthy of so much
as his only looking vpon thē, yet he suffreth none of them to be lost.

7 But they more enforce the words of the Apostle, which when
he comforteth the Thessalonās in troubles, teacheth that the same
are sent to them, ý they may be accōpted worthy of the kingdom of
God, for which they suffer. For (saith he) it is righteous with God, to
render trouble to thē ý trouble you: but to you, rest with vs when the
lord Iesus shalbe shewed from heauen. But the author of the epistle
to the Hebrues saith, God is not vnrighteous, ý he should forget your
worke, & ý loue which you haue shewed in his name for ý you haue
ministred to the saintes. To the first place I answere, that there is no
worthines of merit spoken of: but because God ý father willeth that
we whom he hath chosen to be his children, should be made like to
Christ his first begottē sonne: as it behoued that he should first suffer,
& thē entre into the glory appointed for him: so must we also by ma-
ny tribulations entre into the kingdome of heauen. Therfore when
we suffer tribulatiōs for the name of Christ, there are as it were cer-
taine marks printed vpon vs, wherwith God vseth to marke the shepe
of his flocke. After this maner therfore we are accompted worthy of
the kingdom of God, because we beare in our body ý markes of our
lord & master which are the signes of the children of God. To this
purpose make these sayinges. That we beare about in our body the
mortification of Iesus Christ ý his life may be shewed in vs. That we
be fashioned like to his suffrings, that we may come to the likenes of
his

It. 25.
o. 19.
Cor. 9
The. 1
ebr. 6.
o.
om. 8.
9.
uk. 24
6.
& 4.
2.
ala. 6.
7.
Cor. 4
o.

his resurrectiō from the dead. The reason which is adioyned serueth not to proue any worthines, but to confirme ỹ hope of the kingdom of God: as if he had said, As it agreeth with the iust iudgemēt of God, to take vengeance of your enemies for the vexations that they haue done to you: so agreeth it also to giue to you release & rest from vexations. The other place, which teacheth that it so becommeth the righteousnesse of God not to forget the obediences of them that be his, that it declareth it to be in a maner vnrighteous if he should forget thē, hath this meaning: God to quicken our slouthfulnes, hath giuen vs assurance that the labor shall not be vaine which we shal take for his glory. Let vs alway remēber ỹ this promise, as all other should bring vs no profit, vnlesse the free couenaunt of mercy went before, wherupon the whole assurednes of our saluation should rest. But standing vpon that couenant, we ought assuredly to trust, there shall also not want reward of the liberality of God to our workes howesoeuer they be vnworthy. The Apostle to confirme vs in that expectation, affirmeth ỹ God is not vnrighteous, but will stande to his promise ones made. Therefore this righteousnes is rather referred to the trueth of Gods promise, thā to his iustice of rendring due. According to which meaning there is a notable saying of Augustin, which as the holy mā sticketh not to rehearse ofte as notable, so I thinke it not vnworthy that we should continually remēber it. The lord (saith he) is faithfull, which hath made himselfe detter to vs, not by receiuing any thing of vs, but by promising all things to vs. In psal 32. and 109.

8 There are also alléaged these sayings of Paul. If I haue all faith, so that I remoue mountaines out of their place, but haue not charity, I am nothing. Againe, Now there remaine hope, faith & charity, but the greatest among these is charity. Againe, Aboue all thinges haue charity, which is the bonde of perfection. By the first two places our Pharises affirme that we are rather iustified by charity than by faith, namely by the chiefer vertue as they say. But this fonde argument is easily wiped away. For we haue in an other place already declared, that those things which are spokē in the first place pertaine nothing to true faith. The other place we also expounde of true faith, than which he sayth that Charity is greater: not that it is more meritorius, but because it is more frutefull, because it extendeth further, because it serueth mo, because it remaineth alway in force, whereas the vse of faith cōtinueth but for a time. If we haue regard to excellēce, the loue of God should worthily haue ỹ chiefe place, of which Paule here speaketh not. For he enforceth this thing only, ỹ we should with mutuall charity edifie one an other in ỹ Lord, but let vs imagine that 1.Cor. 13. Colo. 3 14.

charity doth euery way excell faith: yet what man of ſounde iudgement, yea or of ſounde braine, will gather thereof that it doth more iuſtifie? The power of iuſtifying which faith hath, conſiſteth not in the worthineſſe of the worke. Our iuſtification ſtandeth vpon the onely mercy of God & the deſeruing of Chriſt, which iuſtificatiō whē faith taketh holde of, it is ſaid to iuſtifie. Now if you aske our aduerſaries in what ſenſe they aſſigne iuſtification to charity, they wil anſwere that becauſe it is a duetifull doing acceptable to God, therefore by the deſeruing thereof righteouſneſſe is imputed to vs by the acceptation of the goodnes of God. Here you ſee how wel the argument procedeth. We ſay that faith iuſtifieth, not becauſe by the worthines of it ſelfe it deſerueth righteouſnes to vs, but becauſe it is an inſtrument by which we freely obtain ỹ righteouſnes of Chriſt. Theſe mē, omitting ỹ mercy of God, and paſſing ouer Chriſt, (where the ſumme of righteouſneſſe ſtandeth) do affirme that we are iuſtified by the benefit of charity becauſe it excelleth aboue faith: euen as if a man woulde reaſon that a king is fitter to make a ſhooe thā is a ſhooemaker, becauſe he is an infinite way more excellent. This onely argument is a plaine example that all the Sobornicall ſchooles do not ſo much as taſt with the vttermoſt part of their lippes what the iuſtification of faith is. But if any wrangler do yet carpe and aske, why in ſo ſmall diſtance of place we take the name of faith in Paule ſo diuerſly: I haue a weighty cauſe of this expoſition. For ſith thoſe gifts which Paule rehearſeth are after a certaine maner vnder faith & hope, becauſe they pertaine to ỹ knowledge of God, he cōtemneth thē all by way of recaptitulatiō vnder the name of faith & hope: as if he ſhould ſay bothe prophecy, & tōgues, & the grace and knowledge of interpretation tende to this marke to lead vs to the knowledge of God, And we know God in this life none otherwiſe but by hope & faith. Therfore when I name faith & hope, I comprehende all theſe thinges together. And ſo there remaine theſe three, Hope, Faith, Charity: that is to ſay, how great diuerſity of gifts ſoeuer there be, they are all referred to theſe. Among theſe the chief is charity, &c. Out of the thirde place they gather, If Charity be the bonde of perfection, then it is alſo the bonde of righteouſneſſe which is nothinge elſe but perfection. Firſt, to ſpeake nothinge howe Paule there calieth perfection, when the members of the Church well ſet in order do cleaue together, & to graunt that we are by charity made perfect before God: yet what newe thinge bringe they foorth? For I will alway on the contrary ſide take exception and ſay that we neuer come to this perfection vnleſſe we fulfil all the partes of charity, and thereupon I wil gather, that ſith all men are moſt far frō the fulfilling

of

of charitie, therefore all hope of perfection is cutt of from them.

9 I will not go through all the testimonies which at this day the foolish Sorbonistes rashly snatch out of the scriptures, as they first come to hande, and do throwe them against vs. For, some of them are so worthy to be laughed at, that I my selfe also can not rehearse them, vnlesse I would worthily be compted fond. Therefore I will make an ende, when I shal haue declared the saying of Christ, wherewith they marueloufly please themselues. For, to the lawyer which asked him what was necessarie to saluation, he answered: if thou wilt entre into life, kepe the commaundementes. What wold we more (say they) when we are commaunded by the author of grace himselfe to get the kingdom of God by the keping of his commaundementes? As though forsooth it were not certaine, that Christ tẽpered his aunsweres to them with whom he saw that he had to do. Here a doctor of the lawe asketh of the meane to obteine blessednes, and not that onely, but with doing of what thing men may atteine vnto it. Both the person of him that spake and the question it selfe led the Lord so to answer. The lawyer being filled with the persuasion of the righteousnesse of the lawe, was blinde in cõfidence of workes. Againe, he sought nothing els but what were the workes of righteousnesse, by which saluation is gotten. Therefore he is worthily sent to the lawe, in which there is a perfect mirror of righteousnesse. We also do with a loude voice pronounce that the commaundementes must be kept, if life be sought in works. And this doctrine is necessary to be knowen of Christians. For how should they flee to Christ if they did not acknowledge that they are fallen from the way of life into the hedlonge downefall of death? But how should they vnderstand how far they haue strayed from the way of life, vnlesse they first vnderstande what is that way of life? For then they are taught that the sanctuarie to recouer saluation, is in Christ, when they see howe great difference there is betwene their life and the righteousnesse of God which is conteined in the keping of the law. The summe is this, that if saluation be sought in workes, we must kepe the commaundementes by which we are instructed to perfect righteousnesse. But we must not sticke fast here, vnlesse we will faint in our midde course: for none of vs is able to kepe the commaundements. Sith therefore we are excluded from the righteousnes of the lawe, we must of necessity resort to an other helpe, namely to the faith of Christ. Wherefore as here the Lorde calleth backe the doctor of the lawe whom he knew to swell with vaine confidence of workes, to the lawe, whereby he may learne that he is a sinner subiect to the dreadfull iudgement of

Mat 19 17.

eternall death: so in other places, without making mẽtion of the law, he comforteth other that are already humbled with such knowledge,
t.11. with promise of grace, as, Come to mee all ye that laboure and are loden, and I will refresh you, and ye shall finde rest for your soules.

10 At the last when they are weary with wresting the Scripture, they fall to suttleties and sophisticall argumentes. They cauill vpon this that faith is in some places called a worke, and thereupon they
m. 6. gather that we do wrõgfully set faith as cõtrary to workes. As though forsoth faith in that it is an obeying of the will of God, doth with her owne deseruinge procure vnto vs righteousnesse, and not rather bycause by embracing the mercie of God, it sealeth in our heartes the righteousnesse of Christ offred to vs of it in the preaching of the Gospell. The readers shall pardon me if I do not tarry vpon confuting of such follies, for they themselues without any assault of other, are sufficiently ouerthrowen with their owne feeblenesse. But I will by the way cõfute one obiection which seemeth to haue some shew of reason, least it should trouble some that are not so well practised. Sith common reason teacheth that of contraries is all one rule, and all particular sinnes are imputed to vs for vnrighteousnesse, they say it is meete that to all particular good workes be geuen the praise of righteousnes. They do not satisfie me which answer, that the damnation of men proprely proceedeth from only vnbelefe, not from particular sinnes. I do in deede agree to them, that vnbelefe is the fountaine and roote of all euels. For it is the first departinge from God, after which do followe the particular trespassinges against the lawe. But wheras they seeme to set one selfe same reason of good and euell workes in weying of righteousnesse or vnrighteousnesse, therein I am compelled to disagree from them For the righteousnes of workes is the perfecte obedience of the lawe. Therefore thou canst not be righteous by workes, vnlesse thou do followe it as a streight line in the whole continuall course of thy life. From it so sone as thou hast swarued, thou arte fallen into vnrighteousnesse. Hereby appeareth that righteousnesse commeth not of one or a fewe workes, but of an vnswaruing and vnweried obseruing of the will of God. But the rule of iudging vnrighteousnesse is most contrary. For he that hath committed fornication, or hath stolen, is by one offence gilty of death, because he hath offended against the maiestie of God. Therefore these our suttle arguers do stumble, for that they marke not this saying of
n. 2. Iames, that he which sinneth in one, is made gilty of all, because he that hath forbidden to kill, hath also forbidden to steale, &c. Therefore it ought to seeme no absurditie when we say that death is the

iuste

iuste rewarde of euery sinne, because they are euery one worthy of the iuste displeasure and vengeance of God. But thou shalt reason foolishely, if on the contrarie side thou gather that by one good worke man may be reconciled to God, which with many sinnes deserueth his wrathe.

The xix. Chapter.

Of Christian libertie.

NOwe we must entreate of Christian libertie: the declaration whereof he must not omitt whose purpose is to comprehend in an abridgmēt the summe of the doctrine of the Gospell. For it is a thing principally necessarie, and without the knowledge whereof conscience dare in a manner enterprise nothing without doubting, they stumble and start backe in many things, they alway stagger & tremble: but specially it is an appendant of iustification, and auaileth not a little to the vnderstanding of the strength thereof. Yea they that earnestly feare God, shall hereby receiue an incomparable frute of that doctrine which the wicked & Lucianicall men do pleasantly taunt with their scoffes, because in the spirituall darkenesse wherewith they be taken, euery wanton railing is lawefull for them. Wherefore it shall nowe come forth in fit season: and it was profitable to differre to this place the plainer discorsing of it, (for we haue already in diuers places lightly touched it) because so sone as any mention is brought in of Christian libertie, then either filthy lustes do boile, or mad motions do arise, vnlesse these wanton wittes be timely met withall, which do otherwise most naughtily corrupte the best things. For, some men by pretense of this libertie, shake of all obedience of God, and breake forth into an vnbridled licentiousnesse: and some men disdaine it, thinking that by it all moderation, ordre and choise of things is taken away. What should we here do, being compassed in such narrowe streightes? Shall we bidde Christian libertie farewell, and so cutt of all fitt occasion for such perils? But, as we haue said, vnlesse that be fast holden, neither Christ, nor the truth of the Gospell, nor the inward peace of the soule is rightly knowen. Rather we must endeuour that so necessarie a part of doctrine be not suppressed, and yet that in the meane time those fonde obiections may be mette withall which are wont to rise thereupon.

Luciā, godles man.

2 Christian libertie (as I thinke) consisteth in three partes. The first, that the consciences of the faithfull, when the affiance of their iustification before God is to be sought, may raise & aduaunce themselues aboue the lawe, and forget the whole righteousnesse of the

lawe. For ſith the lawe (as we haue already in an other place declared) leaueth no man righteous: either we are excluded from all hope of iuſtification, or we muſt be looſed from the lawe, and ſo that there be no regarde at all hadde of workes. For whoſo thinketh that he muſt bring ſomwhat be it neuer ſo little of good workes to obteine righteouſneſſe, he can not apointe any ende or meaſure of them, but maketh him ſelfe detter to the whole lawe. Therfore taking away all mention of the lawe, and laying aſide all thinking vpon workes, we muſt embrace the onely mercie of God, when we entreate of iuſtification: & turning away our ſight from our ſelues, we muſt behold Chriſt alone. For there the queſtion is not howe we be righteous: but howe although we be vnrighteous and vnworthy, we be taken for worthy. Of which thing if conſciences will atteine any certainty, they muſt geue no place to the lawe. Neither can any man hereby gather that the lawe is ſuperfluous to the faithfull, whom it doth not therefore ceaſſe to teach, and exhorte, and pricke forwarde to goodneſſe, although before the iudgement ſeate of God it hath no place in their conſciences. For theſe two things, as they are moſt diuerſe, ſo muſt be well and diligently diſtinguiſhed of vs. The whole life of
e.1. Chriſtians ought to be a certaine meditation of godlineſſe, bycauſe they are called into ſanctification. Herein ſtandeth the office of the
hef. lawe, that by putting them in minde of their duetie, it ſhould ſtir them vp to the endeuor of holineſſe and innocencie. But when conſciences are carefull howe they may haue God mercifull, what they ſhall anſwer, and vpon what affiance they ſhall ſtand if they be called to his iudgement, there is not to be reckened what the lawe requireth, but onely Chriſt muſt be ſet forth for righteouſneſſe, which paſſeth all perfection of the lawe.

3 Vpon this point hangeth almoſt all the argumēt of the Epiſtle to the Galathians. For, that they be fonde expoſiters which teach that Paule there contendeth onely for the libertie of ceremonies, may be proued by the places of the arguments. Of which ſort are
a. 3. theſe. That Chriſt was made a curſe for vs, that he might redeme vs
and from the curſe of the lawe. Againe, Stand faſt in the libertie wherewith Chriſt hath made you free, and be not againe entangled with the yoke of bondage. Beholde, I Paule ſay, if ye be circumciſed, Chriſt ſhall nothing profit you. And he which is circumciſed is dettor of the whole lawe. Chriſt is made idle to you whoſoeuer ye be that are iuſtified by the lawe: ye are fallen away from grace. Wherin truely is cōtained ſome hier thing than the libertie of ceremonies. I graunt in deede that Paule there entreateth of ceremonies, becauſe he con-

tendeth

tendeth with ỹ false Apostles, which went about to bring againe into the Christian Church the old shadowes of law which were abolished by the cõming of Christ. But for the discussing of this question, there were hier places to be disputed, in which the whole controuersie stoode. First because by those Iewish shadowes the brightnesse of the Gospell was darkened, he sheweth that we haue in Christ a full geuing in deede of all those things which were shadowed by the ceremonies of Moses Secondly, because those deceiuers filled the people with a most noughty opinion, namely that this obedience auailed to deserue the fauor of God: Here he standeth much vpon this point, that the faithfull should not thinke that they can by any works of the law, much lesse by those litle principles, obteine righteousnesse before God. And therewithall he teacheth, that they are by the crosse of Christ free from the damnation of the lawe, which otherwise hangeth ouer all men, that they should with full assurednesse rest in Christ alone. Which place proprely perteineth to this purpose. Last of all he mainteineth to the cõsciences of the faithfull their libertie, that they shoulde not be bound with any religion in things not necessarie. Gala. 4 30.

4 The second part, which hangeth vpon that former part, is that consciences obey the lawe, not as compelled by the necessitie of the lawe: but being free from the yoke of the lawe it selfe, of their owne accord they obey the will of God. For, because they abide in perpetuall terrors, so long as they be vnder the dominion of the lawe, they shall neuer be with cherefull redinesse framed to the obedience of God, vnlesse they first haue this libertie geuen them. By an example we shall both more briefly, and more plainely perceiue what these things meane. The commaundement of the lawe is, that we loue our God with all our heart, with all our soule, with all our strengths. That this may be done, our soule must firste be made voide of all other sense and thought, our heart must be cleansed of all desires, all our strengths must be gathered vp and drawen together to this onely purpose. They which haue gone most far before other in the way of the Lord, are yet very far from this marke. For though they loue God with their minde, and with sincere affection of heart, yet they haue still a great part of their heart and soule possessed with the desires of the flesh, by which they are drawen backe and stayed from going forward with hasty course to God. They do in deede trauaile forward with great endeuor: but the flesh partly febleth their strengths, and partly draweth them to it selfe. What shall they here do, when they fele that they do nothing lesse than performe the lawe? They will, Deu. 6 5.

they couet, they endeuor, but nothing with ſuch perfection as ought to be. If they loke vpon the lawe, they ſee that whatſoeuer worke they attempt or purpoſe, is accurſed. Neither is there any cauſe why any man ſhould deceiue himſelf with gathering that the worke is therefore not altogether euell, bycauſe it is vnperfect: and therefore that God doth neuertheleſſe accept that good which is in it. For, the lawe requiring perfect loue, cōdemneth all imperfection, vnleſſe the rigor of it be mitigated. Therefore his workes ſhould fall to nought which he would haue to ſeme partly good: and he ſhall finde that it is a tranſgreſſion of the lawe, euen in this becauſe it is vnperfect.

5 Loe, howe all our workes are ſubiect to the curſe of the lawe, if they be meaſured by the rule of the lawe. But howe ſhould then vnhappy ſoules cherefully applie themſelues to worke, for which they might not truſt that they coulde get any thinge but curſe? On the other ſide, if being deliuered from this ſeuere exacting of the lawe, or rather from the whole rigor of the lawe, they heare that they be called of God with fatherly gentleneſſe: they will merily and with great cherefulneſſe aunſwer his calling and followe his guiding. In a ſumme, they which are bound to the yoke of the lawe, are like to bondſeruants, to whom are appointed by their Lordes certain taſkes of worke for euery day. Theſe ſeruants thinke that they haue done nothing, nor dare come into the ſight of their Lordes, vnleſſe they haue performed that full taſke of their workes. But children, which are more liberally and more freemanlike handled of their fathers, ſticke not to preſent to them their begonne & half vnperfect workes, yea and thoſe hauing ſome fault, truſting that they will accept their obedience and willingneſſe of minde, although they haue not exactly done ſo much as their good will was to do. So muſt we be as may haue ſure affiance, that our obediences ſhalbe allowed of our moſt kinde father, howe litle ſoeuer, and howe rude and vnperfect ſoeuer they be. As alſo he aſſureth to vs by the prophet: I will ſpare them (ſaith he) as the father is wont to ſpare his ſonne that ſerueth him.
Mal. 3. Where this word Spare, is ſet for to beare withall, or gently to winke at faultes, foraſmuch as he alſo maketh mention of ſeruice. And this affiāce is not a litle neceſſarie for vs, without which we ſhal go about all things in vaine. For God accompteth himſelfe to be worſhipped with no worke of ours but w̄ is truly done of vs for the worſhipping of him. But howe can that be done among theſe terrors, where it is douted whether God be offended or worſhipped with our worke?

6 And that is the cauſe why the author of the Epiſtle to the Hebrues, referreth all the good workes that are red of in the holy fathers,

fathers, to faith, & weyeth them onely by faith. Touching this liberty there is a place in the Epistle to the Romaines, where Paule resoneth that some ought not to haue dominion ouer vs, because we are not vnder ỹ law, but vnder grace. For when he had exhorted the faithfull that sinne should not reigne in their mortall bodie, and that they should not geue their mēbers to be weapons of wickednesse to sinne, but should dedicate themselues to God, as they that are aliue from the deade, and their members, weapons of righteousnesse to God: and whereas they might on the other side obiect that they do yet carry with them the flesh full of lustes, and that sinne dwelleth in them, he adioyneth that comfort by the libertie of the lawe, as if he should say. Though they do not yet throughly fele sinne destroyed and that righteousnesse yet liueth not in them, yet there is no cause why they should feare and be discouraged as though they had bene alway displeased with thē for the remnāts of sinne, forasmuch as they are by grace made free from the law, that their workes should not be examined by the rule of the law. As for thē that gather that we may sinne because we are not vnder the law, let thē know that this liberty perteineth nothing to them, the ende wherof is to encourage to God.

Ro.18.2 Rom.6. 12.

6 The third part is, that we be bound with no conscience before God of outward things which are by them selues indifferent, but that we may indifferently sometime vse them, and sometime leaue them vnused. And the knowledge of this libertie also is very necessary for vs, for if it shalbe absent, there shalbe no quiet to our cōsciences, no ende of superstitions. Many at this day do thinke vs fonde to moue disputation about the free eating of flesh, about the free vse of dayes, and garmentes and such other smale trifles as they in deede thinke them: but there is more weight in them than is commonly thought. For when consciences haue ones cast themselues into the snare, they entre into a long and combersome way, from whence they can afterward finde no easy way to get out. If a man beginne to doubt whether he may occupy linnen in shetes, shertes, hankercheifes, and napkines, neither will he be out of doubt whether he may vse hēpe, and at the last he wil also fall in doubt of mattes, for he will way with himself whether he can not suppe without napkins, whether he may not be without handkercheifes. If any man thinke deinty meate to be vnlawefull, at length he shall not with quietnesse before the Lorde eate either brounebreade or common meates, when he remembreth that he may yet susteine his body with bacer foode. If he doubte of pleasaunte wine, afterwarde he will not drinke deade wine with good peace of conscience, last of all he will not be so bold to touch sweter

and cleanner water than other. Finally at the length he will come to this point, to thinke it vnlawefull (as the common ſaying is) to treade vppon a ſtrawe lying a croſſe. For here is begonne no lighte ſtrife, but this is in queſtion, whether God will haue vs to vſe theſe or thoſe thinges, whoſe will ought to guide all our counſells and doinges. Hereby ſome muſt needes be carried with deſperation into a confuſe deuouring pit: ſome muſt, deſpiſing God, and caſting away his feare, make themſelues away through deſtructiō when they haue no redy way. For whoſoeuer are entangled with ſuch doubting, which way ſoeuer they turne themſelues, they ſee euery where preſent offenſe of conſcience.

o.14. 8 I knowe (ſaith Paule) that nothing is common (meaning by
4. common, vnholy) but who ſo thinketh any thing common, to him it is common. In which wordes he maketh all outward things ſubiect to our libertie, prouided alway that our mindes haue the aſſurance of the libertie before God. But if any ſuperſtitious opinion caſt into vs any dout, thoſe things which of their owne nature were cleane, are defiled to vs. Wherefore he addeth: Bleſſed is he that iudgeth not himſelfe in that which he alloweth. But he that iudgeth, if he eate, is condemned, becauſe he eateth not of faith. And that which is not of faith, is ſinne. Among ſuch narrowe ſtreightes, who ſo neuertheleſſe with careleſly venturing on all things ſhewe themſelues boulder, do they not aſmuch turne themſelues away from God? But they which are throughly pearced with ſome feare of God, when they themſelues alſo are compelled to do many things againſt their conſcience, are diſcouraged & do fall downe with feare. All that are ſuch, do receiue none of the giftes of God with thankeſgeuing, by which alone yet Paul teſtifieth that they all are ſanctified to our vſe. I meane the thankeſgeuing that procedeth from a heart that acknowledgeth the liberalitie & goodneſſe of God in his giftes. For, many of them in deede do vnderſtande that thoſe are the benefites of God which they vſe, and they praiſe God in his workes: but ſith they are not perſuaded that they are geuen to themſelues, howe ſhould they thanke God as the geuer of them? Thus in a ſumme we ſee, whereto this libertie tendeth, namely that we ſhould vſe the gifts of God to ſuch vſe as he hath geuen them vnto vs, without any ſcruple of conſcience, without any trouble of minde: by which confidence our ſoules may both haue peace with him and acknowledge his liberalitie toward vs. For here are comprehended all ceremonies that are at liberty to be obſerued, that our conſciences ſhould not be bound with any neceſſitie to kepe them, but ſhould remember that the vſe of them is by Gods benefit

ſubiect

subiect to themselues vnto edification.

9 But it is diligently to be noted, that Christian libertie is in al the partes of it a spirituall thing, the whole strength whereof consisteth in appeasing fearfull consciences before God, if either they be vnquieted or carefull for the forgeuenesse of sinnes, or if they be pensiue whether our imperfect workes and defiled with the faultes of our flesh do please God, or if they be troubled about the vse of indifferent things. Wherefore they do wrongfully expound it, which either do make it a cloke for their owne desires, that they may abuse the giftes of God to their owne lust, or which do thinke that there is no libertie but that which is vsed before men, and therefore in vsing it haue no regard of the weake brethren. In the first kinde, men do at this day much offend. There is almost no man which may by his abilitie of wealth be sumptuous, which deliteth not in excessiue gorgiousnesse, in furniture of bankets, in apparell of body, in building of houses, which hath not a will to excell other in all kinde of statelinesse: which doth not marueilously flatter himself in his fineneſſe. And all these things are defended vnder the pretēse of Christian libertie. They say that they are things indifferent: I graunt, so that a man indifferently vse them. But when they are to gredily coueted, when they are proudely bosted, when they are wastefully spent, it is certaine that those things which otherwise were of themselues lawfull, are by these faultes defiled. This saying of Paule doth very well put difference betwene things indifferēt: All things are cleane to the cleane: but to the defiled and vnbeleuing, nothing is cleane, because their minde and conscience is defiled. For why are accursed the rich men, they which haue their comfort, which are satisfied with meate, which do nowe laugh, which slepe in beds of iuory, which ioyne land to lande, whose banketes haue lute, harp, taber and wine? Verily both iuory, and golde, and richesse, are the good creatures of God, permitted yea & apointed by the prouidence of God for men to vse. Neither is it any where forbidden either to laugh, or to be satisfied with meate, or to ioyne new possessions to their owne olde possessiōs or of their auncesters, or to be delited with musicall melodie, or to drink wine. This is true in deede. But whē they haue plenty of things, to wallowe in delites, to glut themselues, to make their wit and minde dronke with present pleasures & alway to gape for newe, these doings are most farre from the lawfull vse of the giftes of God. Therefore let them take away immeasurable desire, let them take away immeasurable wasting, let them take away vanitie and arrogance, that they may with a pure conscience purely vse the giftes of God. When the

Tit. 1 25.
Luke. 6. 24.
Amos. Esa 5. 8.

minde ſhalbe framed to this ſobrietie, they ſhall haue a rule of the lawfull vſe. On the other ſide let this moderation be wanting, euen baſe and common delicates are to much. For this is truely ſaid, that oftentimes in friſe and courſe cloth dwelleth a purple hearte, and
hil.4. ſomtime vnder ſilke and purple, lieth ſimple humilitie: Let euery man in his degree ſo liue either poorely, or meanely, or plentifully, that they all remember that they are fed of God to liue, not to be riotous: and let them thinke, that this is the lawe of Chriſtian liberty, if they haue learned with Paule to be contented with thoſe things which they preſently haue: if they can ſkill both to be humble and to excell: if they be taught in all places and in all things to be both full and hungry, to haue plentie and to ſuffre want.

10 Herein alſo many men do erre, bycauſe as though their libertie ſhould not be ſounde and ſafe vnleſſe it had men witneſſes of it, they do vndiſcretly and vnwiſely vſe it. By which vnſeaſonable vſing they many times offend the weake brothren. You may ſee at this day ſome, which thinke that their libertie can not ſtande, vnleſſe they take poſſeſſion of it by eating of fleſh on friday. I blame not that they eate: but this falſe opinion muſt be driuen out of their mindes. For they ought to thinke that by their libertie they obteine no newe thing in the ſight of menne but before God, and that it ſtandeth as well in abſteining as in vſing. If they vnderſtande that it maketh no matter before God, whether they eate fleſh or egges, whether they weare redde or blacke garments, that is enough. The conſcience is nowe free, to which the benefite of ſuch libertie was due. Therefore although they do afterward abſteine all their life long from fleſh, and weare alway but one colour, yet they are no leſſe free. Yea therefore becauſe they are free, they do with a free conſcience abſteine. But they do moſt hurtfully offend bycauſe they nothing regard the weakeneſſe of their brethren, which we ought ſo to beare with, that we raſhly commit nothing with offenſe of them. But ſometime alſo it behoueth that our libertie be ſet forth before men. And this I graunt. But there is a meaſure moſt heedefully to be kept, that we caſt not away the care of the weake of whome the Lorde hath ſo earneſtly geuen vs charge.

11 I will in this place therefore ſpeake ſomewhat of offenſes, in what differēce they are to be taken, which are to be auoided, & which to be neglected: whereupō we may afterward determine what place there is for our libertie among men. I like well that cōmon diuiſion, which teacheth that there is of offenſes one ſort geuen, an other taken: for aſmuch as it both hath a plaine teſtimonie of the Scripture,

and

and doth not vnftly expresse that which it meaneth. If thou do any thing by vnseasonable lightnesse, or wantonnesse, or rashnesse, not in order, nor in fit place, whereby the ignorant and weake are offended, that same may be called an offense geuē by thee: because it came to passe by thy fault that such offense was stirred vp. And it is alway called an offense geuen in any thing, the fault whereof came from the doer of the thing it selfe. It is called an offense taken, when a thing which is otherwise not euelly done nor out of time is by euell will or by some wrongfull maliciousnesse of minde drawen to occasiō of offense. For in this case was not offense geuen, but these wrongefull construers do without cause take one. With that first kinde of offense none are offended but the weake: but with this.ij.kinde sowre natures & Pharisaicall scornefull heads are offended. Wherefore we shall call the one, the offense of the weake: the other of the Pharisees: and we shall so temper the vse of our libertie, that it ought to geue place to the ignorance of the weake brethren, but in no wise to the rigorousnesse of the Pharisees. For, what is to be yelded to weaknesse, Paule sheweth in very many places. Beare (saith he) the weake in faith. Again, Let vs not hereafter iudge one an other: but this rather, let there not be layed before our brother any offense or occasion of falling: and many other sayings to the same entent, which are more fit to be red in the place it selfe, than to be here rehearsed. The summe is, that we which are strong should beare with the weakenesses of our brethren, and not please our selues, but euery one of vs please his neighbor vnto good for edifying. In an other place, But see that your libertie be not in any wise an offense to them that are weake. Againe, Eate ye al things that are sold in the shambles, asking no question for conscience: of your conscience (I say) not an other mans. Finally be ye such, that ye geue no offense, neither to the Iewes, nor to the Grekes, nor to the Church of God. Also in an other place, Ye are called, brethren, into libertie: onely geue not your libertie to be an occasion to the flesh, but by charitie serue ye one an other. Thus it is. Our libertie is not geuen toward our weake neighbours, whose seruantes charitie maketh vs in all things: but rather, that hauing peace with God in our mindes, we may also liue peaceably among men. As for the offense of the Pharisees, howe much it is to be regarded, we learne by the wordes of the Lorde, whereby he biddeth them to be let alone, because they are blinde, and guides of the blinde. The disciples had warned him, that the Pharisees were offended with his sayings: he aunswered that they were to be neglected, and the offending of them not to be cared for.

Rom.14 1.& 13

1.Cor.8 9.

1 Cor. 10.25.

Gala. 5. 13.

Mat.15 14.

12 But yet still the matter hangeth doutfull, vnles we knowe who are to be taken for weake, and who for Pharisees: which difference beinge taken away, I see not amonge offences what vse at all of liberty remaineth, which might neuer be vsed without great daunger. But it seemeth to me that Paul hath most plainely declared both by doctrine and by examples, howe far our liberty is either to be tempred or to be defended though with offences. When he toke Timothee into his company, he circumcised him: but he coulde not be brought to circumcise Titus. Here were diuerse doings, & no chaũge of purpose or of minde: namely in circumcising Timothee, when he was free from all men, he made himselfe a seruaunt to all men: and he was made to the Iewes, as a Iewe, that he might win the Iewes: to them that were vnder the lawe, as if he himself were vnder the lawe, that he might winne them which were vnder the lawe: all things to all men, that he might saue many, as he writeth in an other place. Thus we haue a right moderation of libertie, if it may be indifferẽtly restrained with some profit. What he had respect vnto, when he stoutly refused to circumcise Titus, he himself testifieth, writing thus. But neither was Titus, which was with me, although he was a Grecian, compelled to be circumcised, because of the false brethren which were come in by the way, which had priuily crept in to espie our libertie which we haue in Christ Iesus, that they might bring vs into bondage, to whome we gaue not place by subiection so much as for a time, that the truth of the Gospell might continue with you. There is also a time when we must of necessitie defend our libertie, if the same be in weake cõsciences endaungered by the vniust exactings of false Apostles. We must in euery thing study to preserue charity, & haue regard to the edifying of our neighbor. All things (saith he) are lawfull for me, but not all things are expedient: all things are lawefull for me, but not all thinges do edify. Let no man seeke that w̃ is his owne, but ỹ which is an others. There is nothing now plainer by this rule, than that we must vse our libertie, if it may turne to the edifying of our neighbor: but if it be not so expediẽt for our neighbor, then we must forbeare it. There be some which conterfait the wisdome of Paule in forbearing of libertie, while they do nothing les than apply the same to the duties of charitie. For so that they may prouide for their owne quietnes, they wish all mentiõ of liberty to be buried, whereas it is no les behouefull for our neighbors, sometime to vse libertie for their benefit and edification, than in fit place to restraine it for their commoditie. But it is the part of a godly man to thinke, that free power in outward things is therefore graunted him,

Act. 16. 3.
Gal. 2. 3.
Cor. 9. 19. and 22.
Gal. 2. 4
1. Cor. 5. 23.

him, that he may be the freer to all duties of charitie.

13 But whatsoeuer I haue spoken of auoyding of offences, my meaning is that it be referred to meane and indifferent things. For, those things that are necessary to be done, are not to be left vndone for fear of any offence. For as our libertie is to be submitted to charity, so charity it selfe likewise ought to be vnder the purenes of faith. Verily here also ought to be had regard of charitie, but so far as to the altars, that is, that for our neighbors sake we offēd not God Their intemperance is not to be allowed, which do nothing but with troublesome turmoiling, and which had rather rashly to rend all things, than leisurely to rip them. Neither yet are they to be harkened to, which when they be leaders of men into a thousand sorts of vngodlynes, yet do faine that they must behaue themselues so that they be none offence to their neighbors. As though they do not in ỳ meane edify the cōsciences of their neighbors to euill, specially wheras they sticke fast in the same mire without any hope of getting out. And the pleasant men forsoth, whether their neighbor be to be instructed with doctrine or example of life. say that he must be fed with milke, whome they fill with most euill & poisonous opinions. Paule reporteth that he fed the Corinthians with drinking of milke: but if Popish Masse had then bene among them, would he haue sacrificed to geue them the drinke of milke. But milke is not poison. Therefore they lie in saying ỳ they feede them whom vnder a shewe of flattering allurementes they cruelly kill. But, graunting that such dissembling is for a time to be allowed, howe long yet will they feede their children with milke? For if they neuer grow bigger, that they may at the least be able to beare some light meate, it is certain that they were neuer brought vp with milke. There are two reasons that moue me why I do not nowe more sharply contend with them: first, because their follies are scarcely worthy to be cōfuted, sith they worthily seeme filthy in the sight of all men that haue their sound wit: secondly, because I haue sufficiently done it in peculiar bookes, I will not nowe do a thing already done. Onely let the readers remember this, that with whatsoeuer offences satan and the world go about to turne vs away from the ordinances of God, or to stay vs from following that which he apointeth, yet we must neuertheless go earnestly forward: and then, that whatsoeuer dangers hang vpon it, yet is it not at our liberty to swarue one heare bredth from the commaundement of the same God, neither is it lawefull by any pretence to attempt any thing but that which he geueth vs leaue.

1 Cor. 3. 2.

14 Nowe therefore sith faithfull consciences hauing receiued such

prerogatiue of libertie as we haue aboue set forth, haue by the benefite of Christ obtained this that they be not entangled with any snares of obseruations in those things in which the Lorde willed that they should be at libertie: we conclude that they are exempt from all power of men. For it is vnmeete, that either Christ should lose the thanke of his so great liberalitie, or consciences their profite. Neither ought we to thinke it a slight matter, which we see to haue cost Christ so deere: namely which he valued not with gold or siluer, but with his owne bloud: so that Paule sticketh not to say, that his death is made voide, if we yeld our soules into subiection to men. For he trauelleth about nothing els in certaine chapters of the epistle to the Galathiãs, but to shew that Christ is darkned or rather destroied to vs, vnlesse our consciences stand fast in their libertie, which verily they haue lost if they may at the will of men be snared with the bondes of lawes and ordinances. But as it is a thing most worthy to be knowen, so it needeth a longer and plainer declaration. For so soone as any word is spoken of the abrogating of the ordinances of men, biandby great troubles are raised vp partly by seditious men, partly by slaunderers, as though the whole obedience of men were at once taken away and ouerthrowen.

1.Pet.1. 18.
Gal.5.1. and 4.

15 Therefore that none of vs may stumble at this stone, first let vs consider, that there are two sortes of gouernment in man: the one spirituall whereby the conscience is framed to godlinesse and to the worship of God: ỹ other ciuill, wherby man is trayned to the duties of humanitie and ciuilitie which are to be kept among men. They are commonly by not vnfit names called the Spirituall and Temporall iurisdiction, whereby is signified, that the first of these two formes of gouernment pertaineth to the life of the soule, and the latter is occupied in the things of this present life: not onely in feeding and clothing, but in setting forth of lawes whereby a man may spend his life among men holily, honestly, and soberly. For, that first kinde hath place in the inward minde, this latter kinde ordereth onely the outward behauiours. The one we may call the Spirituall kingdome the other, the Ciuil kingdome. But these two, as we haue deuided them, must be either of them alway seuerally cõsidered by themselues: and when the one is in considering, we must withdrawe and turne away our mindes from the thinking vpon the other. For there are in man as it were two worlds, which both diuerse kings & diuerse lawes may gouerne. By this putting of difference shall come to passe, that that which the Gospell teacheth of the spirituall libertie, we shall not wrongefully drawe to the ciuil order, as though Christians were according

cording to the outward gouernment lesse subiect to the lawes of men, because their consciences are at libertie before God: as though they were therefore exempt from all bondage of the flesh, because they are free according to the spirit. Again, because euen in those ordinances which seeme to pertaine to the Spirituall kingdome, there may be some error; we must also put difference betwene these, which are to be taken for lawfull as agreable to the word of God, & on the other side which ought not to haue place among the godly. Of the Ciuile gouernment there shalbe els where place to speake. Also of the Ecclesiasticall lawes I omit to speake at this time, because a more full entreating of it shalbe fit for the fourth book, where we shall speake of the power of the Church. But of this discourse, let this be the conclusion, The question being (as I haue said) of it selfe not very darke or entangled, doth for this cause accomber many, because they do not suttelly enough put differēce betwene the outward court as they cal it, and the court of conscience. Moreouer this encreaseth the difficultie, that Paule teacheth that the Magistrate ought to be obeyed, not onely for fear of punishment, but for conscience. Whereupon followeth that consciences are also bounde by the ciuile lawes. If it were so, all should come to naught which we both haue spoken and shall speake of the spirituall gouernment. For the losing of this knot, first it is good to know what is conscience. And the definition therof is to be fetched from the deriuation of the word. For, as when men do with minde and vnderstanding conceaue the knowledge of things, they are thereby said (Scire) to knowe, whereupon also is deriued the name of Science: Knowledge: so when they haue a feeling of the iudgement of God, as a witnes ioined with thē, which doth not suffer them to hide their sinnes but that they be drawen accused to the iudgement seate of God, that same feeling is called Conscience. For it is a certaine meane betwene God and man, because it suffreth not man to suppresse in himself that which he knoweth but pursueth him so far till it bring him to giltines. This is it which Paul meaneth, where he saith that conscience doth together witnesse with men, when their thoughtes do accuse or aquite them in the iudgement of God. A simple knowledge might remaine as enclosed within man. Therefore this feeling which presenteth man to the iudgement of God, is as it were a keeper ioined to man, to marke and espie all his secretes, that nothing may remaine buried in darknes. Whereupon also commeth that olde Prouerb, Consciēce is a thousand witnesses. And for the same reason Peter hath set the examination of a good conscience for quietnesse of minde, when being perswaded of the

Rom.13 and 5.

Rom.2. 15.

1.Pet.3. 21.

grace of Christ, we do without fear present our selues before God.
Heb.10. And the author of the Epistle to the Hebrues, setteth to haue no more cōscience of sinne, in stede of to be deliuered or acquited that sinne may no more accuse vs.

16 Therefore as workes haue respect to men, so conscience is referred to God, so that a good conscience is nothing els but the
1.Ti.1.5 inward purenes of the hart. In which sense Paul writeth that charity is the fulfilling of the lawe out of a pure conscience & faith not fained. Afterward also in ỹ same chapter he sheweth how much it differeth from vnderstanding, saying that some had suffred shipwracke from the faith, because they had forsaken good Conscience. For in these wordes he signifieth it is a liuely affection to worship God, and a sincere endeuor to liue holily and godlily. Sometime in deede it ex-
Luke 24. tendeth also to men, as in Luke where the same Paul protesteth that he endeuored himselfe to walke with a good conscience toward God and men. But this was therefore said, because the frutes of good conscience do flowe and come euen to men But in speaking properly, it hath respect to God onely, as I haue already said. Hereby it commeth to pas that the lawe is said to binde the conscience, which simply bindeth a man without respect of men, or without hauing any consideration of them. As for example: God commaundeth not onely to kepe the minde chast and pure from all lust, but also forbiddeth all manner of filthines of wordes and outwarde wantonnes whatsoeuer it be. To the kepinge of this lawe my conscience is subiect although there liued not one man in the world. So he that behaueth himselfe intemperantly, not onely sinneth in this that he geueth an euill example to the brethren, but also hath his conscience bound with giltines before God. In things that are of themselues meane, there is another consideration. For we ought to absteine from them
1.Cor. if they bred any offence, but the conscience still being free. So Paule
10.28. speaketh of fleth consecrate to Idoles. If any (saith he) moue any doubt, touch it not for conscience sake: I say for conscience, not thine but the others. A faithfull man should sinne, which being first warned should neuertheless eate such flesh. But howesoeuer in respect of his brother, it is necessary for him to absteine as it is prescribed of God, yet he ceasseth not to kepe stil the libertie of cōscience. Thus we see howe this lawe binding the outward worke, leaueth the conscience vnbound.

The

The xx. Chapter.

Of Praier, vvhich is the chiefe exercise of faith, and vvhereby vve daily receiue the benefites of God.

OF these thinges that haue bin hitherto spoken, we plainely perceiue how needy and voide man is of all good things, & howe he wanteth all helpes of saluation. Wherefore if he seeke for reliefes whereby he may succour his needines, he must go out of himselfe and get them else where. This is afterward declared vnto vs, that the Lorde doth of his owne free will and liberally giue himselfe to vs in his Christ, in whom he offereth vs in stede of our misery all felicity, in stede of our neede welthinesse, in whom he openeth to vs the heauenly treasures: that our whole faith should behold his beloued sonne, ỳ vpon him our whole expectation should hange, in him our whole hope should sticke fast and rest. This verily is the secret & hidden Philosophy, which can not be wronge out with Logick all arguments: but they learne it whose eies God hath opened that they may see light in his light. But since that we are taught by faith to acknowledge that whatsoeuer we haue neede of, whatsoeuer wanteth in vs, the same is in God & in our Lord Iesus Christ, namely in whome the Lorde willed the whole fulnesse of his largesse to rest, that from thense we shoulde all drawe as out of a most plentifull fountaine: nowe it remaineth that we seeke in him, and with prayers craue of him that which we haue learned to be in him. Otherwise to know God to be the Lord & giuer of all good thinges, which allureth vs to pray to him: and not to go to him and pray to him: shoulde so nothing profit vs, that it should be al one as if a man should neglect a treasure shewed him buried and digged in the ground. Therfore the Apostle, to shewe that true faith can not be idle from callinge vpon God, hath set this order: that as of the Gospel springeth faith, so by it our heartes are framed to cal vpon the name of God. And this is the same thing which he had a litle before sayd, that the Spirit of adoption, which sealeth in our heartes the witnesse of the Gospell, raiseth vp our spirits that they dare shew forth their desires to God, stirre vp vnspeakeable groninges, and crie with confidence Abba, Father. It is mete therfore that this last point, because it was before but only spoken of by the way & as it were lightly touched, should nowe be more largely entreated of. Rom. 26.

2 This therfore we get by the benefit of prayer, that we attaine to those richesse which are laid vp for vs with the heauenly father. For there is a certaine communicatinge of men with God, whereby they

entring into ſanctuary of heauen,do in his owne preſence call to him touching his promiſes: that the ſame thing which they beleued him affirming only in word not to be vaine,they may when neede ſo requireth finde in experience. Therefore we ſee that there is nothing ſet forth to vs to be looked for at the hand of the Lord,which we are not alſo cõmaunded to craue with praiers: ſo true it is that by prayer are digged vp the treaſures, which our faith hath looked vpon being ſhewed to it by the Goſpel of the Lord.Now how neceſſary and how many wayes profitable this exerciſe of praier is, it can by no wordes be ſufficiently declared. Vndoutedly it is not without cauſe that the heauenly father teſtifieth,that the only fortreſſe of ſaluation is in the callinge vpon his name, namely whereby we call to vs the preſence both of his prouidence, by which he watcheth to take care of our matters:and of his power,by which he ſuſtaineth vs being weake and in a maner faintinge:and of his goodneſſe, by which he receiueth vs into fauour being miſerably loden with ſinnes:finally wherby we call him all whole,to giue himſelf preſent to vs.Hereby groweth ſingular reſt and quietnes to our conſciences. For when we haue diſcloſed to the Lorde the neceſſity which diſtreſſed vs, we largely reſt though it were but in this only that none of our euils is hidden frõ him,whom we are perſwaded both to be moſt well willinge toward vs, and moſt able to prouide well for vs.

3 But (will ſome man ſay) did not he know without any to put in minde of it,both in what parte we be diſtreſſed, and what is expedient for vs: ſo that it may ſeeme after a certayne maner ſuperfluous, that he ſhould be troubled with our praiers, as though he winked or ſlept, vntill he were awaked with our voice? But they which ſo reaſon,marke not to what end the Lord hath inſtructed them that be his to pray: for he ordained it not ſo much for his owne cauſe as rather for ours. He willeth in deede, as right it is,that his due be rendred to him,when they acknowledge to come from him whatſoeuer men require or do perceiue to make for their profit,and do teſtifie the ſame with wiſhings.But the profit alſo of this ſacrifice wherwith he is worſhipped, commeth to vs. Therefore how much more boldly the holy fathers glorioufly talked both to themſelues & other of the benefites of God,ſo much the more ſharply they were pricked forward to pray. The oneiy example of Elias ſhalbe enough for vs,which beinge ſure of the coũſell of God, after that he not raſhly had promiſed raine to
ngs Achab,yet buſily prayeth betwene his knees,and ſendeth his ſeruant
42. ſeauen times to eſpy it:not for that he did diſcredit the oracle of God, but becauſe he knew that it was his duety,leaſt his faith ſhould waxe drowſie

drowsie and sluggish, to lay vp his desires with God. Wherefore although while we lie sensless & so dul that we perceiue not our owne miseries, he waketh and watcheth for vs, and somtime also helpeth vs vndesired, yet it much behoueth vs, that he be cōtinually called vpon of vs, that our heart may be enflamed with earnest and feruent desire to seeke, loue, and worship him, while we accustome our selues in euery necessity to flee to him as to our shoote anchare. Againe, that no desire and no wishe at all may entre into our minde, whereof we should be ashamed to make him witnesse, while we learne to present our wishes, yea & to poure out our whole heart before his eyes. Thē, that we may be framed to receiue all his benefites with true thankefulnes of minde, yea & with outward thankesgiuing, of which we are put in mind by our praier that they come to vs from his hand. Moreouer, that when we haue obtained that which we desired, being perswaded that he hath answered to our prayers, we may be thereby the more feruently caried to thinke vpon his kindenes, and therewithall embrace with greater pleasure those thinges which we acknowledge to haue bin obtained by praier. Last of all, that very vse & experience may according to the measure of our weakenesse assure our mindes of his prouidence, when we vnderstand that he not only promiseth that he will neuer faile vs, and that he doth of his owne accord open vs the entry to cal to him in the very point of necessity, but also hath his hand alway stretched out to help thē that be his, & that he doth not feede them with wordes, but defendeth them with present help. For these causes, the most kinde Father, although he neuer slepeth or is sluggish, yet oftentimes maketh a shewe as though he slept and were sluggish, that so he may exercise vs, which are otherwise slouthfull and sluggishe to come to him, to aske of him, to require him to our owne great benefit. Therefore they do to foolishly, which to call away the mindes of men from prayer, babble that the prouidence of God, which maketh for the safekeping of all thinges, is in vaine wearied with our callings vpon him: Whereas the Lord contrariwise not in vaine testifieth that he is nie to all them that call vpon his name in trueth. And of none other sort is ỳ which other do triflingly say, that it is superfluous to aske those thinges which the Lorde is of his owne will ready to giue: whereas euen the very same thinges which flowe to vs from his owne free liberality, he will haue vs acknowledge to be graunted to our prajers. Which thing that notable sentence of the Psalme doth testifie, wherewith many like sayinges do accorde. The eyes of the Lorde are vpon the righteous, and his eares vnto their praiers. Which sayinge so setteth out the prouidence of God bent of

Psa. 118.

Psa. 16.

his owne accord to prouide for the safety of the godly, that yet he omitteth not the exercise of faith, whereby slouthfulnesse is wiped frō the mindes of men. The eies of God therefore do wake, that he may succour the necessity of the blinde: but he will againe on our behalfs heare our gronings, that he may the better proue his loue toward vs.
121 And so both are true, that the watchman of Israell slepeth not, nor slombreth, and yet that he sitteth still as hauinge forgotten vs when he seeth vs dull and dumme.

4 Now, to frame praier rightly & wel, let this be the first rule, that we be no otherwise framed in minde and hearte, than becommeth them that enter into talke with God. Which verily we shall attaine as touching the minde, of the same being free from fleshly cares and thoughtes wherewith it may be called away or withdrawen from the right and pure beholding of God, do not onely bende it selfe wholly to prayer, but also so much as is possible be lifted vp & caried aboue it selfe. Neither do I here require a minde so at liberty, ẏ it be pricked and nipped with no care, whereas contrariwise the feruentnesse of prayer must by much carefulnesse be kindled in vs (as we see that the holy seruantes of God do sometime declare great tormentes, much more carefulnesses, when they say that they vtter to the Lord a bewailinge voice out of the deepe depth, and out of the middest of the iawes of death) But I say that all strange and foraine cares must be driuen away, wherewith the minde it selfe wandring hither and thither is caried about, & being drawen out of heauen is pressed down to the earth. I meane by this that it must be lifted vp aboue it selfe, that it may not bring into the sight of God any of those things which our blinde & foolish reason is wont to imagine, nor may hold it selfe bound within the compasse of her owne vanity, but rise vp to purenes worthy for God.

5 Both these thinges are specially worthy to be noted, that whosoeuer prepareth himselfe to pray, should thereto apply all his senses and endeuours, & not (as men are wont) be diuersly drawē with wandering thoughtes: because there is nothing more contrary to the reuerence of God, than such lightnesse which is a witnesse of too wanton licentiousnesse and loose from all feare. In which thing we must so much more earnestly labour, as we finde it more hard, for no man can be so bent to pray, but that he shall feele many bythoughtes to crepe vpon him, either to breake of, or by some bowing & swaruinge to hinder the course of his prayer. But here let vs call to minde, how great an worthinesse it is, when God receiueth vs vnto familiar talke with him, to abuse his so great gentelnesse, with minglinge holy and profane

prophane thinges together, when the reuerence of him holdeth not our mindes fast boūd vnto him: but as if we talked with some meane man, we do in the middest of our prayer, forsaking him, leape hither and thither. Let vs therfore know that none do rightly and well prepare themselues to praier, but they whom the maiesty of God pearceth, that they come to it vncumbred of earthly cares and affectiōs. And that is ment by the ceremony of lifting vp of handes, that men shoulde remember that they be farre distant from God, vnlesse they lift vp their senses on hie. As also it is said in the Psalm. To thee haue I lifted vp my soule. And the Scripture oftentimes vseth this manner of speech, to lift vp praier: that they which desire to be hard of God, should not sit stil in their dregges. Let this be the summe: that howe much more liberally God dealeth with vs, gently alluringe vs to vnlode our cares into his bosome, so much lesse excusable are we vnlesse his so excellent and incomparable benefit do with vs ouerweye all other things and draw vs vnto it selfe, that we may earnestly apply our endeuours and senses to pray: which can not be done vnlesse our minde by strongly wrastlinge with the hinderances do rise vp aboue them. An other point we haue set foorth, that we aske no more than God giueth leaue. For though he biddeth vs to poure out our hartes, yet he doth indifferently giue loose reines to foolish and froward affections: and when he promiseth that he will do according to the will of the Godly, he procedeth not to so tender bearing with them that he submitteth himselfe to their will. But in both these pointes men do cōmonly much offend. For not only the most part of men presume without shame, without reuerēce, to speake to God for their follies, & shamlesly to present to his throne whatsoeuer liked them in their dreame: but also so great folishnes or senseleſse dulnes possesseth thē, that they dare thrust into the hearing of God, euen all their most filthy desires, wherof they would greatly be ashamed to make men priuy. Some prophane men haue laughed to scorne, yea & detested this boldnes, yet the vice it selfe hath alway reigned. And hereby it came to passe that ambitious men haue chosen Iupiter to be their Patrone: couetous men, Mercurie: the desirous of learninge, Apollo and Minerua: warriers, Mars: and Lecherous folke, Venus. Like as at this day (as I haue euen now touched) men do in praiers graunt more licence to their vnlawfull desires, than when they sportingly talke with their Egalles. But God suffreth uot his gentlenes to be so mocked: but claiming to himselfe his right, maketh our praiers subiect to his authority, and restraineth them with a bridle. Therefore we must keepe fast this sayinge of Iohn, This is our affiance, that if we aske any thinge

Psal. 1.

Psa. 69.

1. Ioh. 5. 14.

according to his wil, he heareth vs. But forasmuch as our abilities are far fro being sufficient to performe so great perfectio, we must seke a remedy to help vs. As we ought to bend the sight of our mind to God so the affection of the hearte ought also to followe to the same ende. But both do stay farre beneth it, yea rather do faint and faile or be caried a contrary way. Therefore God to succour this weakenesse, in our prayers giueth the Spirite to be our Schoolemaister, to instruct vs what is right, and to gouerne our affections. For, because
m.8. we knowe not what we ought to praye as we ought, the Spirite commeth to our succour, and maketh intercession for vs with vnspeakeable groninges, not that it in deede either prayeth or groneth but stirreth vp in vs affiance, desires, and sighinges, which the strength of nature were not able to conceiue. And not without cause Paule calleth them vnspeakeable groninges which so the faythfull sende foorth by the guidinge of the Spirite, because they which are truely exercised in prayers, are not ignorant that they be so holden in perplexity with blinde cares, that they scarcely finde what is profitable for them to speake: yea while they go about to vtter stammeringe wordes they sticke fast encombred. Whereupon it followeth, that the gift of prayinge rightly is a singular gift. These thinges are not spoken to this purpose, that we fauoringe our owne slouthfulnesse should giue ouer the charge of prayinge to the Spirit of God, and lie dull in that carelesnesse, to which we are too much enclined: (as there are hearde the wicked sayinges of some, that we must lie negligently gaping to waite vntill he preuent our mindes occupied else where) but rather that we lothing our owne slouthfulnesse and sluggishnesse,
Cor. should craue such helpe of the Spirite. Neither doth Paule, when he
.26. biddeth vs to pray in Spirite, therefore ceasse to exhorte vs to wakefulnesse: meaning that the instinct of the Spirite so vseth his force to frame our prayers, that it nothinge hindereth or slacketh our owne endeuour: because God wil in this behalfe proue how effectually faith moueth our heartes.

6 Lette also an othet law be, that in prayinge we alway feele our owne want, & that earnestly thinking how we stand in nede of those thinges that we aske, we ioyne with our prayer an earnest yea feruent affection to obtaine. For, many do slightly for maners sake recite prayers after a prescribed forme, as though they rendered a certaine taske to God: and although they confesse that this is a necessary remedy for their euils, because it is to their destruction to be without the help of God which they craue: yet it appeareth that they do this duety for custome, forasmuch as in the meane time their mindes

are

are cold, & do not wey what they aske. The generall & confuse feeling in deede of their necessity leadeth them hereunto: but it doth not stirre them as it were in a present case to aske reliefe of their neede. Now what thinke we to be more hatefull or more detestable to God than this faining, when a man asketh forgiuenesse of sinnes, in the meane time either thinkinge that he is not a sinner, or not thinkinge vppon this that he is a sinner: euen wherewith God himselfe is plainely mocked? But of such peruersenesse (as I haue sayd) mankinde is full, that for manners sake they many times aske many thinges of God, which they certainely Iudge that without his liberalitie to come to them from some other where, or that they haue them already remaininge with them. The fault of some other seemeth to be lighter and yet not tolerable, that they which haue only conceiued this principle that we must sacrifice to God with praiers, do mumble vp praiers without any musing of minde vpon them. But the Godly must principally take heede, that they neuer come into the sight of God to aske any thinge, but because they do both boyle with earnest affection of heart, and do therewithall desire to obtaine it of him. Yea and also though in those thinges which we aske onely to the glory of God, we seeme not at the first sight to prouide for our owne necessity, yet the same ought to be asked with no lesse feruentnesse and vehementnes of desire. As, when we pray that his name be hallowed, we must (as I may so speake) feruently hunger & thirst for that hallowing.

7 If any man obiect, that we are not alway driuen with like necessity to pray, I graunt the same in dede: and this difference is profitably taught vs of Iames: Is any man heauy amonge you? Let him pray. Iac.5. 13. Who so is mery, let him sing. Therfore euen commō feeling teacheth vs, that because we are to slouthfull, therfore, as the matter requireth we are the more sharply pricked forwarde of God to pray earnestly. And this Dauid calleth the fit time, because (as he teacheth in many other places) how much more hardly troubles, discōmodities, feares, Psa.32. 6. and other kindes of tentations do presse vs, so much freer accesse is open for vs, as though God did call vs vnto him. But yet no lesse true Ephe.6. is that saying of Paule, that we must pray at all times: because howe- 18. soeuer thinges prosperously flowe accordinge to our heartes desire, and matter of mirth doth compasse vs on euery side, yet there is no minute of time wherein our neede doth not exhort vs to pray. If a man haue abundance of wine and wheate: yet sith he can not enioy one morsell of bread but by the continuall grace of God, whole cellars or barnes full shalbe no let why he should not craue daily bread.

Nowe if we call to minde howe many dangers do euery moment hang ouer vs, the very feare it selfe wil teach vs that we haue no time free from prayer. But this we may better perceiue in spiritual things. For, when shall so many sinnes, wherof we knowe our selues gilty, suffer vs to sit still without care and not in humble wise craue pardon both of the fault and the paine? When do tentations graunt vs truce, so that we neede not to hast vnto helpe? Moreouer the desire of the kingdome and glory of God ought so to plucke vs to it selfe, not by fittes but continually, that it shoulde alway be fit time for vs. Therefore not without cause we are so oft commaunded to pray continually. I do not yet speake of perseuerance in prayer, whereof mention shalbe made herafter: but when ỹ Scripture warneth vs that we ought to pray continually, it accuseth our slouthfulnesse, because we do not perceiue how necessary this care & diligence is for vs. By this rule all hypocrisie & craftinesse of lying to God, is debarred, yea driuen farre away from prayer. God promiseth that he will be neere to all them that call vpon him in trueth, & he pronounceth that they shall finde him which seeke him with their whole heart. But they aspire not thither which please themselues in their owne filthinesse. Therefore a right praier requireth repentance. Whereupon this is commōly said in the Scriptures, that God heareth not wicked doers, and that their praiers are accursed, like as their sacrifices also be: because it is rightful that they finde the eares of God shut, which do locke vp their owne hearts: and that they should not finde God easie to bow, which do with their owne hardnesse prouoke his stiffenesse. In Esay he threatneth after this maner. When ye shall multiply your prayers, I will not heare you: for your handes are full of blond. Againe in Ieremy: I haue cried, and they haue refused to heare: they shall likewise crie, and I will not heare: because he taketh it for a most hie dishonor, that wicked men shoulde boast of his couenant, which do in all their life defile his holy name. Wherfore in Esay he complaineth, that when the Iewes come neare to him with their lippes, their hearte is farre from him He speaketh not this of only praiers, but affirmeth that he abhorreth faininge in all the partes of worshippinge him. To which purpose maketh that saying of Iames. Ye aske, & receiue not: because ye aske ill, that ye may spende it vpon your pleasures. It is true in dede (as we shal againe shew a litle hereafter) that the prayers of the godly which they pour out, do not rest vpon their owne worthinesse: yet is not that admonition of Iohn superfluous: If we aske any thing, we shall receiue it of him, because we kepe his commaundementes: forasmuch as an euill conscience shutteth the gate against vs. Where-

Esa.15.
Ier.11. & 11.
Esa. 29.
Iam.4.
Ioh. 3 1.

upon

upon followeth that none do rightly pray, nor are hearde, but the pure worshippers of God. Therefore whosoeuer prepareth himselfe to pray, let him be lothfull to himselfe in his owne euils, and (which can not be done without repentance) let him put on the person and minde of a begger.

8 Hereunto let the third rule be ioyned, that whosoeuer presenteth himselfe before God to pray, should forsake all thinkinge of his owne glory, put of all opinió of worthines, & finally giue ouer al trust of himselfe, giuing in the abacing of himselfe ỹ glory wholly to God: least if we take any thing be it neuer so litle to our selues, we do with our owne swelling fall away from his face. Of this submission which throweth downe all heighth, we haue often examples in the seruantes of God: amóg whom the holier that euery one is, so much the more he is throwen downe when he commeth into the sight of the Lord. So Daniel, whom the Lord himselfe commended with so great a title of praise, sayd: We poure not out our praiers before thee in our righteousnesses, but in thy great mercies. Here vs Lord, Lord be mercifull to vs: Heare vs, & do these thinges that we aske, for thine owne sake: because thy name is called vpon ouer ỹ people & ouer thy holy place Neither doth he by a crooked figure (as mẽ somtime speake) mingle himselfe with the multitude as one of the people, but rather seuerally confesseth his owne giltinesse & humbly fleeth to the sanctuary of forgiuenes, as he expresly sayth: When I confessed my sinnes and the sinnes of my people. And this humblenes Dauid also setteth out with his owne example, when he sayth: Enter not into iudgement with thy seruát, because in thy sight euery one that liueth shall not be iustified. In such manner Esay prayeth: Loe, thou art angry because we haue sinned, the world is founded in thy wayes, therefore we shalbe saued: And we haue bin all filled with vncleannes, & all our righteousnesses as a defiled cloth: and we haue all withered away as a leafe, & our iniquities do scatter vs abroad as the winde: and there is none that calleth vpon thy name, that raiseth vp himselfe to take holde of thee: because thou hast hid thy face from vs, & hast made vs to pine away in the hande of our wickednes. Now therefore O Lord, thou art our father, we are clay, thou art our fashioner, & we are the worke of thy hande. Be not angry O Lord, neither remember wickednes for euer. Behold, looke vpon vs, we are al thy people. Loe, how they stand vpon no affiance at all, but vpon this only, that thinking vpon this that they be Gods, they despeire not that he will haue care of them. Likewise Ieremy: If our iniquities answere against vs, do thou for thy names sake. For it is both most truely & most holy written, of whomsoeuer

Dan. 9 18.
Psa. 143 2.
Esa. 74 5.
Ier. 14 7.

it be, which being wrytten by an vnknowen author is fathered vpon the Prophet Baruch: A ſoule heauy & deſolate for the greatnes of euil, crooked, and weake, a hungry ſoule, & fainting eies giue glory to thee O Lord. Not accordinge to the righteouſneſſes of our fathers do we poure out praiers in thy ſight, and aske mercy before thy face O Lord our God: but becauſe thou art mercifull, haue mercy vpon vs, becauſe we haue ſinned before thee.

9 Finally the beginning and alſo the preparing of praying rightly, is crauing of pardon, with an humble & plaine confeſſion of fault. For neither is it to be hoped, that euen the holieſt man may obtaine any thing of God, vntill he be freely reconciled to him: neither is it poſſible that God may be fauourable to any but them whom he pardoneth. Wherefore it is no maruel if the faithfull do with this keie open to thēſelues the dore to pray. Which we learne out of many places of the Pſalmes. For Dauid when he asketh an other thing, ſayth:
ſal. 25 .& 18. Remember not the ſinnes of my youth, remember me according to thy mercy for thy goodneſſes ſake O Lord. Againe, Looke vpon my affliction, and my labour, & forgiue all my ſinnes. Where we alſo ſee ỳ it is not enough, if we euery ſeueral day do cal our ſelues to accōpt for our newe ſinnes, if we do not alſo remember thoſe ſinnes which
ſa. 51. might ſeeme to haue bin long ago forgotten. For, the ſame Prophet in an other place, hauinge cōfeſſed one hainous offenſe by this occaſion returneth euen to his mother wombe wherein he had gathered the infection: not to make the fault ſeeme leſſe by the corruption of nature, but that heapinge together the ſinnes of his whole life, howe much more rigorous he is in condemninge himſelfe, ſo much more eaſie he may find God to entreate. But although ỳ holy ones do not alway in expreſſe words aske forgiuenes of ſinnes, yet if we diligently weye their prayers which the Scripture rehearſeth, we ſhall eaſily finde that which I ſay, that they gathered a mind to pray of the only mercy of God, and ſo alway tooke their beginning at appeaſing him becauſe if euery manne examine his owne conſcience, ſo farre is he from being bold to open his cares familiarly with God, that he trembleth at euery comming toward him, except that he ſtandeth vpon truſt of mercy and pardon. There is alſo an other ſpeciall confeſſion, where they ask releaſe of peines, ỳ they alſo pray to haue their ſinnes forgiuen: becauſe it were an abſurdity to will that the effect be taken away while the cauſe abideth. For we muſt beware that God be fauorable vnto vs, before that he teſtifie his fauour with outwarde ſignes: becauſe both he himſelfe will kepe this order, & it ſhould litle profit vs to haue him beneficiall, vnleſſe our conſcience feling him appea-

ſed

sed shoulde throughly make him louely vnto vs. Which we are also taught by the answere of Christ. For when he had decred to heale the man sicke of the Palsey, he sayd, Thy sinnes are forgiuen thee: lifting vp our mindes thereby to that which is chiefly to be wished, that God first receiue vs into fauour, and then shew forth the frute of reconciliation in helping vs. But beside that special confessiō of present giltines, whereby the faithful make supplication to obtaine pardon of euery special fault & peine, that general preface, which procureth fauour to praiers, is neuer to be omitted, because vnlesse they be groūded vpon the free mercy of God, they shall neuer obtaine any thing of God. Wherunto may be referred that saying of Iohn: If we cōfesse our sinnes, he is faithful & righteous to forgiue vs, & clense vs from all iniquity. For which cause it behoued praiers in the time of the law to be hallowed with expiation of blood, ý they might be acceptable, & that so the people should be put in minde that they are vnworthy of so great a prerogatiue of honor, till being cleansed from their defilings they should of the only mercy of God cōceiue affiance to pray.

Matt 2.

1. Ioh 9.

10 But whereas the holy ones seeme somtime for the entreatinge of God to alleage the help of their owne righteousnes (as when Dauid saith: kepe my soule, because I am good. Againe Ezechias: Remēber Lord I besech thee, that I haue walked before thee in trueth, and haue done good in thine eies) by such formes of speaking they mean nothing else than by their very regeneratiō to testifie thēselues to be the seruants & children of God, to whome he himselfe pronounceth that he will be mercifull. He teacheth by the prophet (as we haue already seene) that his eies are vpō the righteous, & his eares vnto their praiers. Againe by the Apostle, that we shall obtaine whatsoeuer we aske, if we keepe his cōmaundements. In which sayings he doth not value praier by the worthinesse of workes: but his will is so to stablish their affiance, whose owne conscience well assureth them of an vnfained vprightnes & innocency, such as all the faithfull ought to be. For the same is taken out of the very trueth of God, which the blind man ý had his sight restored, saith in Iohn, ý God heareth not sinners: if we vnderstand sinners after the cōmon vse of the Scripture, for such as without all desire of righteousnes do altogether slepe & rest vpon their sinnes: forasmuch as no heart can euer breake forth into vnfained calling vpon God which doth not also aspire to godlines. Therfore with such promises accord the praiers of the holy ones, wherein they make mentiō of their owne purenes or innocency that they may feele ý to be giuen them which is to be looked for of al ý seruants of God. Againe it is thē cōmonly found ý they vse this kinde of prayer,

Psal 8

2 Reg 20.2.

Psal. 33 16.

1. Ioh

Iohn. 21.

whē they do in the presence of the lord compare themselues, w̄ their enemies, frō whose vniust dealing they wished themselues to be deliuered by his hand. In this comparison it is no maruel if they brought forth their righteousnes & simplicity of heart to moue him ȳ rather by ȳ rightfulnes of their cause to help thē. This therfore we take not away frō the godly heart of a good mā, but ȳ he may vse the purenes of his conscience before the lord, to strengthē himself in ȳ promises wherwith the Lord cōforteth & vpholdeth his true worshippers: but our meaning is, that the trust of obtaining stand vpon the only mercy of God, laying away all thinking of their owne deseruing.

11 The fourth rule is, that being so throwen downe and subdued with true humility, we should neuertheles with certaine hope of obtaining be encouraged to pray. These be things in deede contrary in shew, to ioyne with the feeling of the iust vengeance of God sure affiance of fauour: which things do yet very well agree together, if the onely goodnesse of God raise vs vp beinge oppressed with our owne euills. For, as we haue before taught that repentance & faith are knit as companions together with an vnseparable bond: of which yet the one afraieth vs, the other chereth vs: so in prayers they must mutually meete together. And this agreement Dauid expresseth in fewe
5.8 wordes: I (sayth he) will in the multitude of thy goodnesse enter into thy house: I will worship in the temple of thy holinesse with feare. Vnder the goodnesse of God he comprehendeth faith, in the meane time not excluding feare: because not only his maiesty driueth vs to reuerence, but also our owne vnworthinesse holdeth vs in feare forgetting all pride & assurednes. But I meane not such an affiance which should stroke the minde loosed from all feeling of carefulnes with a sweete & full quietenesse. For, to rest so peasably is the doing of them which hauinge all thinges flowing as they would wish it, are touched with no care, are kindled with no desire, do swel with no feare. And it is a very good spurre to the holy ones to call vpon God, when being distressed with their owne necessity, they are vexed with most great vnquietenesse, & are almost dismaied in themselues, till faith come in fit time to their succours, because in such distresses the goodnesse of God so shineth to them, ȳ they do in dede grone beinge weried with weight of present euils, they are also in paine & grieued with feare of greater, yet being so vpholden by it, they both relieue and cōfort the hardnes of bearing them, & do hope for escape & deliuerance. Therfore the prayer of a godly man must arise out of both affections, must also containe & shew both: namely to grone for present euils, & to be carefully afraid of new, & yet therwithall to flie to God, not douting

that

thar he is ready to reach his helpinge hande. For God is marueloufly prouoked to wrath by our diftruftfulnes, if we aske of him the benefits which we hope not to obtaine. Therefore there is nothinge more agreable with the nature of praiers, than that this law be prefcribed & apointed to them, that they breake not foorth rafhly, but folowe faith going before thē. To this principle Chrift calleth vs all w̄ this faying: I fay vnto you, whatfoeuer things ye require, beleue ȳ ye fhal receiue them, & they fhall happen to you. The fame alfo he cōfirmeth in an other place. Whatfoeuer ye aske in prayer beleuing, ye fhall receiue. Wherwith agreeth Iames fayinge, If any neede wifdom, let him aske it of him which giueth to all mē freely, & vpbraideth not: but let him aske in faith no douting. Wherin fetting douting as contrary to faith, he doth moft fittely expreffe the nature of it. And no leffe is that to be noted which he addeth, that they obtaine nothinge which cal vpon God in wauering & dout, and do not determine in their hearts whether they fhal be heard or no. Whom he alfo cōpareth to waues which are diuerfly toffed and driuen about of the winde. Whereupon in an other place he calleth a right praier, the praier of faith. Againe whē God fo oft affirmeth that he will giue to euery one acording to his faith, he fignifieth that we obtaine nothing without faith. Finally it is faith that obtaineth whatfoeuer is graunted by prayer. This is meant by that notable fayinge of Paule, which the foolifhe menne do take no heede vnto. Howe fhall any man call vpon him, in whome he hath not beleued? But whoe fhall beleue, vnleffe he haue heard? But faith commeth of hearinge, and hearinge of the word of God. For, cōueying by degrees the beginning of praier from faith, he plainely affirmeth that God can not be fincerely called vpō of any other, than them to whom by the preachinge of the Gofpell his mercifulnes and gentleneffe hath bin made knowen, & familiarly declared.

Mat.11 24. Mat.21 22. Iam.5 15. Rom.10 14.

12 This neceffity our aduerfaries do not thinke vpon. Therefore when we bid the faithfull to holde with affured confidence of minde that God is fauourable & beareth good will to them, they thinke that we fpeake a moft great abfurdity. But if they hadde any vfe of true praier, they would truely vnderftand that God can not be rightly called vpon without that ftedfaft feeling of Gods good will. Sith no mā can wel perceiue the force of faith, but he which by experience feleth it in his heart: what may a man profitte by difputinge with fuch men which do openly fhew, that they neuer had any thing but a vaine imaginatiō? For of what force, & how neceffary is ȳ affurednes which we require, is chiefely learned by inuocation. Which who fo feeth not,

he bewraieth ỳ he hath a very dul cõscience. Let vs therfore, leauing this kinde of blindemen, sticke fast in that saying of Paule, that God can not be called vpon of any other, but them that know his mercy by the Gospell, & are surely perswaded ỳ it is ready for thẽ. For what maner of saying should this be? O Lord, I am verily in dout whether thou wilt heare me: but because I am distressed with carefulnes, I flee to thee, that thou maist help me if I be worthy. This was not the wõted maner of all the holy ones, whose praiers we reade in the Scrip-
ir.4. tures. Neither hath ỳ holy Ghost thus taught vs by the Apostle which biddeth vs to go to the heauenly throne with cõfidence, that we may
h.3. obtaine grace & when in an other place he teacheth ỳ we haue boldnes & accesse in confidence by the faith of Christ. We must therfore holde fast with both handes this assurednes to obtaine what we aske (sith both the Lord with his owne voice so cõmaundeth vs, & all the holy ones teach it by their exãple) if we will pray with frute. For, that only praier is pleasinge to God which springeth out of such a presũptiõ of faith (as I may so call it) & is groũded vpon a dredles certainty of faith. He might haue bin content with the bare name of faith, but he not only added cõfidence, but also furnished the same with liberty or boldnes, by this marke to put differẽce betwene vs & vnbeleuers, which do in deede also praye to God as we do, but at aduenture. For
al 33 which reason ỳ whole Church praieth in ỳ Psalme: Let thy mercy be vpon vs, as we put our trust in thee. The same cõdition is also spoken
al.66 of in an other place by the Prophet: In what day I shall crie, this I know that God is with me. Againe, in the morninge I will direct my
al.5. selfe to thee, & I wil watch. For of these words we gather, that praiers are in vaine cast into ỳ aire, vnlesse hope be adioined, from whense as out of a watchtour we may quietly waite for the Lord. Wherewith a-
he.6. greeth the order of Paules exhortation. For before that he moue the faithfull to pray in spirit at all times with wakefulnes & diligence, he first of al biddeth them to take the shield of faith, the helmet of saluation, & the swerd of the spirit, which is the word of God Now let the readers here cal to remẽbrance that which I haue before said, ỳ faith is not ouerthrowen where it is ioyned with acknowledginge of our misery, nedines, & filthines. For with how heauy weight soeuer of eũil doings the faithfull feele themselues to be ouerloden or grieued, & ỳ they be not only void of all thinges which may procure fauour with God, but also that they be burdened with many offenses which may worthily make him dreadful to them: yet they ceasse not to present themselues, neither doth this feeling make thẽ so afraid but that they stil resort to him, forasmuch as there is no other way to come

to

to him. For, prayer was not ordained, whereby we should arrogantly aduãce our selues before God, or esteme at great value any thing of our owne, but wherby confessing our giltines, we should bewaile our miseries to him, as childrẽ do familiarly open their cõplaints to their parents. But rather the vnmeasurable heape of our euils ought to be full of spurres or prickes to pricke vs forward to pray. As also the prophet teacheth vs by his example, sayinge. Heale my soule, because I haue sinned against thee. I graunt in deede that in such sayings should be deadly prickings vnlesse God did help: but the most good father of his incomparable tender kindes hath brought remedy in fit season, whereby appeasing all trouble, assuaginge all cares, wiping away feares, he might gently allure vs to him, yea & taking away all doutes (much more all stoppes) he might make vs an easie way. Psa. 64. 5.

13 And first when he commaundeth vs to pray, he doth by the very same commaundement accuse vs of wicked obstinacy, vnlesse we obey him. Nothing could be more precisely commaunded, than that which is in the psalme: call vpon me in the day of trouble. But forasmuch as among all the dueties of godlines, the scripture cõmendeth none more often, I nede not to tary longer vpõ this point. Aske (saith our maister) & ye shal receiue: knocke, it shalbe opened to you. Howbeit here is also with the commaundement ioyned a promise as it is necessary. For though all men cõfesse that the cõmaundement ought to be obeied, yet the most part would flee from God whẽ he calleth, vnlesse he promised ỳ he would be easie to be entreated, yea & would offer himselfe. These two things being stablished, it is certain ỳ whosoeuer make delaies that they come not streight to God, are not only rebellious and disobedient, but also are proued gilty of infidelity, because they distrust the promises. Which is so much more to be noted, because hypocrites vnder the colour of humility & modesty do as wel proudly despise the commaundement of God, as discredit his gentle callinge, yea and defraud him of the chiefe part of his worship. For after that he hath refused sacrifices, in which at that time al holines seemed to stand, he declareth that this is the chiefe thing and most precious to him, aboue all other, to be called vpon in the day of nede. Therefore where he requireth his owne, & encourageth vs to cherefulnes of obeyinge, there are none so gay colours of douting ỳ may excuse vs. Wherfore how many testimonies are cõmonly found in ỳ scriptures wherby we are cõmaunded to cal vpon God, so many standardes are sette vp before our eyes to put affiance into vs. It were rashnes to rushe into the sight of God, vnlesse he did preuẽt vs with calling vs. Therfore he openeth vs ỳ way with his owne voice sayinge: Psa. 50. 15. Mat. 7. 7

ch.13 I will ſay to them, Ye are my people: and they ſhal ſay to me, thou art our God. We ſee how he preuenteth them that worſhip him, & willeth them to follow him, and therfore it is not to be feared that this ſhould not be a very ſwete melody which he tuneth. Specially let this notable title of God come in our minde, wherupon if we ſtay, we ſhall
a. 65. eaſily paſſe ouer all ſtoppes. Thou God that heareſt prayer, euen to thee ſhall all fleſh come. For what is more louely or more alluringe, than that God be garniſhed with this title which may aſcertaine vs that nothing is more proper to his nature, than to graunt the deſire of humble ſuters? Hereby the Prophet gathereth that the gate ſtandeth open not only to a fewe, but to all men: becauſe he ſpeaketh euen to
a. 50. all in this ſayinge: Call vpon me in the day of trouble: I will deliuer thee, and thou ſhalt glorifie me. According to this rule Dauid laieth for himſelfe that a promiſe was giuen him, that he may obtaine what
Sa.7. he asketh: Thou Lorde haſt reuealed into the eare of thy ſeruaunt: therefore thy ſeruaunt hath found his heart to pray. Whereupon we gather that he was fearefull, ſauing inſomuch as the promiſe had encouraged him. So in an other place he armeth himſelfe with this ge-
a.145 neral doctrine. He will do the will of them that feare him. Yea & this we may note in ỹ Pſalmes ỹ as it were breaking his courſe of praying he paſſeth ouer ſomtime to the power of God, ſomtime to his goodneſſe, ſomtime to the trueth of his promiſes. It might ſeeme that Dauid by vnſeaſonable thruſtinge in of theſe ſentences, made mangeled praiers: but the faithfull know by vſe and experience, that feruentnes fainteth vnleſſe they put new nouriſhmentes into it, and therfore in prayinge the meditation both of the nature of God, and of his word is not ſuperfluous. And ſo by the example of Dauid, let it not grieue vs to thruſt in ſuch things as may refreſh fainting hearts with new liuely ſtrength.

14 And it is wonderfull that with ſo great ſweeteneſſe of promiſes we are either but coldly or almoſt not at all moued, that a great parte of men wandringe about by compaſſes had rather leauinge the fountaine of liuing waters, to digge for themſelues drie pitts, than to embrace the liberality of God freely offred thē. An inuincible tour is the
o.18. name of the lord, (ſaith Salomon) to it the righteous man ſhal flee, & he ſhalbe ſaued. And Ioel, after that he had prophecied of that horri-
el.2. ble deſtructiō which was at hand, added this notable ſentence. Whoſoeuer calleth vpon the name of ỹ lord, ſhalbe ſafe: which ſentēce we know to pertaine properly to the courſe of ỹ Goſpell. Scarcely euery hundreth mā is moued to go forward to mete God. He himſelf crieth
a. 65 by Eſay: Ye ſhal cal vpō me, & I wil heare you, yea before that ye crie,

I will aunswer you. And this same honor also in an other place he vouchesaueth to geue in common to the whole Church, as it belongeth to all the membres of Christ. He hath cried to me, I will heare him, I am in trouble with him, that I may deliuer him. Neither yet (as I haue already said) is it my purpose to recken vp all the places, but to choose out the chiefe, by which we may take a tast howe kindely God allureth vs vnto him, and with howe streight bonds our vnthankfulnes is bound, when among so sharp prickings our sluggishnesse stil maketh delay. Wherefore let these sayings alway sound in our eares: The Lorde is nie to all them that call vpon him, that call vpon him in trueth: also these sayings which we haue alleged out of Esaye and Ioel, by which God affirmeth that he is hedefull to heare prayers, yea and is delited as with a sacrifice of swete sauoure, when we cast our cares vpon him. This singular frute we receiue of the promises of God, when we make our prayers not doubtingly & ferefully: but trusting vpon his word, whose maiesty wold otherwise make vs afraide, we dare call vpon him by the name of Father, forasmuch as he vouchesaueth to put this most swete name into our mouthes. It remaineth that we hauing such allurementes should knowe that we haue thereby matter enough to obteine our prayers: forasmuch as our prayers stand vpon no merite of our own, but all their worthines and hope of obteining are grounded vpon the promises of God, and hang vpon them: so that it nedeth none other vnderpropping, nor loketh vpwarde hither or thither. Therfore we must determine in our minds, that although we excell not in like holines as is praised in the holy fathers, prophets & Apostles, yet because the cõmaundement of prayer is common to vs, and faith is also common, if we rest vpon the word of God, in this right we are fellowes with them. For, God (as we haue before shewed) promising that he will be gentle, and mercifull to all, geueth cause of hope to all euen the most miserable that they shall obteine what they aske. And therefore the generall formes are to be noted, from which no man (as they say) from the first to the last is excluded: onely let there be present a purenes of heart, misliking of our selfes, humility, and faith: let not our hypocrisy vnholily abuse the name of God with deceitfull calling vpon it: the most good father will not put back them, whom he not onely exhorteth to come to him, but also moueth them by all the meanes that he can. Herupon cometh the mãner of praying of Dauid which I haue euen nowe reherfed. Lo thou hast promised, Lorde, to thy seruant: for this cause thy seruant at this day gathereth courage, and hath found what prayer he might make before thee. Now therfore

Psa. 91 15.

Psa. 14

2. Sa. 7. 27.

O Lorde God, thou art God, and thy words shalbe true. Thou hast spoken to thy seruant of these benefits: begin therfore, and do them.
a.119 As also in an other place, Performe to thy seruant according to thy
5. word. And all the Israelites together, so oft as they arme themselues with remembrance of the couenant, do sufficiently declare that we should not pray fearfully, wheras the Lorde so apointeth. And herein
en.32 they followed the examples of the fathers, specially of Iacob, which after that he had cōfessed that he was vnworthy of so many mercies which he had receiued at the hand of God, yet he saith that he is encoraged to require greater things because God had promised that he would do thē. But whatsoeuer colours the vnbeleuers do pretend, when they flee not to God so oft as necessitie presseth thē, when they seke not him nor craue his helpe, they do as much defraud him of his due honor as if they made to themselfes newe Gods, and idoles: for by this meane they deny that he is to thē the author of all good thinges. On the other side there is nothing stronger to deliuer the godly from all dout, than to be armed with this thought, that no stop ought to stay them while they obey the commaundement of God, which pronounceth that nothing is more pleasing to him than obedience. Here againe that which I said before more clerely appereth, that a dredles spirit to pray agreeth well with fear, reuerēce, and carefulnes: and that it is no absurdity to say that God raiseth vp the ouerthrowen. After this manner those formes of speach agree well together which in seming are contrary. Ieremie and Daniel say that they
re.42 throwe downe prayers before God. In an other place Ieremie saith. Let our prayer fall down in the sight of God, that he may haue mercy
ani.9. on the remnant of his people. On the other side, the faithfull are
r. 42. oftentimes said to lift vp prayer. So speaketh Ezechias, requiring the prophet to make intercession for him. And Dauid desireth that his
Ki.20. prayer may ascende as incense. For although they being perswaded
sa.141 of the fatherly loue of God, cherefully committ themselues into his faithfull keping, and dout not to craue the helpe which he freely promiseth: yet doth not an idle carelesnesse lift them vp, as though they had cast away shame, but they ascend so vpward by degrees of promises, that they still remaine humble suppliants in the abacement of themselues.

15 Here are questions obiected more than one. For the scripture reporteth that the Lorde granted certaine desires which yet brake forth of a minde not quiet nor well framed. Verily for a iuste cause:
1.9.20 Ioatham had auowed the inhabitants of Sichem, to the destruction which afterward came vpon thē: but yet God kindled with feruētnes

of

of anger and vengeance following his execration seemeth to allowe ill tempered violent passions. Such heat also caried Samson when he said, Strengthen me O God, that I may take vengeance of the vncircumcised. For though there were some peece of good zele mingled with it: yet a hote, and therefore faulty gredines of vengeance did beare rule therin. God granted it. Wherupon it seemeth that it may be gathered, that although the prayers be not framed according to the prescribed rule of the word, yet they obteine their effect. I answer first that a generall law is not taken away by singular examples: again, that somtime speciall motions haue bene put into a fewe men, wherby it came to passe that there was an other cōsideration of thē than of the cōmon people. For the aunswer of Christ is to be noted, when the disciples did vndiscretly desire to coūterfait the example of Elias, that they knewe not with what spirit they were endued. But we must go yet further, and say that the prayers do not alway please God which he granteth: but that, so much as serueth for example that is by clere praise made plaine which the scripture teacheth, namly that he succoureth the miserable, heareth the gronings of them which being vniustly troubled do craue his helpe: that therefore he executeth his iudgemēts, when the complaints of the poore rise vp to him, although they be vnworthy to obteine any thing be it neuer so litle. For howe oft hath he taking vengeance of the cruelties, robberies, violence, filthy lustes and other wicked doings of the vngodly, subduing their boldnes and rage, and also ouerthrowing their tyrannous power, testified that he helpeth the vnworthily oppressed, which yet did beat the aire with praying to an vncertaine godhed? And one Psalme plainely teacheth that the prayers want not effect, which yet do not pearce into heauen by faith. For he gathereth together those prayers which necessitie wringeth no lesse out of the vnbeleuers thā out of the godly by the very feling of nature: to which yet he proueth by the effect that God is fauourable. Is it because he doth with such gentlenes testifie that that they be pleasing to him? No. but to enlarge or to set out his mercie by this circumstance, for that euen to vnbeleuers their prayers are not denied: and then the more to pricke forward his true worshipers to pray, when they see that profane wailinges sometime want not their effect. Yet there is no cause why the faithfull should swarue from the lawe laid vpon them by God, or should enuie the vnbeleuers, as though they had gotten some great gaine, when they haue obteined their desire. After this manner we haue said, that the Lorde was bowed with the repentance of Achab, that he might shew by this example how easy he is to entreat toward

Iud.6. 28.

Luc 9. 55.

Psa.107

1.King. 21.39.

his elect, when true turning is brought to appease him. Therefore in
Psa.100 the Psalme he blameth the Iewes, that they hauing by experience
proued him so easy to grant their prayers, yet within a litle after re-
turned to the stubbornes of their nature. Which also plainely ap-
peareth by the history of the Iudges: namely that so oft as they wept,
although their teares were deceitfull, yet they were deliuered out
of the handes of their enemies. As therefore the Lord indifferently
bringeth forth his sunne vpon the good and the euell: so doth he
also not despise their weepinges, whose cause is righteous and their
miseries woorthy of helpe. In the meane time he no more heareth
these to saluation; than herein ministreth foode to the despisers of
Gen. 18 his goodnes. The question seemeth to be somwhat harder of Abrahã
13. and Samuel: of whom the one being warranted by no word of God,
1 Sam. prayed for the Sodomites: the other against a manifest forbidding
11. prayed for Saul. Likewise is it of Ieremie, which prayed that the citie
Iere. 31. might not be destroyed. For though their requestes were denied, yet
16. it semeth harde to take faith from them. But this solution shall (as I
trust) satisfie sober readers: that they being instructed with the gene-
rall principles, whereby God cõmaundeth them to be mercifull euen
also to the vnworthy, were not altogether without faith, although in
Libr. de a speciall case their opinion deceiued them. Augustine writeth wisely
ciu. Dei in a certaine place. Howe (saith he) do the holy ones pray by faith,
22. ca. 1. to aske of God contrarie to that which he hath decreed? Euen be-
cause they pray according to his will: not that hiddẽ & vncheangea-
ble will, but the will which he inspireth into them, that he may heare
them after an other manner: as he wisely maketh difference. This is
well said: because after his incomprehensible counsell he so tempe-
reth the successes of things, that the prayers of the holy ones be not
voyde which are wrapped both with faith and errour together.
Neither yet ought this more to auaile to be an example to followe,
than it excuseth the holy ones themselues, whome I denie not to
haue passed measure. Wherefore where appeareth no certaine pro-
mise, we must aske of God with a condition adioined. To which pur-
Psal. 7. pose serueth that saying of Dauid. Watch to the iudgement which
7. thou hast commaunded: because he telleth that he was warranted
by a speciall oracle to aske a temporall benefite.

16 This also it is profitable to note, that those things which I
haue spoken of the fower rules of right prayer, are not so exactly re-
quired with extreme rigor, that God refuseth the prayers in which
he shall not finde either perfect faith or perfect repentance together
with a feruentnesse of zele and well ordered requestes. We haue said
that

that although prayer be a familiar talke of the godly with God, yet we must kepe a reuerēce and modestie, that we geue not loose reines to all requestes whatsoeuer they be, and that we desire no more than God geueth leaue: and then, least the maiesty of God should growe in contempt with vs, that we must lift our mindes vpward to a pure & vndefiled worshipping of him. This no man hath euer performed with such purenesse as it ought to be. For (to speake nothing of the common sort) howe many cōplaintes of Dauid do sauore of vntemperance: not that he meant of purpose to quarell with God, or carpe against his iudgementes: but because he fainting for weakenesse, found no other better comfort, than to cast his sorrowes into his bosome. Yea and God beareth with our childish speach and pardoneth our ignorance, so oft as any thing vnaduisedly escapeth vs: as truely without this tender bearing, there shoulde be no libertie of praying. But although Dauids minde was to submit himselfe wholly to the will of God, and he prayed with no lesse patience than desire to obteine: yet there arise yea boile out sometimes troublous affectious, which are much disagreing from the first rule that we haue set. Specially we may perceiue by the conclusion of the xxxix. Psalme, with howe great vehemence of sorrowe that holy man was carried away, that he could not kepe measure. Cesse (saith he) frō me, til I go away and be not. A man would say that he like a desperate man desireth nothing els but that the hand of God cessing, he might rot in his euels. He saith it not for that he with an auowed minde runneth into such outrage, or (as the reprobate are wont) would haue God to depart from him: but onely he complaineth that the wrath of God is to heauy for him to beare. In these tentations also there fall out oftentimes requestes not well framed according to the rule of the word of God, and in which the holy ones do not sufficiently wey what is lawfull and expedient. Whatsoeuer prayers are spotted with these faultes, they deserue to be refused: yet if the holy ones do bewaile, correct themselues, and by & by come to themselues againe, God pardoneth them. So they offend also in the second rule, because they are oftentimes driuen to wrastle with their owne coldenesse, & their neede and misery doth not sharply enough pricke them to pray earnestly. And oftentimes it happeneth that their mindes do slippe aside, and in a manner wander away into vanitie. Therefore in this behalfe also there is neede of pardon, least our faint, or vnperfect, or broken and wandering prayers haue a deniall. This God hath naturally planted in the mindes of men, that prayers are not perfect but with mindes lifted vpwarde. Hereupon came the ceremonie of

lifting vp of handes, as we haue before ſaid, which hath bene vſed in all ages and nations, as yet it is in vre. But howe many a one is there, which when he lifteth vp his hands, doth not in his owne conſcience finde himſelfe dull, becauſe his heart reſteth vpon the grounde? As touching the aſking of forgeueneſſe of ſinnes, although none of the faithful do ouerpaſſe it, yet they which are truly exerciſed in prayers do fele that they bring ſcarcely the tenth part of that ſacrifice, of which Dauid ſpeaketh. An acceptable ſacrifice to God is a troubled ſpirit: a broken and humbled heart O God thou wilt not deſpiſe. So there is alway double pardon to be aſked, both becauſe they knowe themſelues gilty in cõſciences of many faultes, with feeling whereof they are not yet ſo touched, that they miſlike themſelues ſo much as they ought: and alſo that, ſo much as it is giuen them to profit in repentance and in the feare of God, they being throwen downe with iuſt ſorrowe for their offenſes, ſhould pray to eſcape the puniſhment of the iudge. Chefely the feblenesse or imperfection of faith corrupteth the prayers of the faithful, vnleſſe the tendre mercie of God did helpe them. But it is no maruell that God pardoneth this default, which doth oftentimes exerciſe them that be his with ſharpe inſtructions, as if he would of purpoſe quench their faith. This is a moſt harde tentation, when the faithfull are compelled to crie: How long wilt thou be angry vpon the prayer of thy ſeruant? as though the very prayers made God more angry. So whẽ Ieremie ſaith. The Lord hath ſhut out my prayer, it is no dout that he was ſhaken with a violẽt pange of trouble. Innumerable ſuch examples are commonly found in the ſcriptures, by which appeareth that the faith of the holiones was oftentimes mingled and toſſed with doutinges, that in beleuing and hoping they bewrayed yet ſome vnfaithfulneſſe: but bicauſe they come not ſo far as it is to be wiſhed, they ought to endeuor ſo much the more that their faults being amended, they may daily come nerer to the perfect rule of praying, and in the meane time to fele in howe great a depth of euels they be drowned, which euen in the very remedies do get to themſelues newe diſeaſes: ſith there is no prayer, which the Lorde doth not worthily loth, vnleſſe he winke at the ſpottes wherwith they are all beſprinkled. I reherſe not theſe things to this ende that the faithfull ſhould careleſly pardon themſelues any thing, but that in ſharply chaſtiſing themſelues they ſhould trauaile to ouercome theſe ſtoppes, and although Satan laboure to ſtoppe vp all the wayes, that he may kepe them from praying, yet neuertheleſſe they ſhould breake through, being certainly perſwaded, that although they be not vncombred of all hinderances, yet their endeuors do

Pſal. 51. 19.

Pſa. 80.

Lam. 3. 8.

pleaſe

pleaſe God,& their prayers are allowed of him,ſo ỳ they trauaile and bende thẽſelues thitherward,whether they do not byandby attaine.

17 But foraſmuch as there is no man woorthy to preſent himſelfe to God, and to come into his ſight:the heauenly Father himſelfe to deliuer vs both from ſhame and feare which ſhould haue throwen downe all our courages, hath geuen to vs his ſonne Ieſus Chriſt our Lorde, to be an aduocate and Mediator with him for vs, by whoſe leading we may boldly come to him, truſting that we haue ſuch an interceſſor, nothing ſhall be denied vs which we aſke in his name,as nothing can be denied him of the Father. And here vnto muſt all be referred whatſoeuer we haue heretofore taught cõcerning faith:bycauſe as the promiſe ſetteth out vnto vs Chriſt for our Mediator, ſo vnleſſe our hope of obteining ſtay vpon him, it taketh from it ſelfe the benefite of praying. For ſo ſoone as the terrible maieſty of God cõmeth in our minde, it is impoſſible but that we ſhould tremble for feare,& the acknowledging of our own vnwoorthineſſe ſhould driue vs far away, till Chriſt come meane betwene vs and him, which may change the throne of dreadfull glorie into the throne of grace:as alſo the Apoſtle teacheth that we may be boulde to appeare with al confidence which ſhall obteine mercy and finde grace in helpe cõming in fit ſeaſon. And as there is a lawe ſet that we ſhould call vpon God like as there is a promiſe geuen, that they ſhalbe heard which call vppon him: ſo are we peculiarly commaunded to call vppon him in the name of Chriſt, and we haue a promiſe ſet forth, that we ſhall obteine that which we ſhall aſke in his name.Hetherto (ſaith he) ye haue not aſked any thing in my name: aſke and ye ſhall receiue. In that day ye ſhall aſke in my name,and whatſoeuer ye aſke, I will do, that the father may be glorified in the ſonne.Herby it is plaine without controuerſie, that they which call vpon God in any other name than of Chriſt, do ſtubbornly breake his commaundements, and regarde his will as nothing, and that they haue no promiſe to obteine any thing. For (as Paule ſaith) all the promiſes of God are in Chriſt, yea and Amen,that is to ſay,they are confirmed and fulfilled.

1.Tim. 5. 1.Iohn 2.1. Hebr.4 15. Ioh.14 13. and 16.24. 2.Cor. 20.

18 And ỳ circunſtance of the time is diligẽtly to be marked,where Chriſt cõmaundeth his diſciples to flee to interceſſiõ to him after that he is gone vp into heauen.In that houre(ſaith he)ye ſhall aſke in my name. It is certain ỳ euen from the beginning none were hearde that prayed,but by meane of ỳ Mediator. For this reaſon ỳ Lord had ordeined in the law,ỳ the prieſt alone entring into ỳ ſanctuarie, ſhould beare vpõ his ſhoulders the names of the tribes of Iſraell, & as many precious ſtones before his breaſt:but the people ſhould ſtãd a far of in

Ioh. 16 26. Exo.28 9.&12. 21.

the porche,& from thense should iome their prayers with the priest. Yea and the sacrifice auailed hereto,that the prayers should be made sure and of force. Therefore that shadowish ceremonie of the lawe taught that we are all shutt out from the face of God, and that therfore we neede a Mediator,which may appeare in our name, and may beare vs vpon his shoulders,and holde vs fast bound to his breast,that we may be heard in his person : then that by sprinkeling of bloode our prayers are cleansed, which (as we haue already said) are neuer voide of filthinesse. And we see that the holy ones,when they desired to obteine any thing, grounded their hope vpon sacrifices, bycause they knewe them to be the stablishings of all requestes. Let him remembre thy offring (sayeth Dauid) and make thy burnt offring fatt. Hereupon is gathered that God hath bene from the beginning appeased by the intercession of Christ, to receiue the prayers of the godly. Why then doth Christ apoint a newe heire, when his Disciples shall beginne to pray in his name,but because this grace, as it is at this day more glorious,so deserueth more commendation with vs. And in this same sense he had said a litle before. Hetherto ye haue not asked any thing in my name:now aske. Not that they vnderstood nothing at all of the office of the Mediator (whereas all the Iewes were instructed in the principles) but because they had not yet clerely knowen that Christ by his ascending into heauen should be a surer patron of the Church than he was before. Therefore comfort their greefe of the absence with some speciall frute, he claimeth to himself the office of an aduocate,& teacheth that they haue hitherto wanted the chiefe benefite, which it shalbe graunted them to enioy, when being aided by his mediation, they shall more frely call vpon
Heb.10. God : as the Apostle saith that his newe way is dedicate in his blood.
10. And so much lesse excusable is our frowardnes, vnlesse we do with both armes(as the saying is)embrace so inestimable a benefite,which is proprely apointed for vs.

19 Nowe whereas he is the onely way, and the onely entrie by which it is graunted vs to come in vnto God:whoe so do swarue from this way and forsake this entrie, for them there remaineth no way nor entrie to God: there is nothing left in his throne but wrath, iudgement,and terrour. Finally sith the Father hath marked him for our heade, and guide,they which do in any wise swarue or go away from him,do labore as much as in them lieth to race out & disfigure the marke which God hath imprinted.So Christ is set to be the only Mediator,by whose intercession the Father may be made to vs fauorable and easy to be entreated. Howe be it in the meane time the holy

holy ones haue their intercessions left to them, whereby they do mutually commend the safetie one of an other to God, of which the Apostle maketh mention: but those be such as hange vpon that one onely intercession: so farre is it of, that they minish any thing of it. For as they springe out of the affection of loue, wherewith we embrace one an other, as the membres of one body: so they are also referred to the vnitie of the heade. Sith therefore they also are made in the name of Christ, what do they els but testifie that no manne canne be holpen by any prayers at all, but with the intercession of Christ? And as Christ with his intercession withstandeth not, but that in the Church we may with prayers be aduocates one for an other: so let this remaine certaine, that all the intercessors of the whole Church ought to be directed to that onely one. Yea and for this cause we ought specially to be beware of vnthankefulnesse, bycause God pardoning our vnworthinesse, doth not onely geue leaue to euery one of vs to pray for himselfe, but also admitteth vs to be entreaters one for an other. For, where God appointeth aduocates for his Church which deserue worthily to be reiected if they pray priuately euery one for himselfe: what a pride were it to abuse this libertie to darken the honoure of Christ? 1.Ti.2.

20 Nowe it is a meare trifeling, which the Sophisters bable, that Christ is the Mediatour of redemption, but the faithfull are Mediatours of intercession. As though Christ hauing perfourmed a Mediation for a time, hath geuen to his seruauntes that eternall Mediatourshippe which shall neuer dy. Full courteously forsoth they hādle him, that cutte away so little a portion of honor from him. But the Scripture saith farre otherwise, with the simplicitie whereof a godly man ought to be contented, leauing these deceiuers. For where Iohn saith, that if any do sinne, we haue an aduocate with ȳ Father, Christ Iesus: doth he meane that he was ones in olde time a patrone for vs, and not rather assigneth to him an euerlasting intercession? Howe say we to this that Paule also affirmeth, that he sitteth at the right hande of God the Father and maketh intercession for vs? And when in an other place he calleth him the onely Mediatour of God and men: meaneth he not of prayers, of which he had a little before made mention? For when he hadde before said that intercession must be made for all men: for proofe of that saying, he by and by addeth, that of all menne there is one God and one Mediatour. And none otherwise doth Augustine expounde it, when he saith thus: Christian menne do mutually commende themselues in their prayers. But he for whom none maketh intercession, but he for all, he is the only 1.Io.2. 2. Rom. 8. 32. 1.Ti. 2. 5. Rom 15 30. Lib.cōtra Par. 2.Ca.8.

and true Mediatour. Paule the Apoſtle, though he were a principall membre vnder the heade (yet bycauſe he was a membre of the body of Chriſt,and knewe that the greateſt and trueſt prieſt of the Church entred, not by a figure, into the inward places, of the vaile, to the holy of holy places, but by expreſſe & ſtedfaſt trueth into the innermoſt places of heauen, to a holineſſe not ſhadowiſh but eternall) cōmendeth himſelfe alſo to the prayers of the faithfull. Neither doth he make himſelfe a Mediatour betwene the people and God, but prayeth that all the membres of the body of Chriſt ſhould mutually pray for him:bycauſe the membres are carefull one for an other:and if one membre ſuffer,the other ſuffer with it. And that ſo the mutuall prayers one for an other of all the membres yet trauailing in earth, may aſcende to the head which is gone before into heauen,in whom is appeaſemēt for our ſinnes. For if Paul were a Mediatour,the other Apoſtles ſhould alſo be Mediatours: and if there were many Mediatours,then neither ſhould Paules own reaſon ſtande faſt,in which he hadde ſaid,For there is one God,one Mediatour of one God and menne, the manne Chriſt, in whom we alſo are one if we keepe the vnitie of faith in the bonde of peace. Againe in an other place. But if thou ſeke for a Prieſt he is aboue the heauens, where he maketh interceſſiō for thee,which in earth died for thee. Yet do we not dreame that he falleth downe at the fathers knees and in humble wiſe entreateth for vs: but we vnderſtand with the Apoſtle, that he ſo appeareth before the face of God,that the vertue of his death auaileth to be a perpetuall interceſſion for vs: yet ſo that being entred into the ſanctuarie of heauen,vnto the ende of the ages of the world he alone carrieth to God the prayers of the people abiding a farre of in the porche.

Rom 15 30. Ephe.6. 9. Col.4.3 1.Cor. 12.25. Eph.4.3 In pſal. 94.

21 As touching the Saintes, which being deade in the fleſh do liue in Chriſt,if we geue any prayer at all to them, let vs not dreame that they themſelues haue any other way of aſkinge, than Chriſt which onely is the way,or that their prayers be acceptable to God in any other name. Therfore ſith the Scripture calleth vs backe from all to Chriſt only:ſith the heauenly fathers wil is to gather together all in him:it was a point of to much dulnes,I wil not ſay madnes,ſo to deſire to make for our ſelues an entrie by them, that we ſhould be ledde away from him without whome euen they them ſelues haue no entrie open. But, that this hath bene vſually done in certaine ages paſt, and that it is at this day done wherefoeuer Papiſtry reigneth, who can denie? Their merites are from time to time thruſt in, to obteine the good will of God: and for the moſt part, Chriſt being

paſſed

passed ouer, God is prayed to by their names. Is not this, I beseche you to conuey away to them the office of that onely intercession, which we haue affirmed to belong to Christ alone? Againe, what Angel or Deuell euer reueled to any man any one syllable of this their intercession which these men faine? For in the Scripture is nothing of it. What is the reason therefore of inuenting it? Truely, when the witte of man so seketh for it selfe succoures, wherewith we are not certified by the word of God, it plainly bewrayeth his owne distrustfulnesse. If we appeale to all their consciences that are delited with the intercession of saintes, we shall finde that the same cõmeth from no other ground, but because they are greued with carefulnes, as though Christ were in this behalf either to weake or to rigorous. By which doubtfulnesse first they dishonour Christ, and robbe him of the title of onely Mediatour, which as it is geuen him of the Father for a singular prerogatiue, so ought not also to be conueyed away to any other. And in this very doing they darken the glorie of his birth, they make voide his crosse, finally whatsoeuer he hath done or suffred they spoile & defraude of the due praise therof: for all tend to this ende that he may be in deede and be accompted the onely Mediatour. And therewith they cast away the goodnesse of God, which gaue himselfe to be their Father. For he is not their father, vnlesse they acknowledge Christ to be their brother. Which they vtterly deny vnlesse they thinke that he beareth a brotherly affection towarde them, than which there can nothing be more kinde or tender. Wherefore the Scripture offereth onely him to vs, sendeth vs to him, and stayeth vs in him. He (saith Ambrose) is our mouth, by which we speake to the Father: our eye, by which we see the Father: our right hande, by which we offer vs to the Father, otherwise than by whose intercession neither we nor all the Saintes haue any thing with God. If they aunswer that the cõmon prayers which they make in Churches, are ended with this cõclusiõ adioined, Through Christ our Lorde: this is a trifeling shifte: because the intercession of Christ is no lesse profained when it is mingled with the prayers and merites of deade men, than if it were vtterly omitted and onely deade men were in our mouth. Againe, in al their Letanies, Hymnes, and Proses where no honor is lefte vngeuen to deade saintes, there is no mention of Christ.

Libr. de Isa. & anima.

22 But their folish dulnesse proceded so farre, that here we haue the nature of Superstition expressed, which when it hath ones shaken of the bridle, is wont to make no ende of running a stray. For after that men ones begun to loke to the intercession of Saintes, by litle

and litle there was geuen to euery one his ſpeciall doing, that according to the diuerſity of buſines, ſomtime one & ſomtime an other ſhould be called vpon to be interceſſor: then they to them ſelues euery one his peculiar Sainte, into whoſe faith they cõmitted themſelues as it were to the keping of ſafegarding Gods. And not onely (wherewith the prophet in the olde time reproched Iſraell) Gods were ſet vp according to the nũbre of cities, but euen to the numbre of perſons. But ſith the Saintes referre their deſires to the onely will of God, and behold it and reſt vpon it: he thinketh fooliſhly, and fleſhly, yea and ſclaunderouſly of them, which aſſigneth to them any other prayer, then whereby they pray for the comming of the kingdome of God: from which that is moſt farre diſtant which they faine to them, that euery one is with priuate affection more partially bent to his owne worſhippers. At length many abſtained not frõ horrible ſacrilege, in calling nowe vpon them not as helpers but as principall rulers of their ſaluation. Lo wherunto fooliſh men do fall when they wander out of their true ſtanding, that is, the word of God. I ſpeake not of the groſſer monſtruouſneſſes of vngodlineſſe, wherin although they be abhominable to God, Angels, & men, they are not yet aſhamed nor wery of them. They falling downe before the image or picture of Barbara, Catharine, and ſuch other, do mumble Pater noſter, Our father. This madnes the Paſtors do ſo not care to heale or reſtraine, that being allured with ỹ ſwete ſauour of gaine they allowe it with reioiſing at it. But although they turne frõ themſelues the blame of ſo hainous an offenſe, yet by what colour will they defende this that Loy or Medard are prayed vnto to looke downe vpon & helpe their ſeruantes from heauen? that the holy Virgin is prayed vnto, to commaunde her ſonne to do that which they aſke? In the olde time it was forbidden in the Councel at Carthage, ỹ at the alter no directe prayer ſhould be made to Saintes. And it is likely that when the holy men could not altogether ſuppreſſe ỹ force of that naughty cuſtome, yet they added at leaſt this reſtraint that the publike prayers ſhould not be corrupted with this forme: Saint Peter pray for vs. But howe much further hath their deuelliſh importunacie ranged, which ſticke not to geue away to deade men that which proprely belonged onely to God and Chriſt?

ere. 2. 8. and 1. 13.

23 But whereas they traauaile to bring to paſſe that ſuch interceſſion may ſeeme to be grounded vpon the authoritie of ſcripture, therin they labor in vaine. We read ofttẽtimes (ſay they) of the prayers of Angels: & not that only: but it is ſaid that the prayers of the faithfull are by their handes caried into the ſight of God. But if they liſte

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to cōpare holy men departed out of this present life, to Angels: they should proue that they are ministring spirits, to whom is comitted the ministerie to loke to our safetie, to whom the charge is geuen to kepe vs in all our wayes, to go about vs, to admonish and coūsell vs, to watch for vs: all which things are geuen to Angels, but not to thē. Howe wrongfully they wrappe vp deade holy men with Angels, appeareth largly by so many diuers offices, whereby the scripture putteth difference betwene some and other some. No man dare execute the office of an aduocate before an earthely iudge, vnlesse he be admitted, from whēse then haue wormes so great libertie, to thrust vnto God those for patrons to whom it is not read that the office is enioined? Gods will was to appoint the Angels to loke vnto our saftie, wherefore they do both frequent holy assembles, and the Church is a stage to thē, wherein they wōder at the diuers & manifold wisdome of God. Who so conueye away to other that which is peculiar to them, verily they cōfounde and peruert the ordre set by God, which ought to haue bene inuiolable. With like hādsomnesse they procede in alleging other testimonies. God said to Ieremie: If Moses and Samuel should stand before me, my soule is not to this people. Howe (say they) could he haue spoken thus of deade men, vnlesse he knewe that they made intercession for the liuinge? But I on the cōtrary side gather thus, that sith it thereby appeareth that neither Moses nor Samuel made intercessiō for the people of Israel, there was then no intercession at all of deade men. For which of the Saintes is to be thought to be carefull for ȳ safetie of the people, whē Moses cesseth, which in this behalfe farre passed al other when he liued? But if they followe such slight sutteltie, to say that the deade make intercession for the liuing, because the Lorde said, If they should make intercessiō: I will much more colorably reason in this maner: In the extreme necessitie of the people Moses made not intercessiō, of whom it is said, if he shall make intercession. Therefore it is likely that none other maketh intercession, sith they are all so farre from the gentlenesse, goodnesse, and fatherly carefulnesse of Moses. This forsoth they get with cauilling, that they be wounded with the same weapons, wherwith they thought themselues gaily fensed. But it is very fonde that a simple sentēce should so be wrested, because the Lord pronounceth onely that he will not spare the offenses of the people, although they had seen Moses to be their patron, or Samuel, to whose prayers he had shewed himselfe so tender. Which sense is most clerely gathered out of a like place of Ezechiel. If (saith the Lorde) these three men were in ȳ citie, Noe, Daniel, & Iob, they shall not deliuer their sonnes

Heb. 1. 14. Psa. 91. 11. Psa. 34. 8.

Iere. 15. 1.

Eze. 14. 14.

and daughters in their righteousnesse: but they shall deliuer onely their owne soules. Where it is no dout that he meant if two of them should happen to reuiue againe, for the thirde was thē aliue, namely Daniell, who (as it is knowen) did in the first florishing of his youth shewe an incomparable example of godlinesse: let vs then leaue them whom ȳ Scripture plainly sheweth to haue ended their course. Therfore Paule, when he speaketh of Dauid, teacheth not ȳ he doth with prayers helpe his posteritie, but onely that he serued his owne time.

Act. 13. 6.

24 They answere againe: shall we then take from them all prayer of charitie, which in the whole course of their life breathed nothing but charitie and mercie? Verily as I will not curiously searche what they do, or what they muse vpon: so it is not likely, ȳ they are caried about hether and thether with diuerse and particular requestes: but rather that they do with a stayed & vnmoued will, long for the kingdome of God, which standeth no lesse in the destructiō of the wicked than in the saluation of the godly. If this be true, it is no dout that their charitie is conteined in the communion of the body of Christ, and extendeth no further, than the nature of that cōmunion beareth. But nowe though I graunt that they pray in this maner for vs, yet they do not therfore depart from their own quietnesse, to be diuersly drawen into earthly cares: and much lesse must we therefore by and by call vpon them. Neither doth it thereby followe that they must so do, because men which liue in earth may commende one an other in their prayers. For this doing serueth for nourishing of charitie among them, when they do as it were part and mutually take vpon them their necessities among themselues. And this they do by the commandement of the Lorde, and are not without a promise, which twoo things, haue alway the chefe place in prayer. All such considerations are farre from the dead, whom when the Lord hath cōueyed from our companie, he hath left to vs no enterchāge of doings with them, nor to them with vs, so farre as we may gather by coniectures. But if any man allege, that it is impossible but that they must kepe the same charity toward vs, as they be ioined in one Faith with vs: yet who hath reueled ȳ they haue so long eares to reach to our voices? and so percing eyes to watch our necessities? They prate in their shadowes I wote not what of the brightnes of the countenance of God extending his beames vpon them, in which as in a mirror they may from on hie behold the matters of men beneath. But to affirme that, specially with such boldnesse as they dare, what is it elles but to go about by the dronken dreames of our owne braine, without his word to pearce & breake into the hidden iudgements of God, & to treade

Eccl. 9. & 6.

the

the Scripture vnder fete which so oft pronoũceth that the wisdome of the flesh is enemie to the wisdome of God, which wholly condemneth the vanitie of our naturall witt, which willeth all our reason to be throwen downe, and the onely will of God to be loked vnto of vs. Ro.8.6.

25 The other testimonies of Scripture which they bring to defende this their lie, they most noughtily wrest. But Iacob (said they) praieth that his name & the name of his Fathers Abraham & Isaac be called vpon ouer his posteritie. First let vs see what forme of calling vpon this is amõg the Israelites. For they call not vpon their Fathers, to helpe them: but they besech God to remẽber his seruantes Abraham, Isaac, and Iacob. Therefore their example maketh nothing for thẽ that speake to the Saintes themselues. But because those blockes (such is their dulnesse) neither vnderstande what it is to call vpon the name of Iacob, nor why it is to be called vpõ: it is no maruell if in the very forme also they so childishly stumble. This maner of speche is not seldome founde in the Scriptures. For Esaye saith that the name of the men is called vppon ouer the women, when they haue them as their husbandes vnder whoes charge & defense they liue. Therfore the calling vpon of the name of Abrahã vpon the Israelites, standeth in this when they conuey their pedegree from him, and doo with solemne memorie honor him for their author & parent. Neither doth Iacob this because he is carefull for the enlarging of the renome of his name: but for asmuch as he knewe that the whole blessednesse of his posteritie cõsisted in the enheritance of the couenant which God had made with him: he wisheth that which he seeth should be the chefe of all good things to them, that they be accõpted in his kinred: For, that is nothinge ells but to conuey to them the succession of the couenant. They againe when they bring such remembrãce into their prayers, do not flee to the intercessions of deade men: but do put the Lorde in minde of his couenant, wherby the most kinde father hath promised that he will be fauorable & beneficiall to thẽ for Abrahãs, Isaacs, and Iacobs sakes. Howe litle the holy ones did otherwise leane vpon the merites of their father, the cõmon saying of the Chirch in the Prophet testifieth, Thou art our Father, and Abraham knewe vs not, & Israell was ignorant of vs. Thou Lorde art our Father and our redemer. And when they say thus, they adde therwithall, Returne O Lorde for thy seruants sakes: yet thinking vpon no intercession, but bendinge their minde to the benefite of the couenãt. But now sith we haue the Lord Iesus, in whoes hand the eternall couenant of mercy is not onely made but also confirmed to vs: whoes name should we rather vse in our prayers? And because these good maisters will haue

Gen.48 16.

Esa.4.1.

Esa.63. 16.

the Patriarches to be by these wordes made intercessors, I woulde faine knowe of them why in so great a route Abraham the Father of the Chirch hath no place at all among them. Out of what sinke they feth their aduocates, it is not vnknowē. Let thē aunswere me, how fit it is that Abrahā, whom God preferred aboue all other, and whom he aduaunced to the hiest degree of honor, should be neglected & suppressed. Verily when it was euident that such vse was vnknowē to the old Chirch, they thought good for hiding of the newnesse to speake nothing of the olde Fathers: as though ỹ diuersity of names excused the newe & forged maner. But whereas some obiect ỹ God is prayed vnto, to haue mercy on ỹ people for Dauids sake, it doth so nothing at all make for defense of their error, that it is a most strōg prose for the cōfutation therof. For if we cōsider what person Dauid did beare: he is seuered from all the assembly of ỹ Saintes, ỹ God should stablish the couenāt which he hath made in his hāde. So both ỹ couenāt is rather cōsidered thā ỹ mā, & vnder a figure ỹ only intercessiō of Christ is affirmed. For it is certaine that that which belōged only to Dauid, in so much as he was the image of Christ, accordeth not w̄ any other.

26 But this forsoth moueth some, that it is oftentimes red that the prayers of Saintes haue bene heard. Why so? Euen because they
Psa. 22. 5. prayed. They trusted in thee (saith the Prophet) & they were saued: they cried, and they were not cōfounded. Therefore let vs also pray as they did, that we may be heard as they were. But these men, otherwise than they ought, do wrōgfully reason, that none shalbe heard but they that haue ones bene heard. Howe much better doth Iames say?
Iam. 6. 17. Elias (sayeth he) was a man like to vs: & he prayed with prayer that it should not raine, & it rained not vppon the earth in three yeares and six monethes. Againe he prayed, and the heauen gaue raine, and the earth gaue here frute. What? doth he gather any singular prerogatiue of Elias, to which we ought to flee? No. But he teacheth what is ỹ continual strength of godly & pure praier, to exhorte vs likewise to pray. For we do niggardly construe the redinesse & gentlenesse of God in hearing thē, vnlesse we be by such experiences cōfirmed into a more sure affiāce of his promises, in w̄ he promiseth ỹ his eare shalbe encli ned not to one, or two, nor yet to a few, but to all ỹ call vpō his name. And so much lesse excusable is this foolishnesse, because they seeme as it were of set purpose to despise so many admonitiōs of Scripture.
Psa. 142. 8 Dauid was oft deliuered by the power of God. Was it that he should draw that power to himself, that we should be deliuered by his helpe?
Psa. 52. 8. He himself affirmeth farre otherwise: The righteous loke for me, till thou rēder to me. Againe, The righteous shall see & they shall reioise,

and

and trust in the Lord. Behold, this poore man hath cried to God, and he hath answered him. There be in the psalmes many such praiers, in which to craue that which he requireth, he moueth God by this maner, ý the righteous be not made ashamed, but may by his exãple be raised vp to hope well. Let vs now be contented with this one example. Therefore euery holy one shall pray to thee in fit time. Which place I haue so much the more willingly rehearsed, because the leud babblers which do let out to hire the seruice of their waged tongue haue not bin ashamed to alleage it to proue the intercession of the dead. As though Dauid meant any thing else, than to shew the frute that shall come of the mercifulnesse and gentlenesse of God, when he shall be heard. And in this kinde we must learne, that the experience of the grace of God, as well towarde our selues as other, is no sclender help to cõfirme the credit of his promises. I leaue vnrehearsed many places, where Dauid setteth before himselfe the benefits of God for matter of cõfidence, because the readers of the Psalmes shal commonly find them without sekeing. This selfe same thing had Iacob before taught by his owne example: I am vnworthy of all thy mercies, and of the trueth which thou hast performed to thy seruant. I with my staffe haue passed ouer this Iordane, and now I come forth with two bandes. He alleageth in deede the promise, but not alone: but he also ioineth the effect, that he may the more couragiously in time to come trust that God will be the same toward him. For he is not like to mortall men, which are wery of their liberality, or whose ability is wasted: but he is to be weyed by his owne nature, as Dauid wisely doth where he sayth, Thou hast redeemed me, O God that speakest trueth. After that he hath giuẽ to God the praises of his saluation, he addeth that he is a true speaker: because vnlesse he were cõtinually like himselfe, there could not be gathered of his benefites a sufficiently strong reason of affiance & calling vpon him. But when we know that so oft as he helpeth vs, he sheweth an exãple & proofe of his goodnesse, we neede not to feare that our hope shalbe put to shame or disapoint vs.

Psa. 37.

Psa. 36.

Gen 32. 10.

Psa. 36.

27 Let this be the summe. Whereas the Scripture setteth out this vnto vs for the chiefe point in the worshipping of God, (as refusing all sacrifices, he requireth of vs this duety of godlinesse) praier is not without manifest sacrilege directed to other. Wherfore also it is sayd in the Psalme. If we stretch forth our hands to a strãge God, shall not God require these things? Againe, wheras God wil not be called vpõ, but of Faith, & expressly commaũdeth praiers to be framed according to the rule of his word; finally wheras Faith founded vpon the word,

Psa. 44. 21.

is the mother of right praier: so sone as we swarue frō the word, our praier must needes be corrupted But it is already shewed, that if the whole Scripture be sought, this honor is therein chalenged to God only. As touching the office of intercessiō, we haue also shewed that it is peculiar to Christ, & that there is no praier acceptable to God, but which that mediator halloweth. And though the faithful do one for an other offer praiers to God for their brethren, we haue shewed that this abateth nothing from the onely intercession of Christ: because they altogether standing vpon it do cōmend both thēselues & other to God. Moreouer we haue taught that this is vnfitly drawen to dead men, to whom we neuer read that it hath bin commaunded that they should pray for vs. The Scripture doth oftentimes exhorte vs to mutuall doings of this duety one for an other: but of dead men
n.5. there is not so much as one syllable: yea and Iames ioyning these two things together, that we should cōfesse our selues among our selues, & mutually pray one for an other, doth secretly exclude deade men. Therfore to condemne this errour, this one reason sufficeth, that the beginning of praying rightly, springeth out of Faith, and that Faith commeth of the hearing of the word of God, where is no mentiō of the fained intercession, because superstition hath rashly gotten to it selfe patrones which were not giuen them of God. For whereas the Scripture is full of many formes of praier, there is no example found of this patronship, without which in ȳ papacy they beleue that there is no praier. Moreouer it is certaine that this superstition hath growē of distrustfulnesse either because they were not content with Christ to be their intercessour, or haue altogether robbed him of his praise. And this later point is easily proued by their shamelesnesse: because they haue nō other stronger argumēt to proue that we haue nede of the intercession of Saintes, than whē they obiect that we are vnworthy of familiar accesse to God. Which we in deede graunt to be most true: but thereupō we gather, that they leaue nothing to Christ, which esteeme his intercession nothinge worth, vnlesse there be adioyned George, Hypolite, or such other visors.

28 But although prayer properly signifieth only wishes & petitiōs: yet there is so great affinity betwene petitiō & thankesgiuing, ȳ they may be fitly comprehended both vnder one name. For, these special sortes which Paule rehearseth, fall vnder the first part of this diuision. With asking & crauing we poure forth our desires before God, requiring as well those things ȳ seme to spred abroade his glory & set forth his name, as the benefites that are profitable to our vse. With giuinge of thankes, we do with due praise magnifie his good doinges towarde

vs, acknowledging to be receiued of his liberality whatsoeuer good things do come to vs. Therfore Dauid cōprehended these two partes together, saying: Call vpon me in the day of necessity: I will deliuer thee, & thou shalt glorifie me. The Sctipture not in vaine cōmaundeth vs to vse both. For we haue sayd in an other place that our nedines is so great, & ỹ experience it selfe crieth out that we are on euery side pinched and pressed with so many & so great distresses, that all haue cause enough why they should both sigh to God, & in humble wise call vpon him. For though they be free from aduersities, yet the giltines of their wicked doings, & their innumerable assaultes of tentations ought to pricke forwarde the most holy to aske remedy. But in the sacrifice of praise and thankesgiuing there can be no interruptiō without hainous sinne, forasmuch as God cesseth not to heape vpon diuerse men diuerse benefites to driue vs though we be slacke & slow, to thankfulnes. Finally so great & so plenteous largesse of his benefits doth in a maner ouerwhelme vs: ther are so many & so great miracles of his sene on euery side which way soeuer thou turne thee, that we neuer want ground and matter of praise and thankesgiuinge. And, that these thinges may be somewhat plainelier declared: sith all our hopes and wealth stand in God (which we haue before sufficiently proued) that neither we nor all our things can be in prosperity but by his blessinge: we must continually commit our selues and all our things to him. Then, whatsoeuer we purpose, speake, or do, let vs purpose, speake, & do vnder hs hande & wil, finally vnder the hope of his help. For, all are pronounced accursed of God, which deuise or determine any purposes vppon trust of themselues or of any other, which without his wil, & without calling vpon him do enterprise or attempt to begin any thing. And wheras we haue diuerse times already said, ỹ he is duely honored when he is acknowledged the author of al good things: therupon followeth that all those things are so to be receiued at his hande, that we yelde continuall thankes for them: & that there is no other right way for vs to vse his benefites, which flow & procede frō his liberality to no other end, but ỹ we should be continually busied in confessing his praise & giuing of thankes. For Paul, when he testifieth ỹ they are sanctified by the word & praier, doth therewithal signify ỹ they are not holy & cleane to vs without the word & praier, vnderstanding by ỹ word, faith by figure. Therefore Dauid saith very wel, when hauing receiued ỹ liberality of the Lord, he declareth that there is giuen him into his mouth a new song: wherby verily he signifieth that it is a malitious silence, if we passe ouer any of his benefits without praise: sith he so oft giueth vs matter to say good of him,

Psal. 50. 15.

Iohn. 4. 14.

Esa. 30. 1. & 31. 1.

1. Tim. 4. 5.

Metonymia.

Psa. 40. 4.

sa.2. as he doth good to vs. As also Esay settinge out the singular grace of
o. God, exhorteth the faithfull to a new and vnwonted songe. In which
sal 51 sense Dauid sayth in an other place, Lord open thou my lippes, and
7. my mouth shall shew foorth thy praise. Likewise Ezechias and Ionas
sa. 38. testifie ỳ this shalbe to thē the end of their deliuerance, to celebrate
o. the goodnes of God with songes in the temple. This same Law Da-
oh. 11. uid prescribeth to all the godly. What shal I repay to the Lord (saith
o. he) for all the thinges that he hath bestowed vpon me? I will take the
sa. 116 cup of saluations, and will call vpon the name of the Lorde. And the
2. same law the Church foloweth in an other Psalme, Saue vs our God,
sa. 106 that we may confesse to thy name and glory in thy praise, Againe, he
47. hath looked vnto the praier of the solitary, and he hath not despised
sa. 110. their praiers. This shalbe wrytten to the generation that shal follow,
8. and the people created shall praise the Lorde, that they may declare
his name in him and his praise in Hierusalem. Yea so oft as the faith-
full besech God to do for his names sake: as they professe themselues
vnworthy to obtaine any thinge in their owne name, so they binde
themselues to giue thanks, and they promise that this shalbe to them
the right vse of the bountifulnes of God that they shalbe publishers
Ose. 14. of it. So Osee speakinge of the redemption to come of the Church,
sayth: Take away iniquity O God, and lift vp good: and we will pay
the calues of lippes. And the benefites of God do not onely claime
to themselues the praise of the tongue, but also do naturally procure
loue. I haue loued (sayth Dauid) because ỳ Lord hath heard the voice
sa. 116 of my prayer. Againe in an other place, rehearsing the helpes which
he had felt, he sayth: I will loue thee O God my strength. Neither shal
sal. 18. the praises euer please God, which shal not flow out of this sweetenes
hili. 4 of loue. Yea and also we must holde fast this sayinge of Paule, that all
praiers are wrongfull and faulty to which is not adioyned giuinge of
thankes. For thus he sayth, in all praier and besechinge with thankes-
giuing, let your petitions, be knowen with God. For, sith testinesse, te-
diousnesse, impatience, bitternes of griefe, and feare do moue many
in prayinge to murmure, he commaundeth that our affections be so
tempered, that the faithful ere they haue obtained that which they
desire, should neuertheless cherefully blesse God. If this knot ought
to haue place in things in a maner cōtrary, with so much more holy
band doth God binde vs to sing his praises, so oft as he maketh vs to
enioy our requestes. But as we haue taught that our praiers are hallo-
wed by the intercession of Christ, which otherwise shoulde be vn-
cleane: so the Apostle, where he commaundeth vs to offer a sacrifice
of praise by Christ, putteth in minde that we haue not a mouth clean
enough

enough to praise the name of God, vnlesse the priesthode of Christ Heb.13.
become the meane. Whereupon we gather that men haue bin mon- 15.
strouslly bewitched in the papacy, where the greater part marueleth
ỳ Christ is called an aduocate. This is the cause why Paule cõmaun- 1.Thes.
deth both to pray and to giue thankes without cessinge: namely for 5.13.
that he willeth that with so great cõtinuing as may be, at euery time in euery place, in all matters and businesses, the praiers of all men should be lifted vp to God, which may both looke for al things at his hand & yelde to him the praise of al things, as he offreth vs continuall matter to praise and pray.

29 But this continuall diligence of prayinge, although it specially concerne the propre and priuate prayers of euery man, yet somewhat also pertaineth to the publike prayers of the Church. But those can neither be continuall, nor ought otherwise to be done than according to the politike order that shall by cõmon consent be agreed vpon amonge all. I graunt the same in dede. For therefore certaine houres are set & appointed, as indifferent with God, so necessary for the vses of men, that the cõmodity of all men may be prouided for, and all things (according to the saying of Paul) may be comelily and orderly done in the Church. But this maketh nothing to the cõtrary 1.Cor.
but that euery Church ought both from time to time to stirre vp it 15.40.
selfe to often vse of prayers, and when it is admonished by any greater necessity, to be feruent with more earnest endeuour. As for perseuerance which hath a great affinity with continual diligence, there shall be a fitte place to speake of it about the ende. Nowe these make nothing for the much babling which Christ willed ỳ we should be forbidden. For he forbiddeth not to continue longe, nor oft, nor Matt.6.
with much affection in praiers, but that we shoulde not trust that we 7.
may wringe any thinge out of God, by dullinge his eares with much babbling talke, as if he were to be perswaded after the maner of mẽ For we know that Hypocrites, because they do not cõsider that they haue to do with God, do no lesse makè a põpous shew in their praiers than in a triumph. For, the Pharisee which thanked God that he was not like to other men, without dout reioysed at himselfe in the eyes of men, as if he would by praier seeke to get a fame of holines. Hereupon came that much babblinge, which at this day vpon a like cause is vsed in ỳ papacy: while some do vainly spend the time in repeating the same praiers, and other some do set out themselues amonge the people with a lõg heape of words. Sith this babbling childishly mocketh God, it is no maruell that it is forbidden out of the Church, to the end that nothing should there be vsed but earnest & proceeding

from the bottome of the hart. Of a neere kinde and like to this corruption is there an other, which Christ condemneth with this, namely that hypocrits for boasting sake do seeke to haue many witnesses, and do rather occupy the market place to pray in, than their praiers shoulde want the praise of the worlde. But whereas we haue already shewed that this is the mark that praier shooteth at, that our mindes may be caried vpward to God, both to confession of praise & to crauinge of helpe: thereby we may vnderstande that the chiefe dueties thereof do stand in the minde & the hart, or rather that praier it selfe is properly an affection of the inward hart, which is poured forth and laid open before God the searcher of hearts. Wherfore (as it is already sayd) the heauenly schoolemaister, whē he minded to set out the
Mat. 6. 6 best rule of praying, cōmaunded vs to go into our chamber, & there the dore beinge shut to pray to our Father which is in secrete, that our Father which is in secrete may heare vs. For when he hath drawen them away frō the example of hypocrites, which with ambitious boasting shew of prayers sought the fauour of men, he therewithall addeth what is better, namely to enter into our chamber, & there to pray the dore being shut. In which words (as I expound them) he willed vs to seeke solitary beinge, which may helpe vs to descende & to enter throughly with our whole thought into our hart, promising to the affections of our hart that God shalbe neere vs whose tēples our bodies ought to be. For he meant not to deny but that it is expedient also to pray in other places: but he sheweth that praier is a certaine secret thing, which both is chiefly placed in the soule, & requireth the quiet therof farre from all troubles of cares. Not without cause therfore the Lorde himselfe also, when he was disposed to apply himselfe more earnestly to praier conueied himselfe into some solitary place farre from the troublesome company of men: but to teach vs by his example that these helpes are not to be despised, by which our mind being to slippery of it selfe is more bent to earnest applying of praier. But in the meane time euen as he in the middest of the multitude of men, abstained not from praying, if occasion at any time so serued: so
1. Ti. 2. 8. should we in all places where nede shalbe, lift vp pure handes. Finally thus it is to be holdē, that whosoeuer refuseth to pray in the holy assembly of the godly, he knoweth not what it is to pray aparte, or in solitarines, or at home. Againe, that he that neglecteth to pray alone or priuatly how diligently soeuer he haunt publike assemblies, doth there make but vaine praiers: because he giueth more to the opinion of men than to the secret iudgement of God. In the meane time, that the commō praiers of the Church should not grow into contempt,
God

God in old time garnished them with glorious titles, specially where he called the temple the house of praier. For, by this sayinge he both taught that the chiefe part of the worshipping of him is the duety of praier: & that to the end that the faithfull shoulde with one consent exercise themselues in it, the temple was set vp as a standard for them. There was also added a notable promise: There abideth for thee, O God, praise in Sion: & to thee the vow shalbe paied. By which wordes the Prophet telleth vs, that the praiers of the Church are neuer void: because the Lord alway ministreth to his people matter to sing vpon with ioy. But although the shadowes of the law are cessed: yet because the Lords wil was by this ceremony to nourish among vs also the vnity of faith, it is no dout that the same promise belōgeth to vs, which both Christ hath stablished with his owne mouth, and Paul teacheth that it is of force for euer.

Esa. 56. 7.

Psal. 65. 2.

30 Now as the Lord by his word cōmaundeth the faithfull to vse common praiers: so there must be cōmon temples appointed for the vsing of them: where who so refuse to communicate their praier with the people of God, there is no cause why they should abuse this pretense, that they enter into their chamber that they may obey the cōmaundemēt of the Lord. For he that promiseth that he wil do whatsoeuer two or three shall aske beinge gathered together in his name, testifieth that he despiseth not praiers openly made: so that boastinge and seking of glory of men be absent, so that vnfained & true affectiō be present which dwelleth in the secret of the hart. If this be the right vse of temples (as truely it is) we must againe beware that neither (as they haue begon in certaine ages past to be accompted) we take them for the proper dwellinge places of God from whense he may more nerely bende his eare vnto vs: nor faine to them I wote not what secrete holinesse, which may make our praier more holy before God. For sith we our selues be the true tēples of God we must pray in our selues if we will call vpon God in his own holy temple. As for ỳ grosnesse, let vs which haue a commaundement to call vpon the Lord in Spirit and trueth without difference of place, leaue it to the Iewes or the Gentiles. There was in dede a temple in old time by the cōmaundement of God for offringe of praiers and sacrifices: but that was at such time as the truth lay hid figured vnder such shadowes, which being now liuely expressed vnto vs doth not suffer vs to stick in any materiall temple. Neither was the temple giuen to the Iewes themselues with this condition, that they should enclose the presence of God, within the walles thereof, but whereby they might be exercised to beholde the image of the true temple. Therfore they, which in any thought

Mat. 18. 20.

Ihon. 4. 23.

Esa. 66. 1.

1&.7. that God dwelleth in temples made with handes, were ſharply rebu-
8. ked of Eſay and Stephen.

31 Here moreouer it is more than euident,that neither voice nor ſong,if they be vſed in praier, haue any force, or do any whit profite before God,vnleſſe they procede from the depe affectiō of the hart. But rather they prouoke his wrath againſt vs,if they come only from the lippes and out of the throte:foraſmuch as that is to abuſe his holy name, and to make a mockery of his maieſty:as we gather out of the words of Eſay,which although they extende further,yet pertaine al-
ſai.9. ſo to reproue this fault.This people(ſayth he)commeth nere to with
3. their mouth and honoreth me with their lippes but their hart is farre
Mat.15. from me : and they haue feared me with the commaundement and doctrine of men. Therefore beholde I will make in this people a miracle great and to be wondered at:For,wiſdom ſhall periſh from their wiſe men,and the prudence of the Elders ſhall vaniſh away . Neither yet do we here condemne voice or ſinging, but rather do hiely commende them,ſo that they accompany the affection of the minde.For ſo they exerciſe the minde and holde it intentiue in thinkinge vpon God:which as it is ſlippery and rolling, eaſily ſlacketh and is diuerſely drawen vnleſſe it be ſtayed with diuerſe helpes.Moreouer whereas the glory of God ought after a certaine maner to ſhine in al the parts of our body , it ſpecially behoueth that the tongue be applied and auowed to this ſeruice both in ſinginge and in ſpeakinge which is properly created to ſhewe foorth and diſplay the praiſe of God. But the chiefe vſe of the tongue is in publike praiers , which are made in the aſſembly of the Godly:which tende to this ende,that we may all with one common voice , and as it were with one mouth together glorifie God,whom we worſhip with one Spirit & one Faith:and that openly , that all men mutually, euery one of his brother, may receiue the confeſſion of Faith,to the example wherof they may be both allured and ſtirred.

32 As for the vſe of ſinging in Churches (that I may touch this alſo by the way)it is certaine that it is not only moſt auncient : but that
Cor. it was alſo in vſe among the Apoſtles, we may gather by theſe words
4.13. of Paule, I will ſing in Spirit, I will ſing alſo in minde. Againe to the Coloſſians, Teachinge and admoniſhinge you, mutually in hymnes pſalmes,and ſpirituall ſonges, ſinging with grace in your hearts to the Lord.For in the firſt place he teacheth that we ſhould ſing with voice and hart : in the other he commenderh ſpirituall ſonges , wherewith
ōfeſſ. the Godly do mutuaily edifie themſelues. Yet that it was not vniuer-
b. 9. ſall, Auguſtine teſtifieth,which reporteth that in the time of Ambroſe
ap.7. the

the Church of Millain first beganne to singe, when while Iustina the mother of Valentinian cruelly raged against ẏ true Faith, the people more vsed watchings than they were wont: and that afterwarde the other westerne Churches followed. For he hadde a litle before sayd that this maner came from the Easterne Churches. He telleth also in his seconde booke of Retractations that it was in his time receiued in Africa. One Hilarie (sayth he) a ruler did in euery place wheresoeuer he could, with malicious blaming raile at the maner which thē began to be at Carthage, that the hymnes at the altar shoulde be pronounced out of the booke of Psalmes, either before the oblation, or when that which had bin offered was distributed to ẏ people. Him I answered at the commaundement of my brethren. And truely if song be tēpered to ẏ grauity which becommeth the presence of God & Angels, it both procureth dignity and grace to the holy actions, and much auaileth to stirre vp the mindes to true affection, and feruentnesse of prayinge. But we must diligently beware that our eares be not more heedefully bent to the note, than our mindes to the spirituall sense of the words. With which peril Augustine in a certain place saith ẏ he was so moued, that he somtime wished that the maner which Athanasius kept should be stablished, which commaunded that the reader should sounde his wordes with so small a bowinge of his voice, that it should be liker to one that readeth than to one that singeth. But when he remembred how much profit he himselfe had receiued by singing, he enclined to the other side. Therfore vsing this moderation, there is no dout that it is a most holy & profitable ordinance. As on the other side what songs so euer are framed only to sweetenes and delite of the eares, they both become not the maiesty of the Church & can not but hiely displease God. Cōfess lib. 10. cap. 33

33 Wherby it also plainely appeareth that common praiers are to be spoken not in Greeke amonge Latine men, nor in Latine amonge Frenchmen or Englishmen (as it hath heretofore bin ech where cōmonly done) but in the peoples mother tongue, which commonly may be vnderstoode of the whole assembly: forasmuch as it ought to be done to the edifying of the whole Church, which receiue no frute at all of a founde not vnderstanded. But they which haue no regarde neither of charity nor of humanity, should at least haue bin somwhat moued with the authority of Paule, whose wordes are nothing doutful. If thou blesse (sayth he) in Spirit, how shal he that filleth the place of an vnlearned man answere Amen to thy blessing, sith he knoweth not what thou sayst? For thou in dede giuest thankes, but the other is not edified. Who therefore can sufficiently wonder at the vnbrideled 1. Cor. 14. 16.

licentiousnesse of the Papistes, which, the Apostle so openly cryinge out against it, feare not to roare out in a strange tongue most babbling praiers, in which they themselues sometime vnderstand not one syllable, nor woulde haue other folkes to vnderstand it? But Paul teacheth that we ought to do otherwise: How then? I will pray (saith he) with spirit, I will pray also with minde: I wil sing with spirit: I will sing also with minde: signifying by the name of Spirite, the singular gift of tongues, which many being endued with abused it, when they seuered it from the mind, that is, from vnderstanding. But this we must altogether thinke, that it is by no meane possible, neither in publike nor in priuate praier, but that the tongue without the hart must hiely displese God. Morouer we must think that the mind ought to be kindled with feruentnesse of thought, that it may farre surmount all that the tongue may expresse with vtterance. Finally that ỹ tongue is not necessary at all for priuate praier, but so farre as the inward feelinge either is not able to suffice to enkindle it selfe, or the vehemence of enkindling violētly carieth the worke of ỹ tongue with it. For though very good praiers somtime be without voice, yet oftētimes betideth, that when the affectiō of the minde is feruent, both the tongue breaketh foorth into voice, and the other members into gesturing without excessiue shew. Hereupon came the muttering of Hanna, and such a like thinge all the holy ones alway feele in themselues, when they burst out into broken and vnperfect voices. As for the gestures of the body which are wont to be vsed in praier (as kneling and vncouering of the head) they are exercises by which we endeuour to rise vp to a greater reuerencing of God.

1.Sam.1 13.

34 Nowe we must learne not onely a more certaine rule, but also the very forme of prayinge: namely the same, which the heauenly Father hath taught vs by his beloued Sonne: wherein we may acknow his vnmesurable goodnesse and kindenesse. For beside this he warneth and exhorteth vs to seeke him in all our necessity, (as children are wont to flee to their fathers defence, so oft as they be troubled with any distresse) because he sawe that we did not sufficiently perceiue this, how slender our pouerty was, what were meete to be asked, & what were for our profit: he prouided also for this our ignorance, and what our capacity wanted, he supplied and furnished of his own. For he hath prescribed to vs a forme wherin he hath as in a Table set out whatsoeuer we may desire of him, whatsoeuer auaileth for our profit, & whatsoeuer is necessary to aske. Of which his gētlenes we receaue a great frute of comfort that we vnderstand that we aske no inconuenient thing, no vnseeminge or vnfit thing, finally nothing

Matt.6. 9.

Luk.11. 2.

that

that is not acceptable to him, sith we aske in a maner after his owne mouth. Whē Plato saw the folly of men in making requestes to God, which being graunted, it many times befel much to their own hurt: he pronounced that this is the best maner of prayinge taken out of the olde Poete, Kinge Iuppiter giue vnto vs the best thinges both when we aske them, and when we do not aske them, but commaund euil things to be away from vs euen when we aske them. And verily the heathen man is wise in this, that he iudgeth howe perillous it is to aske of the Lord that which our owne desire moueth vs: & therewithal he bewraieth our vnhappy case, that we can not ones opē our mouthes before God without danger, vnlesse the Spirite do instruct vs to a right rule of prayinge. And in somuch greater estimation this priuilege is worthy to be had of vs, sith the onely begotten Sonne of God ministreth words into our mouth which may deliuer our minde from all douting.

Alcib 2 vel de vot.

Rom. 8. 6.

35 This whither you call it forme or rule of praying is made of six petitions. For, the cause why I agree not to them that diuide it into seuen parts, is this, that by putting in this aduersatiue word (But) it semeth that the Euangelist ment to ioyne these two peces together, as if he had said: Suffer vs not to be oppressed with tentation but rather help our weakenes, & deliuer vs, that we faint not. The old writers also thinke on our side, so that nowe that which is in Mathew added in the seuenth place, is by way of declaratiō to be ioyned to the sixt petition. But although the whole praier is such that in euery parte of it regarde is specially to be had of the glory of God, yet the three first petitions are peculiarly appoynted to Gods glory, ẘ alone we ought in them to looke vnto without any respect (as they say) of our owne profit. The other three haue care of vs, and are properly assigned to aske those thinges that are for our profite. As when we pray that the name of God be hallowed: because God wil proue whether he be loued & honored of vs freely or for hope of reward, we must thē thinke nothing of our owne cōmodity: but his glory must be set before vs, ẘ alone we must behold with fixed eies: & no otherwise ought we to be minded in the other praiers of this sort. And euen this turneth to our great profit, v̄ when it is sanctified as we pray, it is also likewise made our sanctification. But our eyes (as it is sayd) must winke and after a certaine maner be blinde at such profit, so as they may not ones loke at it: that if all hope of our priuat benefit were cut of, yet we shoulde not ceasse to wishe and pray for this sanctification and other thinges which pertaine to the glory of God. As it is seene in the examples of Moses and Paule, to whom it was not grieuous to turne away their

August. in Enchirid. ad Laurent. ca. 115.

Chrys. aut o per imperf.

Exo. 32. 32. Rom. 9. 3.

mindes and eyes from themselues, and with vehement and enflamed zeale to wish their owne destruction that though it were with their owne losse they might auance the glory & kingdom of God. On the other side when we pray that our daily bread be giuen vs: although we wish ỳ which is for our owne commodity, yet here also we ought chiefely to seeke the glory of God, so that we should not aske it vnlesse it might turne to his glory. Now let vs come to the declaring of the praier it self.

Our Father which art in heauen.

36 First in the very entry we mete with this which we said before that all praier ought none otherwise to be offred of vs to God than in the name of Christ, as it can by no other name be made acceptable vnto him. For since we call him Father, truely we alleage for vs the name of Christ. For by what boldnesse might any man call God, Father? who shoulde burst foorth into so great rashnesse, to take to himselfe the honor of the Sonne of God, vnlesse we were adopted
Iohn.1. 12. the children of grace in Christ? Which being the true Sonne, is giuē
1.Ioh.3 1. of him to vs to be our brother: that that which he hath proper by
Psal.27 10. nature, may by the benefite of adoption be made ours, if we do with
Esa. 63. 16. sure faith embrace so great bountifulnesse. As Iohn sayth, that power
2.Tim.2 13. is giuen to thē which beleue in the name of the only begotten Sonne of God, that they also may be made the children of God. Therefore he both calleth himselfe our Father, & will be so called of vs, by this sweetenesse of name deliuering vs from all distrust, sith there can no where be found any greater affection of loue than in a Father. Therfore he could by no surer example testifie his vnmeasurable dere loue toward vs than by this that we are named the sonnes of God. But his loue is so much greater & more excellent toward vs than all loue of our parentes, as he passeth all men in goodnesse and mercy: that if all the fathers that are in the earth, hauing shaken of al feeling of fatherly naturalnesse, would forsake their children, yet he wil neuer faile vs, because he can not deny himselfe. For we haue his promise, If you
Matt.7. 11. beinge euill can giue good giftes to your children, how much more
Esa.49. 15. can your Father which is in heauen? Againe in the Prophet, Can a mother forget her children? Though she forget them, yet I will not forget thee. If we be his children: then as a childe can not giue himselfe into the tuition of a stranger and foreine man, vnlesse he cōplaine either of the cruelty or pouerty of his father: so we can not seeke succours from else where than from him alone, vnlesse we reproch him with pouerty and want of ability, or with cruelty or to extreme rigorousnesse.

37 Neither

37 Neither let vs alleage that we are worthily made feareful with conscience of sinnes, which may make a Father be he neuer so mercifull and kinde, daily to be displeased. For if among men the sonne can with no better aduocate pleade his cause to his father, and by no better meane get and recouer his fauour beinge lost, than if he himselfe humbly & lowly, acknowledging his fault, do besech his fathers mercy (for then the fatherly bowels can not hide thēselues but must be moued at such prayers) what shall that father of mercies do, and the God of all comforte? shall not he rather heare the teares and groninges of his children intreatinge for themselues (specially sith he doth call and exhort vs to do so) than any other intercessions, whatsoeuer they be: to the succour whereof they do so fearefully flee, not without some shew of despeire, because they distrust of the kindenes and mercifulnes of their father? This ouerflowing plenty of fatherly kindenes he depainteth and setteth out vnto vs in the parable, where the Father louingly embraceth the sonne that had estranged himself from him, that had riotously wasted his substāce, that had euery way grieuously offended against him: and he tarieth not till he do with words craue pardon, but he himselfe preuenteth him, knoweth him a farre of returning, of his owne wil goeth to meete him, comforteth him and receiueth him into fauour. For, setting out in a man this example of so great gentlenes, he minded to teach vs how much more plentifull kindenes we ought to looke for at his hand, who is not only a Father, but also the best and most merciful of all Fathers, howsoeuer we be vnkinde, rebellious, and naughty children: so that yet we cast our selues vpon his mercy. And that he might make it to be more assuredly beleued, that he is such a Father to vs, if we be Christiās: he willed not onely to be called Father, but also by expresse name Our father: as if we might thus talke with him, O Father which hast so great natural kindnes toward thy children, so great easines to pardon, we thy children call to thee and pray to thee, being assured and fully perswaded, that thou beareſt no other affection to vs than fatherly, howsoeuer we be vnworthy of such a Father. But because the small capacities of our hearte conceiue not so great vnmeasurablenesse of fauour, not only Christ is to vs a pledge and earnest of our adoption, but also he giueth vs the Spirit for witnesse of the same adoption, through whome we may with a free and lowde voyce crie Abba, Father. So oft therefore as any delay shall withstande vs, lette vs remember to aske of him, that correctinge our fearefulnesse he will set before vs that Spirite of coragiousnesse to be our guide to praye boldely.

2.Cor.13.

Luc.15 20.

Ga.4.6.

38 Whereas we are not so taught that euery one should seuerally call him his owne father, but rather that we should al in common together call him Our Father: thereby we are put in minde, how great affection of brotherly loue ought to be among vs, which are altogether by one same right of mercy and liberality, the children of such a Father. For we all haue one common Father; from whome commeth whatsoeuer good thinge may betide vnto vs: there ought to be nothing seuerall amonge vs, which we are not ready with great cherefulnesse of minde to communicate one to an other, so much as nede requireth. Now if we be so desirous, as we ought to be, to reach our hand & help one to an other, there is nothing wherein we may more profit our brethren, than to commende them to the care and prouidence of the most good Father, who being wel pleased and fauoring, nothing at al can be wanted. And verily euē this same we owe to our Father. For as he that truely & hartily loueth any Father of houshold, doth also embrace his whole household, with loue and good will: likewise what loue & affection we beare to this heauēly Father, we must shew toward his people, his household and his inheritance, which he hath so honored; that he hath called it the fulnesse of his onely begotten Sonne. Lette a Christian man therefore frame his prayers by this rule, that they be common, and may comprehende all them that be brethren in Christ with him: and not onely those whom he presently seeth and knoweth to be such, but al men that liue vpon earth: of whom, what God hath determined, it is out of our knowledge: sauing that it is no lesse godly then naturall to wish the best to them, & hope the best of them. Howbeit we ought with a certaine singular affection to beare a speciall inclination to them of the householde of faith, whom the Apostle hath in euery thing peculiarly commended vnto vs. In a summe, All our praiers ought to be so made, that they haue respect to that community which our Lorde hath stablished in his kingdom and his house.

Mat.23. 9.

Ephe.1. 24.

Gala.6. 10.

39 Yet this withstandeth not, but that we may specially praye both for our selues and for certaine other: so that yet our minde depart not from hauing an eie to this community, nor ones swarue frō it, but apply all things vnto it. For though they be singularly spoken in forme, yet because they are directed to that marke, they ceasse not to be common All this may be easily vnderstoode by a like example. The commaundement of God is generall, to relieue the neede of all poore: and yet they obey this commaundement which to this end do helpe their pouerty whome they knowe or see to be in neede, although they passe ouer many whom they see to be pressed with no

lesse

lesse necessity: either because they can not knowe all, or be not able to helpe al. After this maner they also do not against the wil of God, which hauing regard vnto and thinkinge vpon this common fellowship of the Church, do make such particular praiers, by which they do with a common minde in particular wordes, commende to God thē selues or other, whose necessity God willed to be more neerely knowen to them. Howebeit all thinges are not like in praier and in bestowing of goods. For, the liberality of giuing can not be vsed but toward them whose neede we haue perceiued: but with praiers we may helpe euen them that are most strange and most vnknowen to vs, by howe great a space of grounde soeuer they be distant from vs. This is done by the general forme of praier, wherin all the children of God are contained, among whom they also are. Hereto we may apply that which Paul exhorteth the faithfull of his time, that they lift vp euery where pure handes without strife: because when he warneth thē that strife shutteth the gate against praiers, he willeth thē with one minde to lay their petitions in common together. 1. Ti. 2. 8.

40. It is added, ỳ he is in heauen. Wherupō it is not byandby to be gathered that he is bound fast enclosed & compassed with the circle of heauen, as within certaine barres. For Salomon also confesseth that the heauens of heauens can not containe him. And he himselfe saith by the Prophet that heauen is his seate, & the earth his footestoole. Wherby verily he signifieth ỳ he is not limited in any certaine coast, but is spred abroade throughout all thinges. But because our minde (such is the grossenesse of it) coulde not otherwise conceiue his vnspeakeable glory, it is signified to vs by the heauen, than which there cā nothing come vnder our sight more ample or fuller of maiesty. Sith therfore whersoeuer our senses comprehend any thing, there they vse to fasten it: God is set out of all place, that when we will seeke him we should be raised vp aboue all sense both of body and soule. Againe by this maner of speaking he is lifted vp aboue all chaunce of corruptiō & change: finally it is signified that he comprehendeth & containeth the whole world & gouerneth it with his power. Wherefore this is al one as if he had bin called of infinite greatnes or height, of incōprehensible substance, of vnmeasurable power, of euerlasting immortality. But while we haue this, we must lift vp our minde hier when God is spoken of, that we dreame not any earthly or fleshly thinge of him, that we measure him not by our small proportions, nor draw his will to the rule of our affections. And therewithal is to be raised vp our affiance in him, by whose prouidence and power we vnderstand heauen & earth to be gouerned. Let this be ỳ summe, that vnder the name 1. Kings 8. 37. Esa. 66. 1. Act. 7. 49. & 17. 24.

cause the word of God is like a kingly scepter, we are here commaunded to pray that he will subdue the mindes and hartes of all men to willing obedience of it. Which is done, when with the secret instinct of his Spirit he vttereth the effectuall force of his worde, that it may be auaunced in such degree as it is worthy. Afterward we must come downe to the wicked which do obstinatly and with desperate rage resist his authoritie. God therefore setteth vp his kingdome by humbling the whole world: but that in diuerse maners: because he tameth the wantonnesses of some, and of other some he breaketh the vntamed pride. This is daily to be wished that it be done, that it may please God to gather to himselfe Chirches out of all the coastes of the world, to enlarge and encreasce them in number, to enrich them with his giftes, to stablish right order in them: on the other side to ouerthrowe all the enemies of pure doctrine and religion, to scatter abrode their counsells, to cast downe their enterprises. Whereby appeareth that the endeuor of daily proceding is not in vaine cõmaunded vs: because the matters of men are neuer in so good case, that filthinesse being shaken away and cleansed, full pureneſſe florisheth and is in liuely force. But the fulnesse of it is differred vnto the last comming of Christ, when Paule teacheth that God shalbe all in all. And so this prayer ought to withdrawe vs from all the corrupt ons of the world, which do seuer vs from God that his kingdome should not florish in vs, and also to kindle our endeuor to mortifie the flesh, finally to instruct vs to the bearing of the crosse: forasmuch as God will in this wise haue his kingdome spred abrode. Neither ought we to take it miscontentedly that the outward man be destroyed, so that the inwarde man be renewed. For this is the nature of the kingdome of God, when we submitt our selues to the righteousnesse thereof, to make vs partakers of his glorie. This is done when brightly setting fourth his light and truth with alway newe encreasces, whereby the darkenesse and lies of Satan and his kingdome, may vanish away, be destroyed, and perish, he defendeth them that be his, with the helpe of his Spirit directeth them to vprightnesse and strengtheneth them to continuance: but ouerthroweth the wicked conspiracies of his enemies, shaketh abrode their treasons and deceites, preuẽteth their malice, and beateth downe their stubbornnesse, till at length he kill Antichrist with the Spirit of his mouth and destroy all vngodlinesse with the brightnesse of his comming.

Cor. 5.28.

43 The third petition is, That the will of God be done in earth as it is in heauen. Which although it hãgeth vpon his kingdome, and can not be seuered from it, is not in vaine added seuerally, for our gross-

grossnesse, which doth not easily or by and by conceiue what it is that God reigne in the world. It shall therefore be no absurditie if this be taken by way of plainer exposition: that God shall then be king in the world when all things shall submitt themselues to his will. Nowe here is not meant of his secrete will, wherby he gouerneth all things and directeth them to their ende. For though Satan & men are troublesomly caried against him, yet he can by his incōprehensible counsell not onely turne aside their violent motions, but also driue them into order that he may do by them that which he hath purposed. But here is spoken of an other will of God, namely that, whereunto aunswereth willing obedience: and therefore the heauen is by name compared with the earth: because the Angells, as it is said in the Psalme, do willingly obey God, & are diligently bent to do his commaundements. We are therfore cōmaunded to wish that as in heauē nothing is done but by the becke of God, & the Angells are quietly framed to all vprightnesse: so the earth, all stubbornnesse & peruersenesse being quenched, may be subiect to such gouernemēt. And when we require this, we renounce the desires of our owne flesh: because whosoeuer doth not resigne and yelde his affections to God, he doth as much as in him lieth set himself against him, forasmuch as nothing cometh out of vs but faulty. And we are againe by this prayer framed to the forsaking of our selues, that God may gouerne vs after his will: and not that onely, but that he may also creat in vs newe mindes and newe hartes, our olde being brought to nought: that we may fele in our selues none other motion of desire than a mere consent with his will: summarily that we may will nothing of out selues, but that his Spirit may gouerne our hartes, by whome inwardly teaching vs we may learne to loue those things that please him, and to hate those things that displease him. Whereupon this also followeth, that whatsoeuer affections fight against his wil, he may make them vaine and voide. Loe here be the first three thiefe pointes of this prayer, in asking whereof we ought to haue the onely glorie of God before our eyes, leauing the respect of our selues, and hauing no regarde to any of our owne profit, which although it come hereof largely vnto vs, yet we ought not here to seke it. But albeit all these things, though we neither thinke of them, nor wish them, nor aske them, must neuertheless come to passe in their due time, yet we must wishe them and require them. And this to do is no small profite for our trauaill, that we may so testifie and professe our selues to be the seruantes and children of God, as much as in vs lieth endeuoring and being truely and throughly geuen to set fourth his honor, which is due to him

Psa.10. 20.

being both a Lorde and a Father. Who so therefore do not with affection and zele of auauncing the glorie of God, pray that the name of God be hallowed, that his kingdome come, that his will be done: they are not to be accompted among the children and seruantes of God: and as all these things shalbe done against their willes, so they shall turne to their confusion and destruction.

44 Nowe followeth the seconde part of the prayer, in which we come downe to our owne commodities: not that bidding farewell to the glory of God (which as Paule witnesseth, is to be regarded euen in meate & drinke) we should seke onely what is profitable for our selues: but we haue already geuen warning that there is this difference, that God peculiarly claiming three petitions to himselfe doth drawe vs to himself wholly, that he may in this wise proue our godlinesse. Then he graunteth vs also to haue an eye to our owne commodities, but with this condition that we aske nothing for our selues but to this ende that whatsoeuer benefits he bestoweth vpon vs, they may set foorth his glory: forasmuch as nothing is more rightful than that we liue and die to him. But in this petition we aske of God generally all things which the vse of the body nedeth vnder ỹ elements of this world, not onely wherewith we may be fed and clothed, but also whatsoeuer he foreseeth to be profitable for vs, that we may eate our bred in peace. By which prayer brefely we yelde our selues into his care, and commit vs to his prouidence, that he may feede, cherish, and preserue vs. For the most good Father disdaineth not to receiue also our body into his faithfull sauegarde and keping, to exercise our Faith in these smal things, when we loke for all things at his handes euen to a crumme of bred and a droppe of water. For whereas it is come to passe I wote not howe by our iniquitie, that we be moued and vexed with greater care of the flesh than of the soule: many which dare trust to God for their soule, are yet careful for their flesh, are yet in doute what they shall eate, and wherewith they shalbe clothed: and if they haue not plenty of wine, wheate, and oyle aforehande, they tremble for feare. So much more do we esteeme the shadowe of this life which lasteth but a momẽt, than that euerlasting immortalitie. But who so trustinge to God haue ones cast away that carefulnesse for the prouision of the flesh, do also by and by loke for saluation and euerlasting life at his hand, which are greater things. It is therfore no smal exercise of Faith, to hope for those things of God, which otherwise do so much holde vs in care: & we haue not smally profited, when we haue put of this vnbeleuingnesse which sticketh fast within the bones almost of all men. As for that which some do

Cor. 31.

here

here teache of transubstantiall bred, it semeth but smally to agree with the meaninge of Christ: yea but if we did not euen in this fraile life geue to God ỹ office of a nourishing Father, our prayer should be vnperfect. The reason which they bring is to much profane: that it is not mete that the children of God, which ought to be spirituall, should not onely cast their minde to earthly cares, but also wrappe God there in with them. As though his blessing and fatherly fauor doth not also appeare in the sustenance of our life, or as though it were written in vaine that godlinesse hath promises not onely of the life to come, but also of this present life. But although the forgeuenesse of sinnes is of much greater value than the sustenances of the body, yet Christ hath set the inferor thing in the first place, to the entent to lift vs vp by degrees to the other twoo petitions which do properly belong to the heauenly life, wherin he had regarde to our grossenesse. We are commaunded to aske Our bred, that we should be contente with the quantitie which our heauenly Father vouchesaueth to geue to vs, and should not seke for gaine by vnlawfull crafty meanes. In the meane time we must learne that it is made Ours by title of gifte, because neither our diligence, nor our trauaill, nor our handes (as it is sayed in Moses) do by themselues gett vs any thing, vnlesse the blessing of God be presente: yea ỹ plentie of bred should nothing at all profit vs, vnlesse it were by God turned into nourishmente. And therefore this liberality of God is no lesse necessarie for the riche than for the poore: because hauing their cellers and their barnes full, they should yet fainte for drinesse and emptinesse, vnlesse they did by his grace enioy their bred. The word This day, or Euery day as it is in the other Euangelist, and also the adiectiue Daily, do bridle the to much gredines of fraile things, wherewith we are wont to burne out of measure, and wherunto are ioined other euells: sith if we haue plentifull abundance, we do gloriously poure it out vppon pleasure, delites, boasting, and other kindes of riotous excesse. Therfore we are commaunded to aske onely so much as is enough for our necessity, and as it were from day to day, with this affiance that when our heauenly Father hath fed vs this day, he will also not faile vs to morrowe. Therefore howe great plentie of thinges so euer do flowe vnto vs, yea when our barnes be stuffed and our cellers full: yet we ought alway to aske our daily bred: because we must certainly beleue that all substance is nothing, but in somuch as the Lorde doth by pouring out of his blessinge with continuall encrease make it frutefull: and that the very same substance that is in our hand, is not our owne, but insomuch as he doth euery houre geue vs a portion and

1. Tim. 8.

Leu. 26. 20.

graunt vs the vse of it. This whereas the pride of men doth most hardly suffer it selfe to be persuaded: the Lorde testifieth that he hath shewed a singular example thereof for all ages, when he fed his people with Manna in the wilderneſſe, to teache vs that man liueth not in bred onely, but rather in the worde that cometh out of his mouth. Whereby is declared, that it is his power alone by which our life and strengthes are susteined, although he do minister it vnto vs vnder bodily instrumentes. As he is wont also to teache vs by the contrarie example, when he so oft as he will, breaketh the strength and (as he calleth it) the staff of bred, that men eating may pine with hunger, and drinking may be dried vp with thirst. But whoso not being contented with daily bred, but with vnbrindeled gredineſſe are gaping for endleſſe store, or whoso being full with their aboundance, and careleſſe by reason of the heape of their richeſſe, do neuertheleſſe sue to God with this prayer, they do nothing ells but mocke him. For, ỹ first sorte of such men aſke that which they would not obteine, yea that which they most of all abhorre, that is, to haue onely daily bred, & so much as in them lieth they dissemblingly hide from God the affection of their couetousneſſe: whereas true prayer oughte to poure out before him the very whole minde it selfe, and whatsoeuer inwardly lieth hidden. But the other sort do aſke that which they loke not for at his hande, namely that which they thinke that they haue with themselues. In this that it is called Oures ỹ bountifulneſſe of God (as we haue said) so much more appeareth, which maketh that oures that is by no right due to vs. Yet that exposition is not to be reiected which I haue also touched, that by our bred is meante that which is earned with rightfull and harmeleſſe trauaill, and not gottē with deceites & extorcions: because that is alway Other mens which we get to our selues with any ill doing. Whereas we pray that it be geuen vs, thereby is signified that it is the onely and fre gifte of God, from whensesoeuer it come to vs, yea when it shall most of all seeme to be gotten by our owne policie and trauaill, and earned with our owne handes: forasmuch as it cometh to paſſe by his onely bleſſing, that our labours prosper well.

Deu.8. Matt.3. Deu.26. 6.

45 Nowe followeth, Forgeue vs our dettes: in which petition and the nexte followinge, Christ hath brefely conteined whatsoeuer maketh for the heauenly life: as in these twoo partes aboue standeth the spirituall couenant which GOD hath made for the saluation of his Chirch, I will write my lawes in their hartes, and I will be mercyfull to their iniquitie. Here Christ beginneth the forgeueneſſe of sinnes: after this, he will by and by adioine the seconde grace, that

Iere.31. 33. and 33.8.

God defend vs with the power of his Spirit, and sustaine vs with his helpe, that we may stande vnouercome against all tentations. And sinnes he calleth dettes, because we are detbounde to pay the penalty of them, and were by no meanes able to satisfie it, vnlesse we were acquited by this forgeuenesse. Which pardon is of his free mercie, when he himselfe liberally wipeth out these dettes, taking no paimēt of vs, but with his owne mercie satisfying himselfe in Christ, which hath ones geuen himselfe for recompense. Therefore whoso trust that God shalbe satisfied by their owne or other mennes merites, and that with such satisfactiōs the forgeuenesse of sinnes is recompensed and redemed, they haue no parte of communicating of this free forgiuenesse: & when they call vpon GOD in this maner, they do nothing but subscribe to their owne accusation, yea & seale their owne condemnation with their own witnesse. For they confesse themselues detters, vnlesse they be acquited by the benefit of forgeuenesse, which yet they do not receiue, but rather refuse, whē they thrust vnto God their owne merites and satisfactions. For, so they do not besech his mercie, but do appeale to his iudgement. As for them that dreame of a perfectiō in themselues, which taketh away neede to craue pardō, let them haue such disciples whom the itching of their eares driueth to errors: so that it be certaine that so many disciples as they get, are taken away from Christ: forasmuch as he instructing all to confesse their giltinesse, receiueth none but sinners: not for that he cherisheth sinnes with flatterings, but because he knewe that the faithfull are neuer throughly vnclothed of the vices of their flesh, but that they alway remaine subiect to the iudgement of God. It is in deede to be wished, yea & to be earnestly endeuored, that we hauing performed all the partes of our dutie may truely reioise before God that we are cleane from all spott: but forasmuch as it pleaseth God by litle & litle to make againe his image in vs, that there alway remaineth some infection in our flesh, the remedie ought not to haue bene despised. If Christ by the authoritie geuen to him of his Father, cōmaundeth vs throughout the whole course of our life, to flee to crauing of pardō of our giltinesse: who shalbe able to suffer these newe maisters, which go about with this imagined ghost of perfect innocēcie to dasell the eyes of the simple, to make them to trust that they may be made free from all fault? Which, as Iohn witnesseth, is nothing ells but to make God a lier. And withall one worke these lewde men by cācilling one article do teare in sonder & by that meane do weaken from the very foundation ȳ whole couenāt of God, wherin we haue shewed that our saluation is cōtained: so as they be not only robbers of God, because

Rom.3. 29.

1.Ioh.1. 10.

they ſeuer thoſe things ſo conioined, but alſo wicked and cruell becauſe they ouerwhelme poore ſoules with deſpeire: and traitors to themſelues & other, that be like them, becauſe they bring themſelues into a ſlouthfulneſſe directly contrary to the mercy of God. But whereas ſome obiect, that in wiſhing the coming of the kingdome of God, we do alſo aſke the putting away of ſinne: that is to childiſh, becauſe in the firſt table of this prayer is ſet forth vnto vs moſt hie perfection, but in this part is ſet forth our weakeneſſe. So theſe twoo things do fittly agree together, that in a ſpring toward the marke we deſpiſe not the remedies which our neceſſitie requireth. Finally we pray that we may be forgeuē as we our ſelues do forgeue our dettors, that is, as we do forgeue and pardon all of whomeſoeuer we haue bene in any thing offended, either vniuſtly handled in deede, or reprochefully vſed in word. Not that it lieth in vs to pardon the giltineſſe of the fault and offenſe, which perteineth to God alone: but this is our forgeuing, of our owne willingneſſe to lay away out of our minde wrath, hatred, and deſire of reuengement, and with voluntary forgetfulneſſe to treade vnder fote the remembrance of iniuries. Eſa. 43. 29. Wherefore we may not aſke forgeueneſſe of ſinnes at the hande of God, if we do not alſo forgeue their offenſes towarde vs which either do or haue done vs wrong. But if we kepe any hatreds in our hartes, and purpoſe any reuengementes and imagine by what occaſion we may hurt, yea and if we do not endeuor to come into fauor againe with our enemies, & to deſerue well of them with all kinde of frendly doings, and to winne them vnto vs: we do by this prayer beſeche God that he do not forgeue vs. For we require that he graunt to vs the ſame forgeueneſſe which we graunt to other. But this is to pray that he graunt it not to vs, vnleſſe we graunt it to them. Whoſo therfore be ſuch, what do they obtein by their prayer but a more greuous iudgement? Laſt of all it is to be noted, that this cōdition that he forgeue vs as we forgeue our dettors, is not herefore added for that we deſerue his forgeueneſſe by the forgeueneſſe which we graunt to other, as if that cauſe of forgeueneſſe to vs were there expreſſed: but by this worde partly the Lordes will was to comforte the weakeneſſe of our Faith, for he added this as a ſigne whereby we may be aſſured that he hath as ſurely graunted to vs forgeueneſſe of our ſinnes, as we ſurely knowe in our conſcience that we haue graunted the ſame to other, if our minde be voide and cleanſed of all hatred, enuie and reuengement, and partly by this as it were by a marke, he wipeth them out of the number of his children that they may not be bolde to call vpon him as their Father, which being hedlong haſty to reuenge, and hardily

hardily entreated to pardon, do vse stiffly continuing enmities, and do cherish in themselues the same displeasure towarde other which they pray to be turned from themselues. Which is also in Luke expresly spoken in the wordes of Christ.

46 The sixt petition (as we haue said) aunswereth to the promise of engrauing the lawe of God in our hartes. But because we do not without continuall warrefare and hard and great striuings obey to God, we do here pray to be furnished with such wepons and defended with such succor, that we may be able to get the victorie: whereby we are warned that we stande in neede not onely of the grace of the Spirit, which may soften, bowe, and direct our hartes to the obedience of God, but also of his helpe, whereby he may make vs vnuincible against both all the traiterous entrappinges and violent conflictes of Satan. But now of tentations there are many and diuerse sortes. For, both the peruerse thoughtes of minde prouoking vs to trespassing against the lawe, which either our owne lust doth minister vnto vs, or the deuell stirreth vp, are tentatiõs: and also those things which of their owne nature are not euell, yet by the craft of the deuell are made tentations, when they are so set before our eyes, that by the occasiõ of them we be drawen away or do swarue from God. And these tentations are either on the right hande or on the left. On the right hand, as richesse, power, honors, which commonly do with their glistering and shewe of good so dasell the sight of men, and catche them with the baited hoke of their flatterings, that being entrapped with such deceites, or droonke with such sweteneſſe, they may forget their God. On the left hande, as pouertie, reproches, despisinges, troubles, and such other: that they being greued with the bitterneſſe and hardneſſe thereof may be vtterly discouraged, cast away faith and hope, and finally be altogether estranged from God. To these tentations of both sortes, which fight with vs either being kindled in vs by our owne lust, or being set against vs by the craft of Satan, we pray to our heauenly Father that he suffer vs not to yelde. But rather that he vpholde vs and raise vs vp with his hande, that being strong by his strength, we may stande fast against all the assaultes of the malicious enemie, whatsoeuer thoughtes he put into our minde: then, that whatsoeuer is set before vs on either side, we may turne it to good, that we neither be puffed vp with prosperitie, nor throwen downe with aduersitie. Neither yet do we here require that we may fele no tentatiõs at all, with which we haue great neede to be stirred vp, pricked, & pinched, least by to much reste we growe dull. For not in vaine did Dauid wishe to be tempted: & not without

Iam. 1. 2. & 14. Matt. 4. 1. and 3.

2. Thes. 3. 5.

Psa. 26. 2.

Gen.22 1. Deut. 8 2.&13. 3. cause the Lorde daily tempteth his electe, chastising them by shame, pouertie, trouble, and other kindes of crosse. But God tempteth after one maner and Satan after an other: Satan, to destroy, damne, confounde and throwe downe hedlong: but God, that by prouing them that be his he may haue a triall of their vnfainednesse, and by exercising them may confirme their strength, to mortifie purge by fier, and seare their flesh, which vnlesse it were in this wise restrained, would waxe wanton and would wildly outrage aboue measure. Moreouer Satan assaileth men vnarmed and vnredy, that he may oppresse them vnware: God euen with tẽpting worketh the effecte, that they which be his may paciently beare whatsoeuer he sendeth vpon them. By the name of the Euell, whether we vnderstande the Deuell or sinne, it maketh litle matter. Satan in deede himself is the enemy that lieth in waite for our life: but with sinne he is armed to destroy vs. This therefore is our request, that we may not be ouercome or ouerwhelmed with any tentations, but may by the power of the Lorde stande strong against all contrary powers wherewith we are assailed: which is, not to yelde vs vanquished to tentations, that being receiued into his keping and charge, & being safe by his protection we may endure vnouercome ouer sinne, death, the gates of hel, and the whole kingdome of the deuill: which is to be deliuered from euell. Where it is also to be diligently marked, that it is aboue our strength to matche with the deuill so great a warrier, and to beare his force and violẽce. Otherwise we should but vainely or as it were in mockage aske that which we had already in our selues. Surely, they which prepare them to such a battell with trust of themselues, do not sufficiently vnderstande with howe fierce and well armed an enemy they haue to do. Nowe we pray to be deliuered from his power, as out of the mouth of a mad & raging Lyon, whereas we should be torne in peeces with his teeth and pawes, and swallowed with his throte, vnlesse the Lorde do deliuer vs out of the middest of death: yet therewithall knowing this that if the Lorde shall stande by vs, and fight for vs when we are ouerthrowen, we shall in his strength shewe strength. Let other trust as they list to their owne abilities and strengthes of free will, which they thinke that they haue of themselues: but let it suffice vs that we stand and are strong by the onely strength of God. But this prayer conteineth more than at the first sight it beareth in shewe. For if the Spirit of God be our strength to fight out our combate with Satan, we shall not be able to get the victorie vntill we being filled with that Spirit shall haue put of all the weakenesse of our flesh. When therfore we pray to be deliuered from Satan and the Deuell, we pray

1.Cor. 10.13. 2.Pet.2 9. 1.Pet.5. 8. Psa.60. 14.

to

to bee from time to time enriched with newe encreases of the grace of God, till being fully stuffed with them we may triumph ouer all euell. It semeth hard and rough to some, that we craue of God that he leade vs not into tentation, forasmuch as it is contrary to his nature to tempt, as Iames witnesseth. But this question is already partly assoiled, where we said that our owne lust is properly the cause of all the tentations wherewith we are ouercome, and therefore worthily bereth the blame therof. Neither doth Iames meane any thing ells, but that the faultes are without cause & wrongfully layed vpon God, which we are driuen to impute to our selues, because we knowe our selues in our conscience gilty of them. But this withstandeth no: but that God may when it pleaseth him make vs bonde to Satan, cast vs away into a reprobate sense, and to filthy lustes, and so leade vs into tentation by his iudgemēt which is righteous in deede but yet oftentimes secret: forasmuch as the cause of it is often hidde from men, which is yet certainely knowen with him. Whereupon is gathered that this is no vnfit maner of speaking, if we be persuaded that he doth not without cause so oft threaten, that when the reprobate shalbe striken with blindnesse and hardening of harte, these shalbe sure tokens of his vengeance. Iames. 1.13.

47 These three petitions, wherewith we do peculiarly cōmende vs and our things to God, do euidently shewe this which we haue before said, that the prayers of Christians ought to be common and to tend to the common edifying of the Chirch, and to the encrease of the communion of the faithfull. For there doth not euery man pray to haue any thing priuatly geuen, but all in common together do pray for Our bred, for forgeuenesse of sinnes, that we may not be led into tentation, that we may be deliuered from euill. There is furthermore adioined a cause why we haue both so great boldnesse to aske, and so great trust to obteine: which although it be not in ỹ latine copies, yet it agreeth more fitly in this place thā that it should seeme worthy to be omitted, namely that his is the kingdome, and the power and the glorie for euer. This is the perfect and quiet rest of our soule. For if our prayers were to be commended to God by their owne worthinesse, who should be so bolde, as ones to open his mouth before him? Nowe howsoeuer we be most miserable, howsoeuer most vnworthy of all men, howsoeuer voide of all commendation: yet we shall neuer want cause to pray, & neuer be destitute of confidence: forasmuch as our father can not haue his kingdome, power, and glorie taken away from him. At the ende is added Amen, whereby is expressed our feruentnesse of desire to obteine those things that we haue asked of

God, and our hope is confirmed that all ſuch things are already obteined and ſhall ſurely be geuē vs becauſe they are promiſed of God, which can not deceiue. And this agreeth with that maner of prayer which we haue here before rehearſed, Do it Lorde for thy names ſake, not for our ſakes or our righteouſneſſe: whereby the holy ones do not only expreſſe the ende of their praiers, but alſo confeſſe that they are vnworthy to obteine vnleſſe God fetch the cauſe from himſelf, and that their truſt to ſpede cometh of the onely nature of God.

ſat.17. 48 Thus haue we whatſoeuer we ought yea or in any wiſe may aſke of God, ſet foorth in this forme and as it were a rule of praying taught by the beſt ſcholemaiſter Chriſt, whome the Lorde hath ſet ouer vs to be our teacher, & whom alone he hath willed to be harkeſa.11. ned vnto. For he both alway hath bene his eternall wiſedome, and being made man is geuen to men the Angell of great counſell. And this prayer is in all pointes, ſo fully perfect, that whatſoeuer foreyne or ſtrāge thing is added which can not be referred to it, it is vngodly ee Auuſtine. and vnworthy to be allowed of God. For in this ſumme he hath ſet f pray forth, what is mete for him, what is pleaſing to him, what is neceſſary to for vs, finally what he will graunt. Wherefore who ſo dare go further, roba. and to aſke any thing of God beſide theſe, firſt they will adde of their owne to the wiſdome of God (which can not be done without mad blaſphemie) then they holde not themſelues vnder the will of God, but deſpiſing it do with gredineſſe wander further: finally they ſhall neuer obteine any thing, foraſmuch as they pray without faith, And there is no dout that all ſuch prayers are made without faith, becauſe here wanteth the woord of God, vpon which vnleſſe faith be grounded, it can in no wiſe ſtande. But they which forſaking the maiſters rule, do followe their owne deſires, are not only without the e fuga word of God, but alſo ſo much as they be able with their whole en- per- deuor, are againſt it. Therfore Tertullian no leſſe fitly than truly hath cut. called this a lawefull prayer, ſecretely ſignfying that all other are laweleſſe and vnlawefull.

49 We would not haue theſe things ſo taken as though we were ſo bound with this forme of prayer, that we may not change a word or a ſillable. For there are echewhere red many prayers in the Scriptures, farre differing from this in woordes, yet written by the ſame Spirit, and which are at this day profitable to be vſed of vs. Many are continually put into the mouthes of the faithfull by the ſame Spirit, which in likeneſſe of wordes do not ſo much agree. This onely is our meaning in ſo teaching, that no man ſhould ſeke, loke for, or aſke any other thing at all than that which is ſummarily comprehēded in this prayer,

prayer, and which though it most differ in wordes yet differeth not in sense. Like as it is certaine that all the prayers which are found in the Scriptures, and which do come out of godly hartes, are applied to this, so verily none can any where be found, which may match, much lesse passe, the perfectnesse of this prayer. Here is nothing left out, that might be thought vpon to the praises of God, nothing that ought to come into the minde of man for his owne profites: and the same so fully that all hope is worthily taken away from all men to attempt to make any better. In a summe, let vs remembre that this is the doctrine of the wisedome of God, which hath taught what he willed, and willed what was needefull,

50 But although we haue aboue sayed, that we ought alway to breath vpwarde with minds lifted vp to God, & pray without ceassing: yet forasmuch as such is our weakenesse, as needeth to bee vpholden with many helpes: such is our dullenesse, as needeth to be pricked forwarde with many spurres: it is good that euery one of vs appoint to himself priuately certaine houres which may not passe away without prayer, and which may haue the whole affections of our minde throughly busied to that purpose: as, when we rise in the morning, before that we go to our dayes worke, when we sitt downe to meate, when we haue bene fedde by the blessing of God, when we take vs to rest. Onely let this not be a superstitious obseruing of houres, by which, as paying a taske to God, we may think our selues discharged for the other houres: but a training of our weakenes, wherby it may so be exercised and from time to time stirred vp. Specially we ought carefully to loke that so oft as either we our selues are in distresse, or we se other to be in distresse with any hardnesse of aduersitie, we runne streight way to him, not with feete but with hartes: then, that we suffer not any prosperitie of our owne or other mens, to passe but that we testifie that we acknoweledge it to bee his with praise and thankesgeuing. Finally, this is diligētly to bee obserued in all prayer, that we go not about to binde God to certaine circumstances, nor to appoint to him, what he shall do, at what time, in what place, and in what maner: as by this prayer we are taught to make to him no lawe, nor to appoint to him any condition, but to leaue to his will that those things which he will do, he may do in what maner, at what time, and in what place it pleaseth him. Wherefore ere we make any prayer for our selues, we first pray that his will be done: where we do already submitt our will to his: with which when it is restrained as with a bridle put vppon it, it may not presume to bring God into rule, but make him the iudge and gouernor of all her desires.

51 If we do with mindes framed to this obediẽce, suffer our selues to be ruled with the lawes of Gods Prouidẽce, we shall easily learne to continue in prayer, and with longing desires paciently to waite for the Lord: being assured that although he appeare not, yet he is alway present with vs, and will when he seeth his time declare howe not deaffe eares he gaue to the prayers, which in the eyes of men semed to be despised. And this shalbe a most present comfort, that we faint not and fall downe by despaire, if at any time God do not aunswere at our first requestes. Like as they are wont to do, which while they are caried with their sodeine heate, do so call vpon God, that if he come not to them at their first bruntes & bring them present helpe, they by and by imagine him to be angry and hatefully bent against them, and casting away all hope of obteining do cesse to call vpon him. But rather differring our hope with a well tempered cuennesse of minde, let vs go forwarde in that perseuerance which is so much commended to vs in Scriptures. For in the Psalmes we may oftentimes see howe Dauid and other faithfull men, when they seeme in a maner weried with praying, did beate the aire, because they threwe away their words to God that heard them not, & yet they cesse not from praying: because the word of God hath not his full authoritie mainteined, vnlesse the credite thereof bee set aboue all successes of things. Moreouer let vs not tempte God and prouoke him against vs beinge weried with our importunacie, which many vse to do, which doe nothing but indent with God vpon a certaine condition, and binde him to the lawes of their couenanting as though he were seruant to their desires: which if he doe not presently obey, they disdaine, they chafe, they carpe against him, they murmure, they turmoile. Therefore to such oftentimes in his furor he being angry graunteth that, which to other in his mercie he being fauorable
nm.11 denieth. An example hereof are the children of Israell, for whome it had bene better not to haue bene heard of the Lorde, than with flesh to eate vp his wrath.

52 But if yet at length after long loking for it our sense do not perceiue what we haue preuailed with praying, and feleth no fruite thereof: yet our faith shall assure vs of that, which can not be perceiued by sense, namely that we haue obteined that which was expedient for vs, forasmuch as the Lorde doth so ofte and so certainly take vpon him that he will haue care of our greues, after that they haue bene ones laide in his bosome. And so he will make vs to possesse aboundance in pouertie, comfort in affliction. For howsoeuer all other things do faile vs, yet God will neuer faile vs, which suffereth

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the waiting and patience of them that be his to be disappointed. He alone shall suffice vs in steede of all things, forasmuch as he conteineth in himselfe all good things, which he shall one day disclose vnto vs at the day of iudgement when he shall plainely shewe forth his kingdome. Beside this although God graunt to vs, yet he doth not alway aunswer according to the expresse forme of our request, but holding vs after outwarde seeminge in suspense, yet by a meane vnknowē he sheweth that our prayers were not wain. This is meant by the wordes of Iohn, If we knowe that he heareth vs when we aske any thing of him, we know that we haue the petitions which we aske of him. This seemeth a weake superfluousnesse of wordes: but it is a singularly profitable declaration, namely that God euen when he doth not follow our desires, is yet gentle & fauorable to our prayers, that the hope which resteth vpon his worde may neuer disappoint vs. But with this patience the faithfull do so farre neede to be susteined, that they should not long stand vnlesse they did stay vpon it. For the Lorde doth by not light trialles proue them that be his, and not tenderly doth exercise them: but oftentimes driueth them into the greatest extremities, and when they are driuen thether he suffreth them long to sticke fast in the mire, ere he geue them any tast of his sweetenesse: and, as Hanna saith, he slayeth, and quickneth: he leadeth downe to the helles, and bringeth backe againe. What coulde they here do but be discouraged, and fall hedlonge into despaire: vnlesse when they are in distresse and desolate and already halfe dead, this thought did raise them vp, that God doth loke vpon them, and that there shall be at hande an ende of their euels? But howesoeuer they stande fast vppon the assuredness of that hope, they ceasse not in the meane time to pray: because if there be not in prayer a stedfastnesse of continuance, we nothing preuaile with praying.

1. Iohn 5. 15.

1 Sam. 2. 6.

The xxj. Chapter.

Of the eternall Election, vvhereby God hath predestinate some to saluation, and other some to destruction.

BVt nowe whereas the couenant of life is not egally preached to all men, and with them to whome it is preached it doth not either egally or continually finde like place: in this diuersitie the wonderous deapth of the iudgement of God appeareth. For neither is it any dout but that this diuersitie also serueth the free choise of Gods eternall election. If it be euident that it is wrought by

the will of God that ſaluation is frely offred to ſome, and other ſome are debarred from cõming to it: here by and by ariſe great and hard queſtions which can not otherwiſe be diſcuſſed, than if the godly mindes haue that certainly ſtabliſhed which they ought to holde concerning election and Predeſtination. This is (as many thinke) a comberſome queſtiõ: becauſe they thinke nothing to be leſſe reaſonable thã of the cõmon multitude of men ſome to be foreordeined to ſaluatiõ, other ſome to deſtruction. But howe they wrongfully encombre themſelues, ſhall afterwarde be euidẽt by the framing of the matter together. Beſide that in ỹ very ſame darkneſſe which maketh men afraide, not onely the profitableneſſe of this doctrine but alſo the moſt ſwete fruite ſheweth forth it ſelfe. We ſhall neuer be clerely perſuaded as we ought to be, that our ſaluation floweth out of the fountaine of the free mercy of God, till his eternall electiõ be knowẽ to vs, which by this compariſon brightly ſetteth forth the grace of God, that he doth not without difference adopt all into the hope of ſaluation, but geueth to ſome that which he denieth to other. Howe much the ignorãce of this principle diminiſheth of the glory of God, howe much it withdraweth from true humilitie, it is plaine to ſee. But Paule denieth that that which is ſo neceſſary to be knowẽ, is poſſible to be knowen, vnleſſe God leauing alltogether the reſpect of workes do choſe them whom he hath determined with himſelf. In this time (ſaith he) the remnantes were ſaued according to free election. If by Grace, then not of workes: foraſmuch as Grace ſhould then not be
Rom.11 grace. If of workes, then not of Grace: foraſmuch as worke ſhould nowe not be worke. If we muſt be brought backe to the beginning of election, that it may be certaine that ſaluation cometh to vs from no otherwhere than frõ the mere liberalitie of God: they which will haue this principle quenched, do niggardly ſo much as in them lieth darken that which ought glorioufly & with full mouth to haue bene publyſhed, and they plucke vp the very roote of humilitie. Paule, where the ſaluation of the remnant of the people is aſcribed to free election, clerely teſtifieth that onely then it is knowen that God doth by his mere good pleaſure ſaue whom he will, and not render rewarde which can not be done. They which ſhutt the gates, that none may be bolde to come to the taſting of this doctrine, do no leſſe wrong to men than to God: becauſe neither ſhall any other thing ſuffice to hũble vs as we ought to be, neither ſhall we otherwiſe feele from our hart how much we are boũde to God. Neither yet is there any otherwhere the vpholding ſtay of ſounde affiãce, as Chriſt himſelfe teacheth, which to deliuer vs from all feare, & to make vs vnuã-

quiſhable

quishable among so many dangers, ambushes, & deadly battels, promiseth ỹ whatsoeuer he hath receiued of his Father to kepe, shall be safe. Whereof we gather that they shal with continuall trembling be miserable, whosoeuer they be that knowe not themselues to be the proper possession of God: and therefore that they do very ill prouide both for themselues & for all the faithfull, which in beinge blinde at these three profits which we haue touched, would wish ỹ whole fundation of our saluation to be quite taken from among vs. Moreouer hereby the Church appeareth vnto vs, which otherwise (as Bernard rightly teacheth) were not possible to be founde, nor to be knowen among creatures: because both waies in maruelous wise it lieth hidden within the bosome of blessed predestination, and within the Masse of miserable damnation. But ere I entre into the matter it self, I must before hande in two sortes speake to two sortes of men. That the entreating of predestination, whereas of it selfe it is somewhat combersome, is made very doutfull yea and dangerous, the curiousnes of men is the cause: which can by no stoppes be restrained from wandringe into forbidden compasses, and climbing vp an hie: which, if it may, wil leaue to God no secrete which it will not searche and turne ouer. Into this boldenesse and importunacie forasmuch as we commonly see many to runne headlong, and among those some that are otherwise not euill men: here is fit occasion to warne them what is in this behalfe the due measure of their duty. First therfore let them remẽber, that when they enquire vpon Predestinatiõ, they pearce into the secret closets of the wisdom of God: wherinto if any man do carelesly and boldly breake in, he shall both not attaine wherewith to satisfie his curiousnesse, and he shall entre into a mase whereof he shall finde no way to get out againe. For neither is it meete that man should frely search those things which God hath willed to be hidden in himself, and to turne ouer from very eternity the height of wisdom, which he willed to be honored & not be conceiued, that by it also he mought be maruelous vnto vs. Those secretes of his will which he hath determined to be opened vnto vs, he hath disclosed in his word: & he hath determined, so farre as he foresaw to pertaine to vs and to be profitable for vs.

Ioh. 10 25.

Ser. in Cãt. 78.

2 We are come (saith Augustine) into ỹ way of Faith, let vs stedfastly holde it. It bringeth into the Kinges chamber, in which all the treasures of knowledge and wisdom are hidden. For, the Lorde himselfe Christ did not enuy his excellent & most chosen disciples, when he said, I haue many thinges to be said to you, but ye can not beare them now. We must walke, we must profit, we must encrease, that our

Homil. in Ioh. 35.

Iohn. 8. 26.

hartes may be able to conceiue those thinges which now we can not conceiue. If the last day finde vs profitinge, there we shall learne that which here we could not. If this thought be of force with vs, that the word of the Lord is the only way, that may leade vs to searche whatsoeuer is lawfull to be learned of him: that it is the only light, which may giue vs light to see whatsoeuer we ought to see of him: it shall easily holde backe and restraine vs from all rasheneſſe. For we shall know that so soone as we be gone out of the bounds of the word, we runne out of the way, and in darkeneſſe, in which race we must nedes oftentimes stray, slippe, and stumble. First therefore lette this be before our eyes, that to couet any other knowledge of Predestination than that which is set forth by the word of God, is a point of no leſſe madneſſe than if a man haue a will to goe by an vnpaſſable waye, or to see in darkeneſſe. Neither let vs be ashamed, to be ignorant of somewhat in it wherein there is some learned ignorance. But rather let vs willingly abstaine from the searching of that knowledge, wherof the exceſſiue coueting is both foolish and perillous, yea & deadly. But if the wantonnes of wit prouoke vs, it shalbe profitable alway to set this against it, whereby it may be beaten backe, that as too much of honey is not good, so the searchinge of glory doth not turne vnto
ro.25. glory to the curious. For there is good cause why we shoulde be
7. fraied away from that boldnes, which can do nothinge but throw vs downe headlong into ruine.

3 There be other which when they haue a will to remedy this euill, do commaund all mentiō of Predestination to be in a maner buried, at the least they teach mē to flee from euery maner of questioning thereof as from a rocke. Although the moderatiō of these men be herein worthily to be praised, that they iudge ẏ mysteries shoulde be tasted of w̄ such sobriety: yet because they descend too much beneath the meane, they litle preuaile with the wit of man, which doth not lightly suffer it selfe to be restrained. Therfore, ẏ in this behalfe also we may keepe a right ende, we must returne to the word of the Lord, in which we haue a sure rule of vnderstandinge. For, the Scripture is the schoole of the holy Ghost, in which as nothing is left out which is both necessary and profitable to be knowen, so nothinge is taught but that which is behouefull to learne. Whatsoeuer therefore is vttered in the Scripture cōcerning Predestination, we must beware that we debarre not the faithfull from it, least we should seme either enuiously to defraude them of the benefite of their God, or to blame and accuse the holy Ghost who hath published those thinges, which it is in any wise profitable to be suppressed. Let vs (I say) giue leaue to

a Christian man, to open his minde and his eares to all the sayings of God which are directed to him, so that it be done with this temperance, that so soone as the Lord hath closed his holy mouth, he may also foreclose to himself all ỹ way to enquire further. This shalbe the best bound of sobriety, if not onely in learninge we alway follow the Lord going before vs, but also when he maketh an end of teaching, we ceasse to will to learne. Neither is the danger which they feare of so great importãce, that we ought therfore to turne away our mindes from the oracles God. Notable is the sayinge of Salomon, that the glory of God is to concele a word. But sith both godlinesse and common reason teacheth that this is not generally meant of euery thing, we must seeke a difference, least brutishe ignorance should please vs vnder colour of modesty and sobriety. That differẽce is in few words plainly set out by Moses: To the Lord our God (sayth he) belong his secretes: but to vs and to our children he hath disclosed these things. For we see how he commendeth to the people the study of the doctrine of the law, only by reason of the decree of God, because it pleased God to publish it: & how he withholdeth ỹ people within those boundes, by this only reason because it is not lawful for mortall men to thrust themselues into the secrets of God.

Pro. 25. 2.

Deu. 29 29.

4 Prophane men (I graunt) do in the matter of Predestination sodainly catch hold of somwhat which they may carp, or cauil, or barke, or scoffe at. But if their waiwardnes do fray vs away from it, the chief articles of the faith must be kept secret, of which there is almost none which they or such as they be do leaue vntouched with blasphemy. A froward wit will no lesse proudly outrage when he heareth that in the essence of God there are three persons, than if he heare that God foresaw what shoulde become of man when he created him. Neither will they abstaine from laughinge, when they shall vnderstande that there is litle more than fiue thousand yeres passed since the creation of the world: for they will aske why the power of God was so longe idell and a slepe. Finally there can be nothinge brought foorth, which they will not scoffe at. For the restraininge of these sacrileges, must we holde our peace of the Godheade of the Sonne, & of the holy Ghost? or must we passe ouer in silence the creatiõ of the world? Yea but the trueth of God is both in this behalfe and euery where mightier than that it neede to feare the euill speakinge of the wicked: as Augustine strongly maintaineth in his worke of the good of Perseuerance. For we see that the false Apostles could not by defaming and sclandering the true Doctrine of Paule, make him to be ashamed of it. But wheras they saye that this whole disputation is perillous also for Godly

Cap 15 vsque ad 10.

mindes, because it maketh against exhortatiõs, because it shaketh faith because it troubleth the heart it selfe: this is vaine. Augustine sticketh not to confesse that for these causes he was wont to be blamed, for that he did to freely preach Predestination: but, as he had in readines wherwithal, he largely confuteth thẽ. But we, because many & diuers absurdities are thrust into this place, had rather to reserue euery one to be wiped away in place fit for it. Only this I desire generally to obtaine of them, that those thinges which the Lorde hath layd vp in secret, we may not search: those things which he hath brought openly abroade, we may not neglect: least either on the one part we be condemned of vaine curiosity, or on the other part, of vnthankefulnesse. For, this also is very well sayd of Augustine, that we may safely follow the Scripture, which as with a motherly pace goeth stoupingely, least it shoulde forsake our weakenesse. But who so are so ware and so fearefull that they woulde haue Predestination to be buried, least it should trouble weake soules: with what colour, I besech you, wil they couer their arrogance, when they indirectly accuse God of foolishe vnaduisednesse, as though he forsaw not the danger, which they think themselues to haue wisely met with? Whosoeuer therfore trauaileth to bring the doctrine of Predestinatiõ into misliking, he openly saith euill of God: as though somwhat had vnaduisedly slipped from him which is hurtful to the Church.

De bono perseuer. cap. 14.

Lib. 5. de Gen. ad lite.

25 Predestinatiõ wherby God adopteth some into ỹ hope of life, & iudgeth some to eternal death, no man that would be accõpted godly dare simply deny: But they wrap it vp with many cauillations, specially they which make foreknowledge the cause of it. We in deede do say that they be both in God, but we say that the one is wrongfully made subiect to the other. When we giue foreknowledge to God, we meane that all things alway haue bin and perpetually do remaine vnder his eies, so that to his knowledge there is nothinge to come or past, but all thinges are present, & so present that he doth not imagine only by conceiued formes (as those things are present to vs, whereof our minde holdeth fast the remembrance) but he truely beholdeth & seeth them as set before him. And this foreknowledge extendeth to the whole compasse of the world and to all creatures. Predestination we call the eternal decree of God, wherby he had it determined with himselfe what he willed to become of euery man. For al are not created to like estate: but to some, eternall life, and to some, eternall damnation is foreappointed. Therefore as euery man is created to the one or other ende, so we say that he is predestinate either to life or to death. But this predestination God hath not onely testified in euery

seuerall person, but hath shewed an example therof in the whole issue of Abraham, whereby might plainly appeare that it lieth in his will what shalbe the estate of euery nation. When the Hiest diuided the nations, and seuered the children of Adam, his part was the people of Israell, the corde of his inheritance. The separation is before the eies of all men: in the person of Abraham as in a drie stocke one people is peculiarly chosen, all other being refused: but the cause appeareth not, sauinge that Moses, to cut of all occasion of glorying from posterity, teacheth that they excell only by ỹ fre loue of God. For he assigneth this to be the cause of their deliuerãce, for that God loued the Fathers, and chose their seede after them. More plainely in an other chapter: He was pleased in you to chose you, not because you passed other nations in number, but because he loued you. The same admonition is often repeated with him, Behold, to the Lord thy God belongeth the heauen, the earth, and whatsoeuer things are in it: and he hath pleased himselfe only in your Fathers, and hath loued them, & hath chosen you their sede. Againe in an other place sanctificatiõ is commaunded them, because they are chosen to be a peculiar people. And againe in an other place, Loue is affirmed to be ỹ cause of protection. Which also the faithfull do declare with one voice, sayinge: He hath chosen for vs our inheritãce, the glory of Iacob, whom he hath loued. For they do all impute to free loue al the giftes wherwith they were garnished of God: not only because they knew that they themselues had obtained thẽ by no deseruings, but also that euen the holy Patriarch was not endued with such vertue, that he coulde purchase to himselfe and his posterity so great a prerogatiue of honor. And, the more strongly to treade downe all pride, he vpbraided them that they haue deserued no such thing, forasmuch, as they are a stubborne & hard necked people. And oftentimes ỹ Prophets do hatefully & as by way of reproch cast the Iewes in the teeth with this election, because they had fowly departed from it. Whatsoeuer it be, now let thẽ come foorth which will binde the election of God either to the worthines of men, or to the merites of works. When they see one nation to be preferred before all other, & when they heare ỹ God was led with no respect to be more fauorably bẽt to a few & vnnoble, yea & froward and disobedient men: will they quarell with him, because his will was to shewe such an example of mercy? But ỹ shall neither with their pratling voices hinder his work, not with throwing stones of tauntes into heauen shall hit or hurt his righteousnesse, but rather they shal fall backe vpõ their owne heads. Moreouer the Israelits are called backe to this principle of the free couenant, whẽ either thanks

Deu. 32 8.
Deu. 4. 37.
Deut. 7. 8.
Deu. 10 14.
Deu. 23 5.
Psa. 47. 5.
Deut. 9. 6.

are to be giuē to God, or their hope to be raised vp against the time to come. He made vs, & not we our selues (saith ỹ Prophet) his people and the sheepe of his pastures. The negatiue is not superfluous, which is added to exclude vs, that they may knowe ỹ of all the good thinges wherewith they excell, God is not onely the author, but fetched the cause thereof from himselfe, because there was nothing in them worthy of so great honor. Also he biddeth them to be contented with the mere good pleasure of God, in these words, The seede of
Psa.105 Abraham are his seruantes: the children of Iacob, his elect. And after that he hath rehearsed the cōtinual benefits of God as fruites of the election, at length he cōcludeth, that he dealt so liberally because he remembred his couenant. With which doctrine agreeth the song of
Psal.44 the whole Church, Thy right hand and the light of thy countenance gaue the land to our Fathers, because thou wast pleased in them. But it is to be noted, that where mētion is made of the land, it is a visible signe of the secret seuering wherin the adoption is cōtained. To the same thankefulnesse Dauid in an other place exhorteth the people,
Psal 33 saying, Blessed is the natiō whose God the Lord is, the people which he hath chosen for an inheritance to himselfe. And Samuell encou-
1.Sa.20 rageth them to good hope, saying, The Lord will not forsake you, for his owne great names sake, because it pleased him to create you for a people to himselfe. Likewise Dauid when his faith is assailed, armeth
Psal.65 himselfe to fight, sayinge, Blessed is he whome thou hast chosen, he shall dwell in thy courtes. But forasmuch as the election hidden in God was stablished as well by the first deliuerance as by the second, and other meane benefites: in Esay the word of Electing is transfer-
Esa. 14. red to this. God shall haue mercy on Iacob, and he shall yet choose out of Israell: because he signifying the time to come, sayth that the gathering together of the remnant of the people which he semed to haue forsaken, shalbe a signe of the stable and stedfast election, which ones seemed to haue bin fallen away. When also it is sayd in an other
Esa.41. place, I haue chosen thee & haue not cast thee away: he setteth out the continuall course of the notable liberality of his fatherly good
Zach. 2 will. And yet more plainely the Angell sayth in Zacharie, God shall yet choose Ierusalem: as though in hardly chastinge it, he had reiected it: or as though the exile were an interruptinge of the election: which yet remaineth inuiolable, although ỹ signes therof do not alway appeare.

6 There is to be added a secōd degree more narrowly restrained, or in which was seene a more speciall grace of God: when of the same kinred of Abraham God refused some, & other some by nourishing

rishinge them in the Church he shewed that he reteined amonge his childrē. Ismael had at ȳ beginning obtained egall degre with his brother Isaac, because the spirituall couenant had bin no lesse sealed in him by the signe of Circūcision. He is cut of: and then, Esau: at the last an innumerable multitude and almost Israell. In Isaac was the seede called: the same calling endured in Iacob. A like exāple God shewed in reiecting Saul: which thing is also gloriously set forth in the Psalm, He hath put backe the tribe of Ioseph, & ȳ tribe of Ephraim he hath not chosen, but he hath chosen the tribe of Iuda. Which the holy history diuerse times repeateth, that the wonderfull secret of the grace may the better appeare in this change. Ismaell, Esau, and such other, (I graunt) fell from the adoption by their owne fault & giltines: because there was a condition adioined, that they should faithfully kepe the couenant of God, which they falsely brake. But this was yet a singular benefit of God, that he voutchsaued to preferre thē aboue the other Gentiles: as it is said in ȳ Psalme, He hath not so done to other nations, nor hath opened his iudgementes to them. But here I haue not without cause said that there be two degrees to be noted: because nowe in the choosinge of the whole nation God shewed that he is in his owne mere liberality bounde to no lawes: but he is free, so that egall portion of grace is not to be required at his hand: the vnequality whereof sheweth rhat it is truely of free gift. Therefore Malachie amplifieth the vnthankefulnesse of Israel, because they being not only chosen out of all mankinde, but also seuered out of a holy house to be a peculiar people, do vnfaithfully and wickedly despise God so beneficiall a Father. Was not Esau the brother of Iacob? (saith he) & yet Iacob I loued, but Esau I hated. For, God taketh it for confessed, that when either of them was borne of a holy Father, and successour of the couenaunt, finally a braunch of the holy roote: now the children of Iacob were more than cōmonly bond, which were taken into that dignity. But when, Esau the first begotten being refused, their Father which was by nature inferiour was made the heire, he proueth them doublely vnthankefull, and complaineth that they were not holden with that double bound.

Psa. 78. 69.

Psa. 47. 20.

Mal. 1. 2

7 Although it be already sufficiently euident, that God doth by his secrete counsell freely choose whom he will, reiectinge other, yet his free election is hitherto but halfe shewed, till we come to all particular persones, to whome God not onely offereth saluation, but so assigneth it that the certainty of the effect therof is not in suspense or doutfull. For, these are accompted in that onely seede, whereof Paule maketh mention. For although the adoption was left in the

hand of Abraham, yet becauſe many of his poſterity were cut of as rotten members: that the election may be effectuall and truely ſtedfaſt, we muſt nedes aſcend to the head, in whom the heauenly Father hath bound together his elect one with an other, & hath knit them to himſelfe with a knot impoſſible to be looſed. So in the adoption of the kinred of Abraham, ſhined the liberall fauour of God, which he denied to other mẽ: yet in the members of Chriſt, appeareth a much more excellẽt ſtrength of grace, becauſe they being graffed into their head do neuer fall away frõ ſaluation. Therefore Paul doth fitly reaſon out of the place of Malachy which I euen now alleaged: ỹ where God with makinge a couenant of eternall life calleth any people to himſelfe, there is in part a ſpecial maner of election, that he doth not chooſe all effectually with common grace. Whereas it is ſayd, I haue loued Iacob, this pertaineth to ỹ whole iſſue of the Patriarch, which the Prophet there ſetteth in cõpariſon againſt the poſterity of Eſau. Yet this withſtandeth not but that in the perſon of one man was ſet foorth to vs an example of the election, which can not ſlip away but muſt come to the marke that it tendeth to. Theſe Paul doth not vainly note to be called remnantes: becauſe experience teacheth that of a great multitude many ſlide and vaniſh away, ſo that oftentimes there remaineth but a ſmall portion. But why the generall election of a people is not alway firme & ſtedfaſt, there is a reaſon offring it ſelfe in readineſſe: becauſe with whom God couenanteth he doth not byandby giue to them the Spirite of regeneration, by the power wherof they may continue in the couenant to the ende: but the outward changinge without the inward effectuallneſſe of grace, which might be of force to holde them in, is a certaine meane thinge betwene the forſaking of whole mankinde, and the election of a ſmall number of the Godly. The whole people of Iſraell was called the inheritance of God, of whom yet there were many ſtrangers. But becauſe God had not for nothinge made couenant with them that he woulde be their Father and redeemer, he rather hath reſpect to his owne free fauour than to the vnfaithfull falling away of many: by whom alſo his trueth was not aboliſhed: becauſe where he reſerued any remnant, it appeared that his callinge was without repentance. For wheras God did from time to time chooſe vnto himſelfe a Church rather out of the children of Abraham, than out of the prophane nations, he had regard to his couenant, which being broken of the whole multitude he reſtrained to a few, that it ſhould not vtterly fall away. Finally the common adoption of the ſeede of Abraham was a certaine viſible image of a greater benefit, which God hath vouchſaued to graunt to

few

few out of many. This is the reason why Paule so diligently putteth difference betwene the children of Abraham according to the flesh, and his spirituall children which were called after the example of Isaac. Not that it was a vaine and vnfrutefull thinge simply to be the childe of Abrahã (which might not be sayd without dishonor of the couenant) but because the vnchangeable counsell of God, whereby he hath predestinate whom he would, is by it selfe effectuall only to this later sorte vnto saluation. But I warne the readers that they bringe not a foreconceiued iudgement on either side, till it appeare by the places of Scripture brought forth what is to be thought. That therefore which the Scripture clearely sheweth, we say that God by eternall and vnchangeable counsell hath ones appointed whome in time to come he would take to saluation, and on the other side whom he would condemne to destruction. This counsell as touching the elect, we say to be grounded vpon his free mercy without any respect of the worthinesse of man: but whom he appointeth to damnation, to them by his iust in dede and irreprehensible, but also incomprehensible iudgement, the entry of life is foreclosed. Now in the elect we set vocation, to be the testimony of Election: & then iustification to be an other signe of the manifest shewing of it, til they come to glory wherin is the fullfilling of it. But as by vocation and election God maketh his elect: so by shutting out the reprobate either from the knowledge of his name or from the sanctification of his Spirite, he doth as it were by these markes open what iudgement abideth for them. I will here passe ouer many fained inuentions, which foolish men haue forged to ouerthrowe predestination. For they nede no confutation, which so sone as they are brought forth do largely bewray their owne falsenesse. I will tary only vpon those, which either are in controuersie among the learned, or which may bring any hardinesse to the simple, or which vngodlinesse with faire seeming show pretendeth, to scoffe at the righteousnesse of God.

The xxij. Chapter.

A confirmation of this doctrine by testimonies of the Scripture.

ALL these thinges which we haue set are not without controuersie amonge many, specially the free election of the faithfull: which yet can not be weakened. For the common sorte do thinke that God, as he foreseeth that euery mannes deseruinges shalbe, so maketh difference betwene men: that therefore whome he foreknoweth that they shalbe not vnworthy of his grace,

them he adopteth into place of children : and whose natures he espieth that they will be bent to wickednesse and vngodlinesse, them he appointeth to the damnation of death. So by clokinge it with the veile of foreknowledge they do not onely darken election, but faine that it hath beginninge from else where. And this opinion receiued of the common sorte is not the opinion of the common sorte alone: for in all ages it hath had great maintainers. Which I do plainly cõfesse, to the entent that no manne shoulde trust that it shall much hurt our cause if their names be obiected against vs. For, the trueth of God herein is more certaine, than that it may be shaken: more cleare, than that it may be darkened with the authority of menne. But some other neither exercised in the Scripture, nor worthy of any voice, do raile at this doctrine with greater maliciousnesse, than that their frowarde pride ought to be suffered. Because God choosinge some after his owne wil, leaueth other some, they picke a quarell against him. But if the thinge it selfe be knowen for true, what shall they preuaile with brawlinge against God? We teach nothing but that which is approued by experience, that it was alway at liberty for God to bestowe his grace to whome he will. I will not enquire whereby the posterity of Abraham excelled other, but by that vouchsauinge, whereof there is founde no cause elsewhere than in God. Let them answere why they be men rather than oxen or asses. When it was in the hand of God to make them dogges, he fashioned them after his owne image. Will they giue leaue to brute beastes to quarell with God for their estate, as though the difference were vnrighteous? Truely it is no more righteous, that they shoulde enioy the prerogatiue which they haue obtained by no deseruinges, than for God diuersly to deale abroade his benefites according to the measure of his owne iudgemẽt. If they skippe ouer to persons, where the inequality is more hateful to thẽ, at the least at the example of Christ they ought to be afraid to prate so boldely of so hie a mysterie. He is conceiued of the seede of Dauid, a mortall man: by what vertues wil they say that he deserued to be in the very wombe made the head of Angels, the onely begotten sonne of God, the image & glory of the Father, the light, righteousnesse, and saluation of the worlde? This thing Augustine wisely noted, that in the very head of the Church is a most cleare mirror of ftee election, least it should trouble vs in the members: and that he was not by righteously liuinge made the sonne of God, but ẏ he had so great honor freely giuen him, that he might afterwarde make other partakers of his giftes. Here if any man aske why other were not the same that he was, or why all we are so farre distant

De corrept. & grat. ad valent. cap. 15.

De bono perseue. cap. vlt.

distant from him, why all we be corrupt and he purenes: such a man shall bewray not onely his madnesse but therewithal also his shamelesnesse. But if they go forward to labour to take from God the free power to chose and refuse, let them also take away that which is giuen to Christ. Now it is worth the trauaile to cōsider what the Scripture pronounceth of euery one. Paule verily, when he teacheth that we were chosen in Christ, taketh away all respect of our owne worthinesse. For it is all one as if he hadde sayd: because in the whole seede of Adam the heauenly father founde nothing worthy of his election, he turned his eies vnto his Christ, to choose as it were members out of his body them whom he woulde take into the felowship of life. Let this reason then be of force amonge the faithfull, that we were therefore adopted in Christ into the heauenly inheritance, because in our selues we were not able to receiue so great excellence. Which also he toucheth in an other place, when he exhorteth ỹ Colossians to giuinge of thankes, for this that they were by God made fit to be partakers of the estate of the holy. If election go before this grace of God, that we be made fit to obtaine the glory of the life to come: what shall God himselfe nowe finde in vs, whereby he may be moued to elect vs? My meaning shal yet be more openly expressed by an other sayinge of his. He hath chosen vs (sayth he) ere the fundatiōs of the world were laid, according to the good pleasure of his wil, that we might be holy, and vnspotted, and vnreprouable in his sight: where he setteth the good pleasure of God against all our deseruings whatsoeuer they be.

De ver. Apost. serm. 8.

Eph. 1. 4

Colo. 1. 12.

Eph. 1 4

2 That the proofe may be more stronge, it is worth the labour to note all the partes of that place, which beinge coupled together do leaue no dout. Where he nameth the elect, it is no dout that he speaketh to the faithfull, as he also byandby afterward affirmeth. Wherefore they do with too fowle a glose abuse that name, which wrest it to the age wherein the Gospell was first published. Where he sayth that they were elect before the beginninge of the worlde, he taketh away all respect of worthines. For, what reason of difference is there betwene them which yet were not, and those which afterward should in Adam be egall? Nowe if they be elect in Christ, it followeth that not only euery man is seuered without himselfe, but also one of thē from an other, forasmuch as we see that not all are the members of Christ. That which is added, that they were elect that they might be holy, plainely confuteth the errour which deriueth election from foreknowledge, forasmuch as Paule crieth out against it and sayeth that whatsoeuer vertue appeareth in men, it is the effect of election.

Now if a hier cause be sought, Paul answereth, that God hath so predestinate, yea and that according to the good pleasure of his will. In which wordes he ouerthroweth whatsoeuer meanes of their election men do imagine in themselues. For he also teacheth that whatsoeuer thinges God giueth toward spirituall life, they flowe out of this one fountain, because God hath chosen whom he would, & ere they were borne he had seuerally layd vp for them the grace which he vouchsaued to giue them.

3 But wheresoeuer this pleasure of God reigneth, there no works come to be considered. He doth not here in deede pursue the comparison of contraries, but it is to be vnderstanded such as he himselfe declareth. He hath called vs (saith he) with a holy calling, not according to our workes, but according to his purpose & the grace which is giuen of Christ before the times of the world. And we haue already shewed that all dout is taken away in this which followeth, that we might be holy and vnspotted. For if thou say, because he foresaw that we should be holy, therefore he chose vs, thou shalt peruert the order of Paule. Thus therefore thou maist safely gather. If he chose vs that we might be holy: then he chose vs, not because he foresaw that we would be such. For these two thinges are contrary the one to the other: that the godly haue it of election that they be holy, and that they come to it by meane of workes. Neither is their cauillation here any thing worth to which they commonly flee, that the Lorde doth not render the grace of election to any workes goinge before, but yet graunteth it to workes to come. For when it is sayd that the faithfull were chosen, that they might be holy: therewithal is signified that the holinesse which was to come in them tooke beginninge at election. And how shall this saying agree together, that those things which are deriued from election gaue cause to election? The same thing which he sayd he seemeth afterwarde to confirme more strongly, where he saith, Accordinge to the purpose of his will which he had purposed in himselfe. For, to say that God purposed in himselfe, is as much in effect as if it had bin sayd, ỳ without himselfe he considered nothing wherof he had any regard in decreing. Therfore he byandby addeth, that the whole summe of our election tendeth to this ende, that we should be to the praise of the grace of God. Truely the grace of God deserueth not to be praised alone in our electiō, vnlesse our election be free. But free it shall not be, if God in electing his, do cōsider what shalbe the workes of euery one. Therefore we finde that that which Christ said to his disciples, hath place vniuersally among all the faithful, Ye haue not chosen me, but I haue chosē you. Where he not only excludeth

2.Tim.1 9.

Ephe.1. 5.

Ioh.15. 16.

excludeth deseruinges past, but also signifieth that they had nothing in themselues why they shoulde be chosen, if he had not preuented them with his mercy. Like as this saying of Paule is also to be vnderstoode: Who first gaue to him, & shall receiue recōpense? For he meaneth to shewe that the goodnesse of God so preuenteth men, that it findeth nothing in them neither past nor to come, wherby he may be wonne to be fauorable to them. Rom.11 35.

4 Now to the Romaines, where he fetcheth this questiō further of, & followeth it more largely, he denieth that all they are Israelites, which are issued of Israell: because although by right of inheritance they were all blessed, yet the succession did not egally passe to thē al. Ro.9.6. The beginning of this disputation proceded of the pride & deceitful glorying of the Iewish people. For when they claimed to themselues the name of the Church, they would haue ȳ credit of the Gospell to hang vpō their will: as the Papistes at this day would gladly with this fained colour thrust thēselues into the place of God. Paule, although he graunt that the offspringe of Abraham is holy by reason of the couenant, yet affirmeth that the most part of them are strangers in it: & that not onely because they swarue out of kinde, so that of lawefull children they become bastardes, but because the especiall election of God stādeth aboue & reigneth in the hiest top, which alone maketh the adoption thereof sure. If their owne godlines stablished some in the hope of saluation, & their owne falling away alone disherited other some: Paul verily should both fondly and vnconueniently lift vp the readers euen to the secret election. Nowe if the will of God (the cause wherof neither appeareth nor is to be sought without himself) maketh the one sort differing from the other, so that not all the children of Israell be true Israelites, it is vainly fained that euery mans estate hath beginning in himselfe. Then he further followeth the matter vnder the example of Iacob & Esau. For when they both were the sonnes of Abraham, both together enclosed in one mothers wombe, it was a mōsterlike change that the honor of first birth was remoued to Iacob, by which change Paul affirmeth that there was testified the election of the one & the reprobation of the other. The originall & cause of it is enquired, which the teachers of foreknowledge will haue to be set out in the vertues, and vices of men. For this is an easie short way with them, that God shewed in the person of Iacob, that he chooseth the worthy of his grace: and in the person of Esau, he refuseth them whom he foreseeth to be vnworthy. Thus they say boldly. But what sayth Paule? when they were not yet borne, and hadde not done any good or euill, that according to election the purpose of

Rom.9. 11. God might abide, not of works, but of him that calleth, it is sayd, The elder shall serue the yonger: as it is wrytten, Iacob I haue loued, but Esau I haue hated. If foreknowledge were of any force in this difference of the brethren, then verily mention were vnfitly made of the time. Let vs graunt that Iacob was chosen, because he had worthines gotten by workes to come: to what purpose should Paule say that he was not yet borne? And this now should be vnaduisedly added, that he had yet done no good: because this shalbe a ready answere, that nothing is hidden from God, and that so the godlines of Iacob was present before him. If workes do win grace, they should then worthily haue had their price before that Iacob was borne as if he had bin growen to full age. But the Apostle goeth forward in vndoinge this knot, and teacheth that the adoption of Iacob was not made of workes, but of the callinge of God. In workes he enterlaceth not the time to come or time past: & then he directly setteth them against the calling of God, meaning by stablishinge of the one expressly to ouerthrow the other: as if he had said that it is to be cõsidered what hath pleased God, not what men haue brought of themselues. Last of all it is certaine that by the words of Election & Purpose, all causes whatsoeuer men are wont to faine elsewhere than in the secret counsel of God, are quite remoued from this matter.

5 What colour wil they bring to darken these things, who in election assigne some place to workes either past or to come? For this is vtterly to mocke out that which the Apostle affirmeth, that the difference of the brethren hangeth not vpon any consideration of works, but vpon the mere calling of God: because it was put betwene them when they were not yet borne. Neither had he bin ignorant of this their suttelty, if it had had any soundnes in it: but because he very well knew, that God can foresee no goodnesse in man, but that which he hath first determined by ỹ benefit of his election to giue him: he fleeth not to that vnorderly order, to set good workes before the cause of themselues. Thus haue we by the words of the Apostle that the saluation of the faithful is founded vpon the will of the only election of God: & that the same fauour is not gotten by works, but commeth of free calling. We haue also as it were an image of that thing set before vs. Esau & Iacob are brethren, issuing both of one the same parents, enclosed yet both in one wombe, not yet brought out into the world. In them all things are egall, yet of thẽ ỹ iudgement of God is diuerse. For he taketh the one & forsaketh the other. There was nothing but the only first birth, by right wherof the one excelled the other. But this also being passed ouer, that thing is giuen to the yonger which is denied

nied to the elder. Yea and in other also God seemeth alway as of set purpose to haue despised first birth, to cut of from the flesh all matter of glorying. Refusinge Ismaell, he cast his minde to Isaac. Pluckinge backe Manasse, he more honored Ephraim.

6 If any man interrupt me with saying that we must not by these inferiour & smal benefits determine of the summe of ỹ life to come, that he which hath bin aduanced to the honor of first birth, shoulde therfore be reckened to be adopted into the inheritance of heauen: (for there be some which spare not Paul himselfe, as though in alleaging these testimonies he had wrested ỹ Scripture to a strãge sense:) I answere as I haue done herebefore, that ỹ Apostle neither slipped by vnaduisednes, nor wilfully abused ỹ testimonies of the Scripture. But he saw (which they can not abide to consider) that God minded by an earthly signe to declare the spiritual election of Iacob, which otherwise was hidden in his inaccessible throne. For vnles we refer the first birth graunted to him vnto the worlde to come, it shoulde be a vaine & fonde forme of blessing whereby he obtained nothinge but manifolde miseries, discommodities, grifefull banishment, and many bitternesse of sorrow and cares. Therefore when Paule sawe without doutinge, that God by outward blessing testified the blessing which he had in his kingdom prepared spirituall and neuer decayinge for his seruant: he douted not for proofe of this spiritual blessing, to fetch an argument from that outward blessing. This also we must remember that to the land of Canaan was adioyned the pledge of the heauenly dwelling: so that it ought not at al to be douted that Iacob was graffed with the Angels into ỹ body of Christ that he might be partaker of the same life. Iacob therfore is chosen, whẽ Esau is reiected: Rom. 9.
and by the Predestination of God is made different from him from 15.
whom he differed not in any deseruinges. If you aske a cause, the Apostle rendreth this, because it is sayd to Moses, I wil haue mercy vpõ whom I will haue mercie: and I will vouchsaue to graunt mercy to whom soeuer I will vouchsaue to graunt mercy. And what, I beseech you, meaneth this? Verily, the Lord himselfe most plainely pronounceth that men haue in themselues no cause why he should do good to them, but he fetcheth the cause from his own mercy only: & therfore that the saluation of his is his owne worke. When God setteth thy saluatiõ in himselfe alone, why wilt thou descend to thy self? Whẽ he appointeth to thee his mercy alone, why wilt thou runne to thine own deseruings? When he holdeth thy thought wholly in his mercifulnes alone, why wilt thou turne part to the beholding of thine own workes? Therefore we must nedes come to that lesser people, which

Rom.11 2. Paul in an other place ſayth to haue bin foreknowen to God: not in ſuch ſort as theſe men imagine, to foreknow out of an idle watchtour the thinges that he worketh not: but in ſuch ſenſe as it is oft reade. Act.2. 23. For truely when Peter ſaith in Luke, that Chriſt was by the determined counſell and foreknowledge of God appointed to death, he doth not bring God as a looker on but the author of our ſaluation. So the 1.Pet.1: 2. ſame Peter alſo, where he ſayth that the faithfull to whom he wrote were choſen accordinge to the foreknowledge of God, properly expreſſeth that ſecrete Predeſtination whereby God hath marked for his children whom he would. And the word Purpoſe, which he ioyneth for a diuers word, expreſſing all one thing, foraſmuch as it doth euery where ſignifie a ſtedfaſt determination as they commonly call it, vndoutedly teacheth that God when he is author of our ſaluation goeth not out of himſelfe. In which ſenſe he ſaith in the ſame Chapter that Chriſt was the lambe foreknowen before the creation of the worlde. For what is more fonde or trifling, than to ſay that God from on hie did ſtand looking whenſe ſaluation ſhould come to mankinde? 2.Ti.2. 19. Therefore in Paul the foreknowen people is as much as a ſmall portion mingled with the multitude which falſely pretendeth the name of God. In an other place alſo Paule to beate downe their boaſtinge which beinge but couered with a viſor, do take vpon themſelues the chiefe preeminence amōg the godly before the world, ſaith that God knoweth who be his. Finally by that ſayinge Paule pointeth vnto vs two ſortes of people: the one, of the whole kinred of Abraham: the other, ſeuerally choſen out of it, and which beinge laid vp vnder the eies of God is hidden from the ſight of men. And it is no dout that he tooke this out of Moſes, which affirmeth that God will be mercifull to whom he will (although he there ſpake of the elect people, whoſe eſtate in outwarde ſeeminge was egall) as if he ſhoulde haue ſayd, that in the common adoption is included with him a ſpeciall grace toward ſome, as it were a more holy treaſure: and that the cōmon couenaunt withſtandeth not but that the ſame ſmall number may be exempt in degree: and he willinge to make himſelfe the free diſpoſer and ruler of this thing, preciſely denieth that he wil be mercifull to one rather than to an other, for any other reſon, but for that it ſo pleaſeth him: becauſe when mercy commeth to him that ſeeketh it, though he in deede ſuffer not a deniall, yet he either preuenteth or partly getteth to himſelfe the fauour whereof God claimeth to himſelfe the praiſe.

7 Now let the ſoueraigne Iudge & maiſter pronounce of ỹ whole matter. Whē he ſaw ſo great hardneſſe in his hearers, that he did in a

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maner waste his wordes without fruite among the multitude: to remedie this offence, he crieth out, Whatsoeuer my Father geueth me, it shall come to me. For this is the will of my Father, that whatsoeuer my Father hath geuen me, I shal not lose any thing of it. Note that the beginning is taken at the Fathers gifte, that we may be deliuered into the faithfull keping and defence of Christ. Here some man peraduenture will turne a circle about, and will take exception, saying that they onely are accōpted in the propre possession of the Father, whose yeeldinge hath bene voluntarie by faith. But Christ standeth onely vpon that pointe, that although the fallings away of great multitudes do shake the whole world, yet the counsell of God shalbe stedfast and stande faster than the heauens themselues, that his election may neuer faile: They are saide to haue bene the elect of the Father, before that he gaue to them his onely begotten Sonne. They aske whether it were by nature: yea rather, them which were straungers he made his owne hy drawing them to him. There is a greater clearenesse in the wordes of Christ, than can by shifting be couered with any darknesse. No man (saith he) can come to me, vnlesse my Father drawe him. But who so hath hearde & learned of my Father, he commeth to me. If all generally without difference should bowe their knee before Christ, then the election were common: but nowe in the fewnesse of the beleuers appeareth a manifest diuersitie. Therfore after that Christ had affirmed that ỳ disciples which were giuē him, were the peculiar possession of God the Father, within a little after he added, I pray not for the worlde, but for those whom thou hast geuen me, because they are thine. Whereby is proued that the whole world belongeth not to the Creator of it, sauing that grace deliuereth a fewe from the wrath of God, and from eternall death, which otherwise should haue perished: but the world it selfe is lefte in his owne destructiō to which it was appointed. In the meane time although Christ putte himselfe meane betweene, yet he claimeth to himself the power of choosing in common with the Father. I speake not (saith he) of all: I knowe whom I haue chosen. If any man aske frō whense he hath chosen thē, he answereth in an other place, Out of the world, which he excludeth out of his prayers when he commendeth his disciples to his Father, This is to be holden, that when he affirmeth that he knoweth whome he hath chosen, there is signified some speciall sort in the generall kinde of men: then, that the same speciall sort is made to differ not by thē qualitie of their owne vertues, but by the heauenly decree. Whereupon followeth that many excell by their owne force or diligence, when Christ maketh

Iohn.6. 37.

Iohn.6. 44.

Ioh.17.

Ioh.13. 18.

Ioh.15. 19.

himselfe the author of electiõ. For when in an other place he reckeneth Iudas among the elect; whereas he was a deuell, this is referred onely to the office of Apostleship which although it be a cleere mirror of the fauor of God (as Paule so oftentimes acknowledgeth in his owne persone,) yet it conteineth not in it selfe the hope of eternall saluation. Iudas therefore, when he did vnfaithfully beare the office of an Apostle, might be worse than the deuell: but of those whom Christ hath ones graffed into his body, he will suffre none to perishe: because in preseruing their saluation he will performe that which he hath promised, that is, he will stretch forth the power of God which is greater than all. For whereas he saith in an other place, Father, of those whom thou haste geuen me, I haue lost none but the sonne of perdition: although it be an abusiue speche by figure, yet it hath no doutefull meaning. The summe is, that God maketh them his children by free adoption whom he will haue to be his children: and that the inwarde cause thereof is in himselfe: because he his content with his owne secrete good pleasure.

oh.10. 8.

8 But Ambrose Origene, and Hierome thought that God distributeth his grace among men, as he forseeth that euery man will vse it well: Yea and Augustine was ones in the same opinion. But when he had better profited in knowledge of the Scripture, he not onely reuoked it as euidently false, but also strongly confuted it: yea and after his reuoking of it, in reprouing the Pelagians for that they continued in the same error, sayeth: Who can not meruaill that the Apostle knewe not this most suttle sense? For when he hadde sette out a thing to be wondred at of these brethren, while they were not yet borne, and afterwarde obiected a question against himselfe, saying: what then? Is there vniustice with God? Here was fitte place for him to aunswere, that God foresawe the merites of them both: yet he sayeth not this, but fleeth to the iudgements and mercy of God. And in an other place, when he had taken away all merites before electiõ, Here (saith he) is confuted their vaine reasoning which defende the foreknowledge of God against the grace of GOD, and therefore say that we are chosen before the making of the world, because God foreknewe that we would be good, not that he himselfe would make vs good. He sayeth not this, which saith, Ye haue not chosen me, But I haue chosen you. For if he hadde therefore chosen vs, because he forknewe that we would be good: he should therewithall also haue foreknowen that we would choose him: and so forth as followeth to that effect. Let the testimonie of Augustine be of force among them that willingly rest in ỹ authority of the Fathers. Howe be it Augustine

etrac. br.1. ap.2. pisto. d Sixt. 06.

Homil. n Ioh. 8.

Ioh.15. 16.

suffreth

suffreth not himselfe to be seuered from the rest: but by cleere testimonies sheweth that this disagreement is false with ỹ malice wherof the Pelagians burdened him. For in the. xix. chapter of his booke of the Predestination of Sainctes, he allegeth out of Ambrose, Christ calleth whom he hath mercie on. Againe, If he had willed, of the vndeuoute he might haue made deuoute. But God calleth whom he vouchsaueth: & whom he will he maketh religious, If I listed to knitte together a whole volume out of Augustine, I could readily shewe to the readers that I neede no other words but his: but I will not loade them with tediousnesse. But go to, let vs imagine that they speake not at all: but let vs geue hede to the matter it selfe. A harde questiō was moued, whether God didde righteously in this that he vouchesaued to graunte his grace but to some: Of which questiō Paul might haue vncombred himselfe with one word if he had alleged the respect of workes. Why therfore doth he it not, but rather continueth on a discourse which abideth in the same hardenesse? Why, but because he ought not? For the Holy ghost which spake by his mouth, had not the disease of forgetfulnes. Therfore without any circūstances he answereth, that God therefore fauoreth his elect, because he will: herefore hath mercy, because he wil. For this Oracle of God, I wil haue mercy vppon whom I will haue mercy, & I wil shewe mercie to whom I will shewe mercie, is as much in effect as if it had bene said, that God is moued to mercy by no other reason but because he will haue mercy. Therefore this saying of Augustine remaineth true, that the grace of God doth not find men fitt to be chosen, but maketh them.

De prædestin. sancto. ca 19.

Ex. 33. 15.

9 Neither do we any thing passe vpon that sutteltie of Thomas, that the foreknowing of deseruings, is not in deede the cause of predestination on the behalfe of the act of him that doth predestinate, but on our behalfe it may after a certaine maner be so called, that is, according to the particular weyeng of Predestination: as when it is said that God predestinateth glorie to man by deseruings, because he hath decreed to geue to him grace by which he may deserue glorie. For sith the Lorde will in election haue vs to loke vnto nothing but his meere goodnesse, if any man shall couet here to see any more, it shalbe a wrongfull gredinesse. If we lusted to striue in sutteltie, we want not wherewith to beat backe this silly sutteltie of Thomas. He affirmeth that to the elect glorie is after a certaine maner predestinate by deseruings, because the Lord doth after a certain maner predestinate to thē the grace, by which they may deserue glory. What if I aunswer on the contrary side and say that predestination vnto grace, serueth election vnto life, and is as it were a waiting maide after it? that grace

In. 1. Deut. Tract. 25. questio. 23.

is predestinate to them, to whom the possession of glorie hath bene long ago apointed: because it pleaseth the Lorde to bring his children from election into iustification? For thereupon it shall followe that the predestination of glorie was rather the cause of the Predestination of grace, than contrariwise, But away with these striuinges, as things superfluous for such as shall thinke that there is wisedome enough for them in the worde of God. For this vas in olde time truly written of an Ecclesiasticall writer, that they which assigne the electiō of God to merites are more wise than they ought to be.

mbr. e vo- at gēt. ibr.1. ap.1.

10 Some do obiect that God should be contrary to himselfe, if he should vniuersally call all men to him, & receiue but a fewe elect. So by their opinion the vniuersalnes of the promise taketh away the difference of speciall grace. And thus certaine sobre men speake, not so much to oppresse the truth, as to debarre crabbed questions, and to bridle the curiositie of many. Their will is praise worthy, but their counsell is not to be allowed: because dallying by shifts is neuer excusable. But their obiecting of it which do more railingly inuey against it, is verily to fonde a cauillation, or to shamefull an error. Howe the Scripture maketh these two to agree together, that by outward preaching all men are called to Repentance and faith, and yet not to all men is geuen the Spirit of Repentance and faith, I haue in an other place already declared, and by and by somewhat of it must be repeted againe. Nowe that which they require I denie to them, sith it is two wayes false. For, he that threteneth that while it raineth vppon one citie, there shall be drought vppon an other: He that pronounceth that there shall in an other place be famine of doctrine, bindeth not himself with a certaine lawe to call all men egally. And he which forbidding Paule to speake in Asia, and turning him from Bithinia draweth him into Macedonia, sheweth that it is in his own power to distribute this treasure to whomesoeuer it shall please him. Yet more plainely he sheweth by Esaie, howe he peculiarly directeth to the electe the promises of saluation: for he sayeth of them onely, and not of all makinde indifferently, that they shall be his disciples. Whereby it is certaine that the doctrine of saluation is wrongfully sette open in common to all men to profite effectually, which is said to be seuerally laide vp onely for the children of the Chirch. Let this suffise at this presente, that although the voice of the Gospell speake generally to all, yet the gifte of faith is rare. Esaie assigneth a cause, for that the arme of the Lorde is not open to all men. If he had said that the Gospell is maliciously and frowardly despised, because many do stubbornly refuse to heare: peraduenture this color touching

mos. 7. and 11. & 16.

sa. 8. 6.

sa 53.

ching vniuersall callinge should preuaile. Neither is it the purpose of the Prophet to diminish the faulte of men, when he teacheth that the fountaine of blindnesse is, that God vouchsaueth not to open his arme to them: onely he geueth warning, that because faith is a singular gift, the eares are beaten in vaine with outwarde doctrine. But I would faine knowe of these doctors, whether onely preaching, or faith, make the children of God. Certainly when it is said in the first chapiter of Iohn, Whosoeuer beleue in the onely begotten Sonne of God, are themselues also made the children of God, there is not in that place a confused heape iumbled vp together: but a speciall order is geuen to the faithfull, which are borne not of blood, not of the will of the flesh, nor of the will of man, but of God. But (say they) there is a mutuall consent of faith with the word. Namely wheresoeuer is faith. But it is no newe thing that seede fall among thornes or in stonie places: not onely because the greater part appeareth in deede obstinate against God, but also because not all men haue eyes & eares. How then shal it agree that God calleth to him thē who he knoweth will not come? Let Augustine aunswere for me. Wilt thou dispute with me? Meruaile with me, and crie out, O depth. Let vs both agree in feare, least we perish in error? Moreouer if election (as Paule witnesseth) be the mother of faith, I turne backe the argument vpon their owne head, that faith is therfore not generall, because election is speciall. For by the orderly hanging together of causes & effectes, it is easily gathered that where Paule saith, that we are full of all spirituall blessing, as God had chosen vs before the creatiō of the world: therefore these richesse are not common to all, because God hath chosen onely whom he would. This is the reason why in an other place he cōmendeth the faith of the electe, least it should be thought that any man doth by his owne motion get faith to himself: but that this glorie may remaine with God, that they are freely enlightned of him, whome he had chosen before. For Bernarde saith rightly, Frendes do seuerally heare, to whom he also saith, Feare not thou small flocke: for to you it is geuen to knowe the misterie of the kingdome of heauen. Who be these? euen they whom he hath foreknowen and predestinate to be fashioned like to the image of his Sonne. A great and secrete counsell is made knowen. The Lorde knewe who be his: but that which was knowē to God, is made manifest to men: neither doth he vouchsafe to make any other partakers of so great a mistery, but those selfe same men whome he hath forknowen & predestinate to be his. A little after he concludeth. The mercie of God is from eternitie euen to eternitie vpon them that feare him: from eternitie,

Iohn. 1. 12.

De verb. Apost. sermo. 11.

Ephe. 1 3.

Tit. 1. 1.

Ad Tho. prepos. Beuerl. Epistol. 107.

by reason of predestinatiō: to eternitie, by reason of blessed making: the one without beginning, ỹ other without ending. But what neede I to cite Bernarde for witnesse, when we heare of the masters owne mouth, that none doe see but they which are of God? By which wordes he signifieth, that all they which are not begotten againe of God, do dasell at the brightnessē of his countenāce. And to election faith in deede is fittly ioined, so that it kepe the secōd degree. Which order the wordes of Christ do clerely expresse in an other place, This is the will of my Father, that I lose not that which he hath giuē. For this is his will, that whosoeuer beleueth in the Sonne shall not perish. If he would haue all saued, he would appoint ouer them his Sonne to be their keper, and would graffe them all into his body with the holy bond of faith. Nowe it is certain that faith is a singular pledge of his fatherly loue, layed vp for his children whom he hath adopted. Therefore Christ in an other place saith that the shepe followe the shepherd, because they know his voice: but they followe not a stranger, because they knowe not the voice of straungers. Whense commeth this differēce, but because their eares are boared by God? For no man maketh himselfe a shepe: but he is made one by the heauenly grace. For which cause also the Lorde teacheth that our safetie shall alway be certaine and free from danger, because it is kepte by the inuincible power of God. Wherefore he concludeth that ỹ vnbeleuers are not of his shepe: namely because they are not of the number of them, whome God hath promised by Esaie that they shalbe his disciples. Nowe because in the testimonies which I haue alleged is expressed perseuerance, they do therewithall testifie the vnmouable stedfastnesse of election.

Iohn.6. 46.

Iob.10. 4

11 Nowe let vs speake of the reprobate, whom the Apostle ioineth there together. For as Iacob, hauing yet with good workes deserued nothing, is taken into grace: so Esau, being yet defiled with no wicked doinge, is hated. If we turne our eyes to workes, we do wrong to the Apostle, as though he sawe not the same thing which we clerely see. It is proued that he sawe it not, forasmuch as he expresly enforceth this pointe, that when they had not yet done any good or euell, the one was chosen, and the other refused, to proue that the foundation of the predestination of God is not in workes. Againe when he moued the obiectiō, whether God be vnrighteous, he allegeth not that which had bene the most certaine and plaine defence of his righteousnesse, namely that God reduced to Esau according to his euellnesse: but he was content with an other solution, that the reprobate are stirred vp to this ende, that the glorie of God

Rom 9. 13.

may

may be set forth by them. Last of all he adioineth a concluding sentence, that God hath mercie vpon whome he will, and hardeneth whom he will. See you not howe he imputeth both to the onely will of God? Therefore if we can not declare a reason why he vouchsaueth to graunt mercie to them that be his, but because it so pleseth him: neither also shall we haue any other cause in reiecting of other, than his own will. For when it is said that God hardeneth, or sheweth mercie to whome he will, men are thereby warned to seke no cause ells where than in his will.

The xxiij. Chapter.

A Confutation of the sclaunders vvherevvith thu doctrine hath alvvay bene vvrongfully burdened.

BVt when the witt of man heareth these things, the frowardnesse thereof can not be restrained, but that by & by as at the bloody blast of a trumpet, sounding to battaile, it diuersly and excessiuely turmoyleth. And many in deede, as though they would driue away the malice from God, do so graunte election, that they denie that any man is reprobate: but they do to ignorantly and childishely: forasmuch as election it selfe could not stande vnlesse it were set contrary to reprobation: God is said to seuer them whom he adopteth vnto saluation: it should be more than foolishly said that other do either by chaunce or by their owne endeuor obteine that which onely election geueth to a fewe. Therfore whom God passeth ouer, he reiecteth: and for none other cause, but for that he will exclude them from the inheritance which he doth predestinate to his children. Neither is the waiwardnes of men tolerable, if it suffre not it selfe to be bridled with the word of God, where the incōprehensible counsell of God is entreated of, which the Angels themselues do worship. But we haue already heard, that hardening is no lesse in the hand and will of God than mercie. Neither doth Paul (as these men do that I haue spoken of) busily labour to excuse God with a lying defence: but onely he teacheth that it is not lawfull for the thing formed to quarel with him that formed it. Now who so do not admit that any are reiected of God, howe will they vncombre themselues from that saying of Christ, Euery tree which my father hath not planted, shalbe plucked vp by the roote? They plainly heare that all they are adiudged and auowed to destruction, whome the heauenly Father hath not vouchsaued to plāt as holy trees in his ground. If they denie this to be a signe of reprobatiō, then is there nothing so clere that it may be proued to them. But if they cesse not to wrangle, let ỳ sobriety

Rom. 9. 20.

Mat 15. 13.

Rom.9. 21. of faith be contented with this admonition of Paule, that there is no cause to quarel with God, if he willing on the one side to shewe his wrath and to make his power knowen do with dumme sufferãce, and lenitie beare with the vessels of wrath prepared to destruction: and on the other side he make knowen the richesse of his glorie toward the vessels of mercy which he hath prepared to glory. Let the Reders marke, howe Paul to cutte of occasion from whisperinges & backbitinges, geueth the chiefe rule to the wrath & power of God: bycause it is vniust that those depe iudgemẽts which swallowe vp all our senses, should be made subiect to our determination. Our aduersaries answere is very trifling, that God doth not vtterly reiect them whom he suffreth in lenitie, but abideth with a minde hanginge in suspence towarde them, if peraduenture they may repente. As though Paule geueth to God a patience, to loke for their turning, whome he sayeth to be made to destruction. For, Augustine saith rightly where he expoundeth this place, where power is ioined to sufferance, God doth not suffer, but gouerne with his power. They further say also that it is not for nothing said that the vessels of wrath are prepared to destruction: but, that God hath prepared the vessels of mercie: because by this meane he ascribeth and chalengeth the praise of saluation to God, but the blame of destruction he casteth vpon them which by their owne will do bring it vpon themselues. But although I graunt to them that Paul by the diuerse maner of speaking didde soften the roughnesse of the first part of the sentence, yet it is not meete to assigne the preparing vnto destruction to any other thing than to the secret counsell of God: which also is affirmed a little before in the rest of the texte, That God stirred vp Pharao: Thẽ, that he hardneth whom he will. Wherupon followeth that the hidden counsell of God is the cause of hardning. This at the left I get which Augustine saith, that when God of wolues maketh shepe, he doth with a mightier grace reforme them, that their hardnes may be tamed: and therefore God for this cause doth not conuert the obstinate, because he doth not shewe forth in them the mightier grace, which he wanteth not if he would shewe it forth.

Libr. 5. contra Iul. c 5.

Libr 1. de predestin. sanct. cap. 2.

2 These sayinges in deede should be sufficient for the godly and sobre, & them which remẽbre themselues to be men. But forasmuch as these venemous dogges do cast vp not onely one sort of venime against God, we will as the matter shall serue, aunswer to euery one particularly. Foolishe men do diuers wayes quarell with God, as though they had him subiect to their accusations. First therfore they aske, by what right the Lorde is angry with his creatures, of whome

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he hath not bene first prouoked by any offence: for to condemne to destructon whom he will, agreeth rather with the wilfulnesse of a tyrant, than the lawefull sentence of a iudge. Therefore they say that there is cause why men should charge God, if by his bare will, without their owne deseruing, they be predestinate to eternall death. If such thoughts do at any time come into the minde of the godly, to breake their violent assaultes they shalbe sufficiently armed with this although they had no more, if they consider how great wickednesse it is, euen so much as to enquire of the causes of the will of God: sith of all things that are, it is the cause, and worthily so ought to be. For if it haue any cause, then somewhat must go before it, wherto it must be as it were bound: which it is vnlawfull ones to imagine. For, the will of God is so the highest rule of righteousnes, that whatsoeuer he willeth, euen for this that he willeth it, it ought to be takē for righteous. When therefore it is asked, why the Lorde did it: it is to be aunswered, because he willed it. But if thou go further in asking why he willed it, thou askest some greater and hier thing than the will of God: which can not be found. Let therefore the rashnesse of man restraine it selfe, and not seke that which is not, least paraduenture it may not finde that which is. With this bridle (I say) he shalbe well withholden whosoeuer he be that will dispute of the secrets of God with reuerence. As for the boldenesse of the wicked, which drede not openly to speake euell of God: against it the Lorde with his owne righteousnesse, without any our defense shall sufficiētly defend himselfe, when he shall take all shifting from their consciences, and hold them fast conuinced, and condemne them. Neither do we yet thrust in the fained deuise of absolute power, which as it is prophane, so worthily ought to be abhorred of vs. We faine not God laweleſſe, who is a lawe to himselfe: because (as Plato saith) men stand in neede of lawes, who are troubled with vnlawfull lustes: but the will of God is not onely pure from all fault, but also is the hiest rule of perfectiō, yea and the lawe of all lawes. But we denie that he is subiect to yelde accompt. We denie also that we are mete iudges, which would pronoūce of this cause after our owne sense. Wherefore if we attempt further than we lawefully may, let that threatening of the Psalme bring vs in feare, that God shall ouercome so oft as he is iudged of any mortall man.

This is taken out of August. li. 1. de Gen cont manic. cap. 3.

Psa. 51. 6.

3 So can God in keping silence, put his enemies to silence. But, that we may not suffer them freely to scorne his holy name, he deliuereth to vs out of his word weapons against them. Wherefore if any man assaile vs with such wordes: why God hath from the begin-

ning predeſtinate ſome to death, which when they were not, could not yet deſerue the iudgement of death: we in ſteede of aunſwer may againe on our ſide aſke of them, what they thinke that God oweth to man, if he will iudge him by his owne nature. In ſuch ſort as we be all corrupted with ſinne, we can not but be hatefull to God: & that not by tirannous crueltie, but by moſt vpright reaſon of iuſtice. If all they whom the Lord doth predeſtinate to death, are by the eſtate of nature ſubiect to the iudgement of death: of what vniuſtice againſt themſelues, I beſeche you, may they complaine? Let all the ſonnes of Adam come: Let them ſtriue and diſpute with their creator, for that by his eternall prouidence they were before their generation condemned to euerlaſting miſerie. What ſhall they be able ones to murter againſt this defenſe, whē God on the other ſide ſhall call them to reknowledging of themſelues? If they be all takē out of a corrupt maſſe, it is no maruell if they be ſubiect to damnation. Let them not therefore accuſe God of vniuſtice, if by his eternall iudgement they be apointed to death, to which they themſelues do fele whether they will or no, that they are willingly led of their owne nature. Whereby appereth howe wrongfull is the deſire of their murmuring, becauſe they do of ſet purpoſe hide the cauſe of damnation which they are cōpelled to acknowledge in themſelues, that the laying of the blame vpon God may acquite them. But though I do a hundred times confeſſe, as it is moſt true, that God is the author of it, yet they do not by and by wipe away the giltineſſe which being engrauen in their cōſciēces from time with oft recourſe, preſenteth it ſelfe to their eyes.

4 Againe they except and ſay: were they not before predeſtinate by the ordinance of God to the ſame corruption which is nowe alleaged for the cauſe of damnation? When therefore they periſh in their corruption, they do nothing but ſuffer the puniſhment of that miſerie into which by his predeſtination Adam fell and drewe his poſteritie hedlong with him. Is not he therefore vniuſt, which doth ſo cruelly mocke his creatures. I graunt in deede that all the children of Adam fell by the will of God into that miſerie of ſtate wherin they be nowe bound: and this is it that I ſaid at the beginning, that at length we muſt alway returne to the determination of the will of God, the cauſe whereof is hidden in himſelfe. But it followeth not byandby that God is ſubiect to this ſclaunder. For we will with Paule aunſwer them in this maner, O man, what art thou that contendeſt
Rom.9. with God? doth the thing formed ſay to him that formed it, Why
10. haſt thou formed me ſo? Hath not the potter power to make of the ſame lumpe one veſſel to honor, and an other to diſhonor? They will

ſay

say that the righteousnesse of God is so not truely defended, but that we seke a shift, such as they are wont to haue that want a iust excuse. For what els seemeth here to be said, than that God hath a power which can not be hindered from doing any thing whatsoeuer it be as he will himselfe? But it is farre otherwise. For, what stronger reason can be brought than when we are commaunded to thinke what a one God is? For howe should he commit any vniustice, which is iudge of the world? If it properly perteine to the nature of God to do iudgement, then he naturally loueth righteousnesse, and abhorreth vnrighteousnesse. Wherefore the Apostle did not, as though he were ouertaken, loke about for holes to hide him: but shewed that the reason of the righteousnesse of God is hier than that it either is to be measured by the measure of man, or may be comprehended by the slender capacitie of the wit of man. The Apostle in deede confesseth that there is such depth in the iudgements of God, wherewith the mindes of men should be swalowed, if they endeuored to pearce into it. But he teacheth also howe hainous wrong it is, to binde the workes of God to such a lawe, that so sone as we vnderstand not the reason of them, we may be bold to disalowe them. It is a knowen saying of Salomon (which yet fewe do rightly vnderstand) The great creator of all rendreth reward to the foole, and reward to transgressors. For he crieth out concerninge the greatnesse of God: in whose will it is to punish fooles & transgressors, although he do not vouchesaue to let them haue his Spirit. And monstruous is the madnesse of men, whē they so couet to make that which is vnmeasurable, subiect to the smal measure of their reason. The Angels which stoode stil in their vprightnesse, Paule calleth elect. If their stedfastnes was grounded vpon the good pleasure of God, the falling away of the other proueth that they were forsaken: Of which thing there can no other cause be alleged than reprobation, which is hidden in the secret counsell of God.

Pro. 26. 10.

1. Tim. 5. 22.

5 Go to: let there nowe be present some Manichee, or Celestine, a sclaunderer of the prouidence of God: I say with Paule that there ought no reason to be rendred thereof: because with the greatnesse of it, it farre surmounteth our vnderstanding. What maruell? or what absurditie is it? Would he haue the power of God so limited, that it may be able to worke no more, than his minde is able to conceiue? I say with Augustine, that they are created of ỳ Lord, whom he without douting foreknewe that they should go into destruction: and that it was so done, because he so willed: but why he willed, it is not our part to aske a reason of it, who can not comprehend it: neither is it

mete that the will of God ſhould come downe into controuerſie among vs, of which ſo oft as mention is made, vnder the name of it is named the hieſt rule of righteouſneſſe. Why therefore is any queſtion moued of vnrighteouſneſſe where righteouſneſſe clerely appereth? Neither let vs be aſhamed, after the example of Paule, ſo to ſtoppe the mouthes of the wicked, and from time to time ſo oft as they ſhalbe bold to barke againſt it, to repete this, Who be ye miſerable men, that lay an accuſation to Gods charge, and do therefore lay it to his charge becauſe he doth not temper the greatneſſe of his workes to your dulneſſe? As though they were therefore wrongfull, becauſe they are hidden from fleſh. The vnmeaſurableneſſe of the iudgementes of God is by cleare experiences knowen vnto you. Ye
Pſa. 36. knowe that they are called the depe bottomleſſe depth. Nowe aſke of the narrowe capacities of your wit, whether they comprehend that which God hath decreed with himſelfe. What good doth it you therefore with mad ſearching to plunge your ſelues into the bottomleſſe depth; which reaſon it ſelfe teacheth you that it ſhalbe to your deſtruction? Why are ye not at the leaſt reſtrained with ſome feare of that which both the hiſtorie of Iob and the bookes of the Prophets do report of the incomprehenſible wiſedome, and terrible power of God. If thy minde be vnquieted, let it not greue thee to
Auguſt. de verb. apoſto. ſermo. 20. embrace the counſell of Auguſtine. Thou being a man lokeſt for an aunſwer at my hand: and I alſo am a man. Therfore let vs both heare him that ſaith: O man, what art thou? Better is a faithfull ignorance than raſh knowledge, Seke merites: thou ſhalt finde nothing but peine. O depth. Peter denieth: the Thefe beleueth: O depth. Sekeſt thou a reaſon? I will trēble at the depth. Reaſon thou, I will wonder: diſpute thou, I will beleue: I ſee depth, but I reache not the bottome. Paul reſted, becauſe he found wondering. He calleth the iudgements of God vnſearchable: and art thou come to ſearche them? He ſaith that his wayes are impoſſible to be traced out: and doeſt thou trace them? with proceding further we ſhall nothing profit: For neither we ſhall ſatisfie their way wanton curiouſneſſe, neither doth the Lord neede any other defenſe, than which he hath vſed by his Spirit, which ſpake by the mouth of Paule: and we forget to ſpeake well, when we ceſſe to ſpeake with God.

6 Their other obiection alſo ariſeth out of vngodlineſſe, which yet tēdeth not ſo directly to the accuſing of God as to the excuſing of the ſinner. Howebeit the ſinner which is condemned of God can not be iuſtified without diſhonor of the iudge. Thus therefore prophane tongs do barke againſt God, ſaying: why ſhould God impute

those things for sinne to men, whereof he hath by his predestination layed necessitie vpon men? For, what should they do? Should they wrastle with his decrees? But so should they do it in vaine, sith they can not do it at all. Therefore they are not rightfully punished for those things, wherof the chefe cause is in Gods predestination. Here I will absteine from that defense, wherunto the Ecclesiastical writers do commonly flee, namely that the foreknowledge of God withstãdeth not but that man may be accompted the sinner: because God foreseeth the euels of man, not his owne. For so the cauillatiõ would not stay here, but will rather presse vs further with saying that God might if he had would, haue prouided remedie for those euels which he foresaw: and that sith he hath not so done, he hath of determined purpose created men to that ende that he should so behaue himself in earth: and if by the prouidence of God, man was created to this condition, that he should do all those things that he doth: then he is not to be blamed for that which he can not auoide, & which he enterprised by the will of God. Therfore let vs see how this knot ought to be well loosed. First of all this ought to be holden certaine among all men which Salomon saith, that God hath created all things for himself, & the wicked man to an euel day. Behold, when the dispising of all things is in the hand of God, when in his power remaineth the rule of safetie and death: he so ordereth them by his counsell and becke, that among men there are borne some adiudged euen from their mothers wombe to death, which with their destruction may glorifie his name. If any man answer, that there is no necessitie layed vpon them by the prouidẽce of God, but rather that he created them in such estate, because he foresawe their peruersnesse to come: he neither saith nothing at all, nor altogether. The old writers are wont in deede somtimes to vse this solution: but as it were doubtingly. But the Scholemen rest vpon it, as though nothing could be obiected against it. In dede I wil willingly graunt, ỳ foreknowledge alone bringeth no necessitie to creatures, although all men do not so agree: for there be some that will haue it also to be the cause of things. But it seemeth to me that Valla, a man otherwise not much practised in holy writinges, saw both more depely & more wisely, which shewed that this contention is superfluous: because both life and death are rather the doings of Gods will than of his foreknowledge. If God did but foresee the successes of men, & did not also dispose and order them by his will, then this question should not without cause be moued, whether his foreseing any thing auailed to the necessitie of them. But sith he doth none otherwise forsee the things ỳ shall come

Pro.16. 4.

to passe, than because he hath decreed that they should so come to passe: it is vaine to moue controuersie about foreknowledge, where it is certaine that all things do happen rather by ordinance and commaundement.

7 They say that this is not written in expresse words, that it was decreed of God, that Adam should perish by his falling away. As though the same God, whome the Scripture reporteth to do what soeuer he will, created the noblest of all his creatures to an vncertaine ende. They say he had freewill, that he might shape to himselfe his owne fortune: and that God decreed nothing, but to handle him according to his deseruing. If so cold a deuise be receiued, where shalbe that almightines of God, wherby he gouerneth all things according to his secret counsell, which hangeth vpon none other thing than it selfe? But predestination, whether they will or no, sheweth himselfe in Adams posteritie. For it came not to passe naturally that all men should lose saluation by the fault of one parẽt. What hindereth them to confesse of one man, that which against their willes they confesse of all mankinde? For why should they lose their labour with dallying shiftes? The Scripture crieth out that all men were in the persone of one man made bonde to eternall death. Sith this can not be imputed to nature, it is plaine that it proceded from the wonderous counsell of God But it is to much absurditie that these good Patrones of the righteousnesse of God do so stumble at a straw, and leape ouer great beames. Againe I aske: howe came it to passe, that the fall of Adam did wrappe vp in eternall death so many natiõs with their children being infantes, without remedie, but because it so pleased God? Here their tongues which are otherwise so pratling, must of necessitie be dumme. It is a terrible decree, I graunt: yet no man shalbe able to denie, but that God foreknewe what ende man should haue, ere he created him, and therefore foreknewe it bycause he had so ordeined by his decree. If any man here inuey against the foreknowledge of God, he rashly and vndiscretely stumbleth. For, what matter is there, I besech you, why the heauenly iudge should be accused for that he was not ignorant of that which was to come? Therefore if there be any either iuste or colorable complaint, it toucheth predestination. Neither ought it to serue an absurdity which I say, that God foresaw not onely the fall of the first man, and in him the ruine of his posterity, but also disposed it after his owne wil. For as it belongeth to his wisedome, to foreknowe all things that shalbe: so it belongeth to his power, to rule and gouerne all things with his hand. And this question Augustine very well discusseth, as he doth other, saying: We

Enchir. ad Lau.

most

most holsomely confesse that which we most rightly beleue, that the God and Lorde of all things, which created all things very good, and foreknewe that euell things should spring out of good, and knewe that it more perteined to his almighty goodnesse euen of euell things do well, than not to suffer them to be euell: that he so ordered the life of Angels and men, that in it he might first shewe what free will could do, and then what the benefit of his grace and iudgement of iustice could do.

8 Here they runne to the distinction of will and permission, by which they will haue it graunted that the wicked do perish, God onely permitting but not willing it. But why should we say that he permitteth it, but because he so willeth. Howebeit it is not likely, that man by himselfe, by the onely permission of God, without any his ordināce, brought destruction to himselfe: as though God apointed not, of what condition he woulde haue the chiefe of his creatures to be. I therfore will not dout to cōfesse simply with Augustine, that the wil of God is a necessitie of things and that what he willeth, it must of necessitie come to passe: as those things shall truelly come to passe which he hath foreseen. Nowe if for excuse of themselues and of the vngodly, either the Pelagiās, or Manichees, or Anabaptistes, or Epicureans (for with these fower sectes we haue to do in this question) shall obiect against vs necessitie wherewith they be bound by the predestination of God: they bring nothing fit to the purpose. For if predestination be nothing els but a dispensation of righteousnesse of God, which is hidden in deede, but yet without faulte: For asmuch as it is certaine that they were not vnworthy to be predestinate to that estate, it is also as certaine that the destruction is most righteous which they entre into by predestination. Moreouer their destruction so hangeth vpon the predestination of God, that both cause and matter thereof is founde in themselues. For the first man fell, because the Lorde so iudged it to be expedient: why he so iudged, is vnknowen to vs: yet it is certaine that he so iudged for no other reason but because he sawe that thereby the glorie of his name should be worthily set forth. When thout heareſt mention of the glorie of God, there thinke of his righteousnes: For it must be righteous that deserueth praise. Man therefore falleth, the prouidence of God so ordeininge it: but he falleth by his owne fault. The Lorde had a litle before pronoūced, that all the things which he had made were very good. Whense therefore commeth that peruersnesse to man, to fall away from his God? Least it should be thought to be of creation, the Lorde with his commendation allowed that which

De Gen. ad.lete. libr. 6. cap.15.

Gen.1. 31.

came from himselfe. Therefore by his owne euelnesse he corrupted the nature which he had receiued pure of the Lorde, and by his fall he drewe his whole posteritie with him into destruction. Wherefore let vs rather beholde an euident cause of damnation in the corrupted nature of mankinde, which is nerer to vs, than search for a hidden and vtterly incomprehensible cause thereof in the predestination of God. Neither let it greue vs so farre to submit our wit to the vnmeasurable wisdome of God, that it may yeld in many secrets of his. For, of those things which it is neither graunted nor lawefull to knowe, the ignorance is well learned: the coueting of knowledge, is a kinde of madnesse.

9 Some man parhappes will say, that I haue not yet brought enough to subdue that wicked excuse. But I verily confesse that it can neuer be brought to passe, but that vngodlinesse will alway grudge and murmure against it: yet I thinke that I haue spoken so much as might suffice to take away not onely all reason but also all colour of gainesaying. The reprobate would be thought excusable in sinning, because they can not escape the necessitie of sinning: specially sith such necessitie is cast vpon them by the ordinance of God. But we denie that they are thereby well excused, because the ordinance of God, by which they complaine that they are destinate to destruction, hath his righteousnesse, vnknowen in deede to vs, but yet most certaine. Wherupon we conclude, that they bare no euel which is not layed vpon them by the most righteous iudgement of God Then, we teach that they do ouerthwartly, which to seke out the beginning of their damnation, do bend their eyes to the secret closets to the counsell of God, and winke at the corruption of nature, fom whense their damnation springeth. And this withstandeth that they can not impute it to God, for that he witnesseth of his owne creation. For although man is creat by the eternall prouidence of God to that calamitie, whereunto he is subiect: yet the matter thereof he tooke of himselfe, not of God: forasmuch as he is by no other meane so lost, but because he wente out of kinde from the pure creation of God into a corrupt and vnpure peruersnesse.

10 Nowe the aduersaries of Gods predestination do sclander it also with a third absurditie. For when we impute it to nothing els but to the choise of the will of God, ý they are made free from the vniuersall destruction, whom he maketh heires of his kingdome, thereby they gather that there is with him accepting of persones, which the Scripture euery where denieth: & therfore, that either the Scripture dissagreeth with it self, or that in the electiō of God there is respect of

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deseruings. First, the Scripture in an other sense denieth, that God is an accepter of persones, than as they iudge it. For by the name of Person, it signifieth not a man, but those thinges which beinge seene with eies in man are wont to procure either fauour, grace, and dignity, or hatred, contempt, and shame: as, richesse, wealth, power, nobility, office, countrey, excellency of beauty, and such other: on the other side pouerty, neede, basenesse, vilenesse, contempt, and such other. So Peter and Paul do teach that the Lord is not an accepter of persones, because he putteth not difference betwene the Iew & the Grecian, to refuse the one and embrace the other for only respect of nation. So Iames vseth the same words when he mindeth to affirme, that God in his iudgement nothing regardeth richesse. But Paule in an other place speaketh thus of God, that in iudging he hath no consideration of freedome or bondage. Wherefore there shalbe no contrariety if we shall say that God accordinge to the will of his good pleasure without any deseruinge chooseth to his sonnes whome he will, reiectinge and refusinge other. But the matter may thus be opened, that men may be more fully satisfied. They aske howe it commeth to passe, that of two betwene whom no deseruinge putteth any difference, God in his electinge passeth ouer the one and taketh the other. I on the other side do aske them, whether they thinke that in him that is taken there is any thinge that may make the minde of God to encline toward him. If they confesse (as they nedes must) that there is nothing, it shall follow that God looketh not vpon man, but from his owne goodnesse fetcheth a cause why to do good to him. Wheras therfore God chooseth one man, refusing an other, this cōmeth not of respect of man, but of his mercy alone, which ought to haue liberty to shew forth and vtter it selfe where and when it pleaseth him. For we haue in an other place also shewed, that there were not frō the beginninge many called noble, or wise, or honorable, that God might humble the pride of flesh: so farre is it of, that his fauour was bound to persones.

Act. 10. 34. Rom. 2. 10. Gala. 3. 28. Iam. 2. 5 Colo. 3. 25. Ephe. 6. 9.

Aug. ad Bonif. li. 1. ca. 7. 1. Cor. 1 26.

11 Wherefore many do falsely and wickedly accuse God of partiall vnrighteousnesse, for that he doth not in his predestination kepe one selfe course toward all men. If (say they) he finde all gilty, let him egally punish all: if he finde them vngilty, let him withholde the rigor of his iudgemēt from all. But so they deale with him, as if either mercy were forbidden him, or whē he would haue mercy he be compelled altogether to giue ouer his iudgemēt. What is it that they require: if all be gilty, that all may together suffer al one paine. We graunt the giltinesse to be common, but we say that the mercy of God helpeth

ſome. Let it help all, ſay they. But we anſwere, that it is rightfull that he ſhould alſo in puniſhinge ſhewe himſelfe a rightfull iudge. When they ſuffer not this: what do they elſe but either go about to ſpoyle God of his power to haue mercy, or at leaſt to graunt it him vppon this condition, that he vtterly giue ouer his iudgement. Wherefore theſe ſayinges of Auguſtine do very well agree together. Sith in the firſt man the whole maſſe of mankinde fell into condemnation, theſe veſſels that are made of it to honor, are not the veſſels of their owne righteouſneſſe, but of the mercy of God: & whereas other are made to diſhonor, the ſame is not to be imputed to vnrightfulneſſe but to iudgement &c: That to thoſe whom he refuſeth, God rendereth due paine: to thoſe whom he calleth, he giueth vnderſerued grace: that they are deliuered from all accuſation, after the manner of a creditor, in whoſe power it is, to forgiue to the one, and aske of the other. Therefore the Lord alſo may giue grace to whom he will, becauſe he is mercifull: & giue it not to all, becauſe he is a iuſt iudge. He may by giuing to ſome, that which they do not deſerue, ſhew his free grace: and by not giuinge to all, declare what all deſerue. For wheras Paul writeth that God encloſed all vnder ſinne, that he might haue mercy vpon all, it is therewithall to be added that he is dettor to no man: becauſe no man firſt gaue to him, that he may require like of him.

Epiſt. 106. de prędeſt & grat.

De boperſeu. cap. 12.

Rom 11 31.

12 This alſo they often ſay, to ouerthrowe predeſtination, that while it ſtandeth, all carefulneſſe and endeuour of well doing falleth away. For who (ſay they) ſhall heare that either life or death is certainely appointed for him by the eternall decree of God, but that it will byandby come into his minde that it maketh no matter how he behaue himſelfe, ſith the predeſtination of God can by his worke be nothinge hindered or furthered? So ſhall all men diſſolutely throw foorth themſelues, and after a deſperate manner runne headelonge whether their luſt ſhal cary them. And verily they ſay not altogether falſely, for there be many ſwine, which with filthy blaſphemies defile the doctrine of predeſtination, and by this pretenſe alſo do mocke out all admoniſhmentes and rebukinges, ſayinge, God knoweth what he hath ones determined to do with vs: if he haue decreed our ſaluatiō, he will bring vs to it at the time appointed: if he haue predeſtinate our death, we ſhoulde trauaile in vaine to the contrary. But the Scripture, when it teacheth with how much greater reuerence and religiouſneſſe we ought to thinke of ſo great a miſtery, doth both inſtruct the godly to farre other ſenſe, and well confute theſe mens outrage. For it doth not ſpeake of predeſtinatiō to this end, that we ſhould be

encouraged

encouraged to boldnesse, and with vnlawfull rashenesse attempt to search the vnattained secretes of God: but rather that being humbled and abaced we should learne to tremble at his iudgement, & reuerently to looke vp to his mercy. To this marke the faithfull wil leuell themselues. As for that filthy groninge of swine, it is well confuted of Paule. They say that they go carelesly forward in vices: because if they be of the number of the elect, their vices shall nothinge hinder them, but that they shall at length be brought to life. But Paul telleth that we be to this end, that we should lead a holy & faultlesse life. If the marke that election is directed vnto be holinesse of life, it ought more to awake & sturre vs vp cheresully to practise that holinesse, than to serue for a clokinge of slothfulnesse. For howe greatly do these thinges differ the one from the other: to cease from well doing, because election sufficeth to saluation: and that the appointed ende of election is that we shoulde apply our selues to the endeuour of good doings. Away therfore with such sacrileges which do wrongfully misturne the whole order of election. Where they stretch their blasphemies further, when they say that he which is reprobate of God, shall loose his labour if he go about to make himselfe alloweable to him with innocency & honesty of life: therin they are taken with a most shamelesse lye. For, whense coulde such endeuour come but of election? For whosoeuer be of the number of the reprobate, as they are vessels made to dishonor, so they cease not with continuall wicked doinges to prouoke the wrath of God against themselues, and by euident tokens to confirme the iudgement of God which is already pronounced vpon them: so farre be they from striuinge with him in vaine. Eph.1.4

13 But other do maliciously & shamefully sclaunder this doctrine as though it did ouerthrowe all exhortations to godly liuinge. For which matter in olde time Augustine was burdened with a great malice. Which he wiped away with his booke of correption and Grace wrytten to Valentine, the readinge whereof will appease all Godly and tractable men: yet I will touch a fewe thinges, which (as I trust) shall satisfie them that be honest and not contentious. We haue already seene how open and loude a preacher of the free election Paul was: was he therefore cold in admonishing and exhorting? Let these good zealous men compare their earnestnesse with his, and it shalbe found in them ise in comparison of his incredible heate. And truely this principle taketh away all douts, that we are not called to vncleanesse, but that euery man should possesse his vessell in honor, &c. Againe, that we are the handy worke of God created to good workes. 1.Thes. 4.7.

he.2. which he hath prepared that we ſhoulde walke in them. Summarily, they that are euen but meanly exerciſed in Paul, ſhall without longe declaration eaſily perceiue how fitly he maketh theſe things to agree, which they faine to diſagree. Chriſt commaundeth that men beleue in him : Yet is his definitiue ſentence neither falſe nor contrary to hn.6. this commaundement, where he ſayth. No man can come to me, but he to whom it is giuen of my father. Let preachinge therefore haue his courſe, which may bringe men to faith, and with continuall profiting holde them faſt in perſeuerance. Neither yet let the knowledge of predeſtination be hindered, ẏ they which obey may not be proud as of their owne, but may glory in the Lord. Chriſt not for nothing at 13 ſayth, Who ſo hath eares of hearinge, let him heare. Therfore when we exhorte and preach, they that haue eares do willingely obey : but a.6.9 who ſo lacke eares ; in them is fulfilled that which is wrytten, That b.de no hearing they heare not. But why (faith Auguſtine) ſhould ſome haue, rſeu. and other not haue ? Who hath knowẽ the minde of the Lord? Muſt p.15. that therefore be denied which is open, becauſe that can not be cõprehended which is hidden? Theſe ſayinges I haue faithfully reported out of Auguſtine: but becauſe paraduenture his wordes ſhal haue more authority than mine, go to, let vs bringe forth the very wordes that are read in himſelfe. If when this is heard, many are turned into dulneſſe & ſluggiſhneſſe, and beinge enclined from labour to luſt do go after their deſires : ought that therefore to be accompted falſe which is ſpoken of the foreknowledge of God? If God haue foreknowen that they ſhalbe good, ſhall they not be good, in how great euilneſſe ſoeuer they now liue ? and if he haue foreknowen that they will be euill, ſhall they not be euill, in how great goodneſſe ſoeuer they be now ſeene ? Shall therefore thoſe thinges which are truely ſpoken of the foreknowledge of God, be for ſuch cauſes either to be denied or to be lefte vnſpoken of ? namely then when if they be not ſpo- ap.16 ken of, men go into errours ? The rule (ſayth he) to keepe trueth vnſpoken of, is one thinge, & the neceſſity to ſpeake trueth is an other. As for the cauſes of leauinge trueth vnſpoken, it were longe to ſearch them out all : of which yet this is one, that they be not made worſe which vnderſtande it not, while we meane to make them more learned that vnderſtand it, who when we ſpeake any ſuch thing are in dede not made more learned, nor yet are made worſe. But when a true thing is in ſuch caſe, that whẽ we ſpeake it, he is made worſe that can not conceiue it: and when we ſpeake it not, he is made worſe that can conceiue it: what thinke we now to be done ? is not the trueth rather to be ſpokẽ, that he may conceiue it, that can cõceiue it: than to kepe

it vnspoken, that not only neither of them may conceiue it, but also he that more vnderstãdeth may be the worse? wheras if he did heare and conceiue it, by him also many shoulde learne? And we will not say that which, as the Scripture witnesseth, we lawfully might haue spoken. For we feare forsooth least when we speake, he be offended that can not conceiue it: but we feare not least while we holde our peace, he that can conceiue trueth be deceiued with falshode. Which sentence he at the last shortly knitting vp, more plainely also confirmeth. Wherefore if the Apostles, and they which followed them, the doctors of the church did both, namely both godlily preach of the eternall election of God, and hold the faithfull in awe vnder the discipline of Godly life: why do these our aduersaries being confuted with inuincible violence of trueth, thinke that they say well in saying that that which is spoken of predestination is not to be preached to the people although it be true. Yea it must in any wise be preached, ỳ he which hath eares to heare may heare. But who hath eares if he haue not receiued thẽ from him ỳ promiseth that he wil giue them? Truely let him that receiueth not, refuse it: so that yet he which receiueth it, do take & drinke, do drinke and liue. For as godlines is to be preached, that God may be rightly worshipped: so is also predestination, that he which hath eares to heare of the grace of God, may glory in God and not in himselfe. Cap 20

14 And yet that holy man, as he had a singular desire to edifie, so tempereth the maner of teaching the trueth, that offense be wisely auoided so far as it lawfully may be. For he sheweth that those thinges which are truely sayd, may also be conueniently sayd. If any man do thus preach to the people. If ye beleue not, ỳ cause is for that ye are already predestinate of God to destruction: such a man doth not only cherish slothfulnesse, but also maintaine wickednesse. If any man also stretch his saying to the time to come, and say that they which heare shall not beleue, because they are reprobate: this shalbe rather a cursing than a teaching. Such therefore Augustine not vnworthily biddeth to depart from the Church, as foolish teachers, and vnlucky and ill prophecying Prophetes. In an other place he truely affirmeth that it is to be holden that a man then profiteth with rebukinge, when he hath mercy and helpeth which maketh to profit whom he will, euen without rebukinge. But why some thus, and some otherwise? God forbid that, that we should say that the power of iudging belõgeth rather to the clay than to the potter. Againe afterward. When men by rebukinge either come or returne into the way of righteousnesse, who worketh saluation in their hearts but he, which when any who-

soeuer he be planteth and watereth, giueth the encrease, whom when he will saue, no freewill of man resisteth? It is therefore not to be douted that the wils of men can not resist the will of God (which both in heauen and earth hath done what soeuer he woulde, and which hath also done those things that are to come) but that he may do what he will, forasmuch as euen of the very wils of men he doth what he will. Againe, when he will leade mē to him, doth he binde them with corporall bondes? He inwardly worketh, inwardly holdeth heartes, inwardly moueth hearts, & draweth thē with their wils which he himselfe hath made in them. But, that which he byandby addeth ought in no wise to be omitted: that because we know not who belongeth or not belongeth to the number of the predestinate, we ought so to be affectioned that we woulde all men to be saued. So shall it come to passe, that whomsoeuer we finde, we shall trauaile to make him partaker of peace. But our peace shall rest vpon the children of peace. Therfore for our part, we must apply holsome & sharp rebuking to all men like a medecine, that they perishe not, nor destroy other, but it shalbe the worke of God to make it profitable to thē whom he hath foreknowen and predestinate.

The xxiiij. Chapter.

That election is stablished by the callinge of God: but that the reprobate do bring vpon themselues the iust destruction vvhereunto they are appointed

BVt, that the matter may more plainely appeare, we must entreate both of the callinge of the elect, and of the blinding and hardeninge of the wicked. Of the first of these I haue already spoken somewhat, when I confuted their errour, which think that the generalnes of the promises extēdeth egally to al mankinde. But this election which otherwise God hath hidden with himselfe he doth not without choise at length disclose by his calling, which a man may therefore call the testifyinge of it. For, whom he hath foreknowen, them he hath also foreappointed to be fashioned like the image of his sonne: whom he hath foreappointed, them he hath also called: whom he hath called, them he hath also iustified, that in time to come he may glorifie them. When the Lorde hath by electing already adopted his into the number of his children: yet we see how they entre not into possession of so great a benefit, but when they be called: on the other side, how being called they do now enioy a certaine communicatinge of his election. For which reason Paule calleth the Spirite which they receiue, both the Spirite of adoption, and

om. 8. 9.

om. 8. 5.

and the seale, & earnest of the inheritance to come: namely because it doth with the testimony thereof stablish and seale to their heartes the assurednesse of the adoptiō to come. For though the preaching of the Gospell spring out of the fountaine of electiō: yet because it is also common to the reprobate, therfore it could not by it selfe be a sure proofe thereof. But God effectually teacheth his elect, that he may bring them to faith: as we haue before alleaged out of the wordes of Christ, Who so is of God, he & none other seeth the Father. Againe, I haue shewed thy name to the men whom thou hast giuen me: Wherras he saith in an other place, No man can come to me, vnlesse my Father drawe him. Which place Augustine wisely weieth, whose words are these. If (as Trueth sayth) euery one that hath learned, commeth: whosoeuer commeth not, certainely neither hath he learned. It doth not therefore followe that he which can come, also commeth, vnlesse he haue both willed & done it. But euery one that hath learned of the Father, not only can come, but also commeth, when nowe there is present both the profit of comming, and the affection of willinge, and the effect of doinge. Also in an other place more plainely. What is this else, Euery one that hath hearde of the father, and hath learned, commeth to me, but there is none that heareth and learneth of the father and commeth not to me? For if euery one which hath hearde of the father and learned, commeth: truely euery one that commeth not, hath not heard of the father, nor learned: for if he had heard and learned, he woulde come. This schoole is farre from the senses of the flesh, in which schoole the father is heard and teacheth, that men may come to the sonne. And a litle after. This grace which is secretly giuen to the heartes of men, is receiued of no hard hearte: for it is therefore giuen, that the hardnesse of the heart may first be taken away. When therefore the father is heard within, he taketh away the stony heart, and giueth a fleshly heart. For so he maketh the children of promise and vessels of mercy, which he hath prepared to glory. Why therefore doth he not teach all, that they may come to Christ, but because all whome he teacheth, by mercy he teacheth: whom he doth not teach, by iudgement he doth not teache? because he hath mercy vppon whom he will, and hardeneth whome he will. Therefore God assigneth them for children to himselfe, and appointeth himselfe father to them, whom he hath chosen. Now by calling he bringeth them into his household, and vniteth himselfe to them, that they may be one together. But, when Calling is ioyned to election, in that manner the Scripture sufficiently signifieth that in it nothinge is to be required but the mercy of God. For if we aske,

Ephe. 1. 13.
Iohn 6. 46.
Ioh. 17. 6.
Iohn. 6. 44.
Lib. de Grat. Christi. contra Pelag. & Celest. ca. 14. & 31
De prædest. sanct. cap. 8.

whom he calleth and for what reason: he answereth, whom he had elected. But when we come once to election, there the onely mercy of God appeareth on euery side. And here that saying of Paul truely hath place, It is not of him that willeth, nor of him that runneth, but of God that hath mercy: Neither yet that same so as they commonly take it, which part it betwene the grace of God, & the willing and running of man. For they expound it, that the desire & endeuour of man haue in deede no force of themselues, vnlesse they be prospered by the grace of God: but when they are holpen by his blessing, then they affirme that they haue also their partes in obtaininge saluation. Whose cauillation I had rather confute with Augustines wordes thā mine owne: If the Apostle meant nothinge else but that it is not of him only that willeth or runneth, vnlesse the Lorde be there present mercifull: we may contrariwise turne it against them and say that it is not of only mercy, vnlesse there be present willing and runninge. But if this be openly wicked, let vs not dout that the Apostle giueth all to the mercy of the Lord, & leaueth nothinge to our willes or endeuours. To this effect speaketh that holy man. And I set not a straw by that nice suttelty, that they say that Paule would not haue so said vnlesse there had bin some endeuor & some wil in vs. For he did not cōsider what was in man: but when he saw that some did assigne part of saluation to the endeuour of men, he simply condemned their errour in the first parte of the sentence, and in the second he chalenged the whole summe of saluation of ỹ mercy of God. And what other thinge do the Prophetes trauaile about, but continually to preach the free calling of God?

Rom 9. 16.

Enchir. ad Laurent. ca. 31.

2 Morouer the very nature also and dispensation of Calling doth clearely shewe it, which consisteth not in the only preachinge of the word, but also in the enlightning of the Spirit. To whom God offreth his word, is shewed vs in the prophet: I am foūd of them that sought me not: I haue openly appeared to them that did not aske for me. To a people which hath not called vpon my name I haue sayd, Loe I am present. And least the Iewes should thinke that this kindenes belonged only to the Gentiles, he doth also put them in remēbrance from whense he tooke their father Abraham, when he vouchsaued to ioine him to himselfe, namely from mere idolatry, in which he was drowned with all his. When he first shineth with the light of his worde to men not deseruinge it, he therein sheweth an example plaine enough of his free goodnesse. Here therefore the vnmeasurable goodnes of God sheweth forth it self, but not vnto saluatiō to all: because for the reprobate there abideth a more grieuous iudgement, for that they refuse

Esa. 65. 1.

Iho. 24. 3.

refuse the testimony of the will of God. And God also, to set foorth his glory, withdraweth from them the effectuall force of his Spirite. Therefore this inward calling is a pledge of saluation, which can not deceiue vs. For which purpose maketh that saying of Iohn, Thereby we know that we are his children, by the Spirit which he hath giuen vs. And least flesh should glory, that it did at the least answere to him when he called & of his owne will offred himselfe, he affirmeth that it hath no eares to heare, no eies to see, but which he hath made: and that he maketh them, not accordinge to euery mans thankefulnesse, but according to his owne election. Of which thinge you haue a notable example in Luke, where both Iewes and Gentiles in common together heard the preaching of Paule and Barnabas. Whereas they were at that time all taught with one selfe same worde, it is sayd that they beleued which were ordained to euerlastinge life. With what face may we deny that the Callinge is free, in which euen to the very last part election reigneth alone.

1.Ioh. 5 24.

Act. 13. 14.

3 But here we must beware of two errours : because many make man a worker together with God, that he by his consent may make the election to be of force: so by their opinió, the wil of man is aboue the counsell of God. As though the Scripture did teach, that it is only giuen vs that we may beleue, and not rather faith it selfe. Other some, although they do not so weaken the grace of the holy Ghost: yet being led by I wote not what reson, hang election vpon faith as though it were doutfull, yea & vneffectuall vntill it be confirmed by faith. It is in deede certaine that it is confirmed, as toward vs : and we haue already shewed that the secret counsel of God beginneth to shine out, which was before hidden: so that by this word you vnderstande nothinge else, than that it is approued which was vnknowen, and is as it were sealed with a seale. But it is falsely sayd, that election is then and not till then effectuall, when we haue embraced the Gospell, and that thereof it taketh liuely strength. We must in deede from thense fetch the certainty of it: Because if we attẽpt to reach vnto the eternall ordinance of God, that deepe bottomlesse depth wil swallow vs vp. But when God hath opened it vnto vs, we must climbe vp hier, least the effect should drowne the cause. For what greater absurdity or shamefull vniustice is there, than that when the Scripture teacheth that we are enlightened as God hath chosen vs, our eyes shoulde be so daseled with this light, that they shoulde refuse to looke vppon election? Yet in the meane time I deny not, that to the ende we may be certaine of our saluation, we must beginne at the word, and that our affiance ought therewith to be contented, that we may call vppon God

by the name of Father. For ſome quite contrary to right order, that they may be certified of the counſell of God (which is neere vnto vs, in our mouth & in our heart) do couet to flie aboue the cloudes. Deu.30 4. Therefore that raſhnes is to be reſtrained with ſobriety of faith, that it may ſuffice vs that God in his outwarde worde is a witneſſe of his hidden grace: to that the conduit pipe out of which there floweth water largely for vs to drinke, do not hinder but that the ſpringhead may haue his due honor.

4 Therfore as they do wrongfully, which hang the ſtrength of election vpon the faith of the goſpel, by which faith we feele that election pertaineth to vs: ſo we ſhall kepe the beſt order, if in ſeking the certainty of our election, we ſticke faſt in theſe later ſignes, which are ſure witneſſings of it. Satan doth with no tentation either more grieuouſly, or more dangerouſly aſtoniſh the faithfull, thã when diſquieting them with dout of their election, he doth alſo moue them with a peruerſe deſire to ſeeke it out of the way. I cal it ſeeking out of the way, when a wretched man enterpriſeth to breake into the hidden ſecretes of the wiſdom of God, and to pearce euen to the hieſt eternity to vnderſtand what is determined of himſelfe at the iudgement ſeate of God. For then he throweth himſelfe headlong to be ſwallowed vp into the depth of the vnmeaſurable deuouringe pit: then he wrappeth himſelfe with innumerable ſnares and ſuch as he can not winde out of: then he ouerwhelmeth himſelfe with the bottomleſſe depth of blinde darkeneſſe. For ſo is it rightful that the fooliſhneſſe of the wit of man be puniſhed with ſo horrible ruine, when he attẽpteth of his owne force to riſe vp to the height of the wiſdom of God. And ſo much more deadly is this tentation, as there is none to which we are commonly all more bent. For there is moſt rarely any man to be founde, whoſe minde is not ſometime ſtriken with this thought. Whenſe haſt thou ſaluation, but of the election of God? And of Eelection what reuelation haſt thou? which thought, if it haue ones taken place in any man, either perpetually vexeth the miſerable man with terrible tormentes, or vtterly diſmayeth him. Truely I would haue no ſurer argument than this experience to proue, howe wrongefully ſuch men imagine of predeſtination. For the minde can be infected with no errour more peſtilent, than that which plucketh downe and thruſteth the conſcience from her peace and quietneſſe towarde God. Therefore if we feare ſhipwrecke, we muſt diligently beware of this rocke, which is neuer ſtriken vpon without deſtruction. And though the diſputinge of predeſtination be eſteemed like a dangerous Sea, yet in paſſinge through it there is found a ſafe and

quiet

quiet yea and pleasant saylinge, vnlesse a man do wilfully couet to be in danger. For as they do drowne themselues in the deadly bottomlesse depth, which to be certified of their election do enquire of the secret Counsell of God without his word: so they which do rightly and orderly searche it in such sorte as it is contained in the worde, receiue thereof a singular frute of comfort. Let this therfore be our way to search it, that we beginne at the callinge of God, and ende in the same. Howebeit this withstandeth not, but that the faithfull may thinke that the benefites which they daily receiue at the hande of God, do descend from that secret adoption: as they say in Esay, Thou hast done maruels, thy thoughtes are olde, true, and faithfull: forasmuch as by that adoption as by a token, the Lordes wil is to cõfirme so much as is lawfull to be knowen of his counsell. But least any man shoulde thinke this a weake testimony, let vs cõsider how much both clearenesse and certainety it bringeth vs. Of which thinge Bernarde speaketh fitly. For after that he had spokẽ of the reprobate, he saith: The purpose of God standeth, the sentence of peace standeth vpon them that feare him, both couering their euils, and rewardinge their good thinges: so as to them after a maruelous maner not onely good thinges, but also euil do worke together vnto good. Who shal accuse the elect of God? It sufficeth me to all righteousnesse, to haue him alone merciful, to whom alone I haue sinned. Al that he hath decreed not to impute to me, is so as if it neuer had bin. And a litle after: O place of true rest, and to which not vnworthily I may giue the name of a bedchamber, in which God is seene not as troubled with wrath, not as withholden with care, but his will is proued in him good, and well pleasinge, and perfect. This sight doth not make afrayd, but calmeth: doth not stirre vp vnquiet curiousnesse, but appeaseth it: doth not weary the senses, but quieteth them. Here is quiet truely taken. God being appeased, appeaseth all things: and to behold him quiet, is to be quiet. Esa. 25.

5 First if we seeke a fatherly kindenesse and fauorable minde of God, we must turne our eies to Christ, in whom alone the soule of the father resteth. If we seeke saluation, life, & the immortality of the heauenly kingdome, we must then also flee to no other: forasmuch as he alone is both the fountayne of life, and author of saluation, and heire of the kingdome of Heauen. Now whereto serueth election, but that being adopted of the heauenly Father into the degre of children; we may by his fauour obtaine saluation and immortality? Howesoeuer in seekinge thou tosse it and shake it, yet thou shalt finde that the vttermost marke of it extendeth no further. Therefore Matt. 3. 17.

whom God hath taken to his childrē, it is not ſaid that he hath cho-
ph.1.4 ſen them in themſelues, but in his Chriſt: becauſe he could not loue
them but in him, nor giue them the honor of the inheritance of his
kingdom, vnleſſe they had firſt bin made partakers of him. If we be
choſen in him, we ſhall not finde in our ſelues the certainety of our
election: no, nor yet in God the Father, if we imagine him naked
without the Sonne. Chriſt therefore is the mirrour, in whome we
both muſt, and without deceite may beholde our election. For ſith it
is he into whoſe body the Father hath appointed to graffe all them
whom from eternity he hath willed to be his, that he may take for
his children ſo many as he reknowledgeth among his members: we
haue a witneſſe plaine and ſure enough, that we are wrytten in the
booke of life, if we communicate with Chriſt. And that ſure commu-
nion of himſelfe he gaue vs, when by the preachinge of the Goſpell
he teſtified that he was giuen to vs of the father, that he with all his
om.8. good things ſhould be ours. We are ſayd to put on him, and to grow
r. together into him, that we may liue: becauſe he liueth. So oft is this
ohn.3. doctrine repeated, The Father ſpared not his only begotten ſonne,
5. that whoſoeuer beleueth in him, may not periſhe. But he that bele-
non.5. ueth in him, is ſayd to haue paſſed from death into life. In which
4. ſenſe he calleth himſelfe the bread of life, which who ſo eateth, he
ohn.6. ſhal not die for euer. He (I ſay) hath bin a witneſſe to vs, that they ſhal
5. be receiued of the heauenly Father in place of his children, of whom
he hath bin receiued by faith. If we couet any more than to be ac-
compted among the children & heires of God, then we may climbe
aboue Chriſt. If this be our vttermoſt marke: howe much be we mad
in ſeeking without him that which we haue already obtained in him,
and which may be founde in him alone? Moreouer ſith he is the e-
ternall wiſdom, the vnchangeable trueth, and faſt ſettled counſell of
the Father: it is not to be feared leaſt that which he declareth to vs in
his word, ſhoulde vary any thinge be it neuer ſo litle from that will of
the father which we ſeeke: but rather he faithfully openeth it vnto
vs, ſuch as it was from the beginninge, and euer ſhalbe. The practiſe
of this doctrine ought alſo to be in vre in prayers. For though the
faith of election doth encourage vs to call vppon God: yet when we
make our praiers, it were vnorderly done to thruſt it into the preſence
of God, or to couenant with this conditiō. Lord, if I be elected, heare
me: foraſmuch as he willeth vs to be content with his promiſes, and
no where elſe to ſeeke whether he will be entreateable to vs or no.
This wiſdom ſhall deliuer vs from many ſnares, if we can skill to ap-
ply that to a right vſe which hath bin rightly wrytten: but let vs not
vndiſcret-

vndiscretely drawe hither and thither that which ought to haue bin restrained.

6 There is also for stablishing of our affiance an other stay of election, which we haue sayd to be ioyned with our calling. For, whom Christ taketh beinge enlightened with the knowledge of his name into the bosome of his Church, them he is sayd to receiue into his faith & protection. And whom soeuer he receiueth, they are sayd to be committed to him of the father & deliuered to his trust, that they may be kept into eternall life. What meane we? Christ crieth out with a loude voice, that so many as the Father willeth to be saued, he hath deliuered them into his protection. Therfore if we list to know whether God haue care of our safety, let vs seeke whether he hath committed vs to Christ, whom he hath made the onely Sauiour of all his. Now if we dout whether we be receiued of Christ into his faith and keping, he preuenteth our douting, when he voluntarily offereth himselfe to be our shepeheard, and pronounceth that we shalbe in the number of his shepe if we heare his voice. Let vs therefore embrace Christ, being liberally set open for vs, and comming to meete vs: he shall number vs in his flocke, and shall kepe vs enclosed within his folde. But there entreth into vs a carefulnesse of our state to come. For as Paule teacheth that they are called, which were before chosen: so Christ sheweth that many are called, but fewe are chosen. Yea and also Paule himselfe in an other place dishorteth vs from carefulnesse: Let him that standeth (sayth he) looke that he fall not. Againe, Art thou graffed into the people of God? Be not proude, but feare: for God is able to cut thee of againe that he may graffe other. Finally we are sufficiently taught by experience it selfe, that calling & faith are of smal value, vnlesse there be adioyned continuance which happeneth not to al men. But Christ hath deliuered vs frō this care: for verily these promises haue respect to the time to come. All that my Father giueth me, shall come to me: and him that shall come to me, I will not cast him out of doers. Againe, This is the will of him that sent me, the Father, that I loose nothinge of all thinges that he hath giuen me, but may raise them vp againe in the last day. Againe, My shepe heare my voice and they followe me: I knowe them, and I giue them eternall life, and they shall not perishe for euer, neither shall any man take thē out of my hand. The Father which gaue them to me, is greater then all: and no man can take them out of the hande of my Father. Now when he pronounceth, Euery tree which my Father hath not planted, shalbe plucked vp by the roote: he signifieth on the contrary side, that they can neuer be plucked from saluation,

Iohn. 6. 37. and 17. 6.

Ioh. 10. 3.

Rom. 8. 30.

Mat 22 14.

1. Cor. 10. 12.

Iohn 6. 37. and 40.

Ioh. 10. 17.

Mat. 15 13.

which haue roote in God. Wherewith agreeth that saying of Iohn,
1.Ioh.2. 19. If they had bin of vs, they had not at all gone out from vs. Hereupon
Rom. 8 38. also commeth that noble glorying of Paule against life and death, present thinges and thinges to come: which gloryinge must needes be grounded vpon the gift of continuãce. Neither is it any dout that he directeth this saying to all the faithful. In an other place the same
Phil.1. 16. Paule sayth. He that hath begonne in you a good worke, shall ende it euen vntill the day of Christ. As also Dauid, when his faith fainted,
Psa.138 8. leaned vpon this stay: Thou shalt not forsake the worke of thy hands. And now neither is this doutfull, that Christ when he prayeth for all the faithfull, asketh the same thinge for them which he asketh for
Luk. 22 32. Peter, that their faith may neuer faint. Whereby we gather, that they are out of daunger of fallinge away, because the sonne of God, askinge stedfast continuance for their godlinesse, suffered no denial. What woulde Christ haue vs to learne hereby, but that we shoulde trust that we shall perpetually be safe, because we are ones made his?

7 But it daily happeneth, that they which seemed to be Christes, do againe reuolt from him & fal. Yea & in the very same place where he affirmeth that none had perished of them which were giuen him
Ioh.16. 12. of the Father, yet he excepteth the sonne of perdition. That is true in deede: but this is also as certaine, that such did neuer cleaue to Christ with that affiance of heart with which I say that the assurednes of our
1.Ioh. 2 19. election is stablished. They went out from vs (sayth Iohn) but they were not of vs. For if they had bin of vs, they had still taried with vs. Neither do I deny that they haue like signes of callinge as the elect haue: but I do not graunt that they haue that sure stablishment of election which I bid the faithfull to fetch out of the worde of the Gospell. Wherefore let not such examples moue vs but that we quietely
Iohn 3. 16. & 6 39. rest vpon the promise of the Lorde, where he pronounceth, that all they are giuẽ to him of the Father, which receiue him with true faith, of whom sith he is their keper and Pastor, none shall perish. Of Iudas we shall speake hereafter. Paule doth not counsell Christians from assuredness altogether, but from careless and loose assuredness of the flesh, which draweth with it, pride, presumption, & disdaine of other, and quencheth humility and the reuerence of God, & bringeth forgetfulnes of grace receiued. For he speaketh to the Gentiles, whom he teacheth, that they ought not proudly & vngently to reproch the Iewes for this, that the Iewes beinge disherited, they were set in their stede. Feare also he requireth, not wherwith they should be dismaied and stagger, but which framing vs to the hũbler receiuing of the grace

of

of God, should abate nothing of the affiance thereof, as we haue sayd in an other place. Beside that, he doth not there speake to euery man particularly, but to the sectes thēselues generally. For when ỹ Church was diuided into two parts, & enuy bred dissension. Paule putteth the Gentiles in minde that their being supplied into the place of ỹ peculiar & holy people, ought to be to them a cause of feare & modesty. And among them there were many puffed vp with glory, whose vain bosting it was profitable to beat down. But we haue in an other place shewed, that our hope is extended to the time to come euen beyond death, and that nothing is more contrary to the nature of it, than to dout what shall become of vs.

8 That saying of Christ, of many beinge called but few chosen, is very ill taken after that maner. There shalbe nothinge doutfull if we hold fast that which ought to be cleare by the things aboue spoken, that there are two sorts of calling. For there is an vniuersall callinge wherby through the outward preaching of the word, God calleth altogether to him, euen them also to whom he setteth it forth vnto the sauor of death, & vnto matter of more grieuous condemnation. The other is a speciall calling which for the most parte he vouchsaueth to giue only to the faithfull, when by the inward enlightning of his spirit he maketh ỹ the word preached is settled in their hearts. Yet somtime he maketh them also partakers of it whome he enlighteneth but for a time, & afterward by the deseruing of their vnthankfulnes forsaketh them, & striketh them with greater blindenes. Now when the Lorde saw the Gospell to be published farre and wide, and to be despised of many, but to be had in due price of fewe: he describeth to vs God vnder the person of a king, which preparinge a solemne feast sendeth his messengers rounde about to bidde a great multitude to be his gestes, and yet can get but a fewe, because euery one alleageth lettes for his excuse, so that at length he is compelled vpon their refusall, to call out of the hie wayes euery one that he meeteth. Hitherto euery man seeth that the parable must be vnderstande of the outward callinge. He addeth afterward that God doth like a good maker of a feast, which goeth about the tables, to cheere his gestes. If he finde any not clothed with a wedding garment, he will not suffer him with his vncleanlinesse to dishonour the solemnity of the feast. This parte of the parable, I graunt, is to be vnderstande of them which enter into the Church by the profession of faith, but are not clothed with the sanctification of Christ. Such dishonors and as it were botches of his Church, the Lord will not suffer for euer: but, as their filthinesse deserueth he will cast them out. Therefore fewe are

Mat. 22.

chosen out of a great number of them that are called, but yet not with that callinge by which we say that the faithfull ought to iudge their election. For, that generall callinge is also common to the wicked: but this speciall Callinge bringeth with it the spirite of regeneration, which is the earnest & seale of the inheritãce to come, wherwith our hearts are sealed vp against the day of the Lord. In a summe
phe.1. 3. sith hypocrites boast of godlinesse as well as the true worshippers of God, Christ pronounceth ỳ at length they shalbe cast out of the place
sa.15. which they wrongfully possesse: as it is sayd in the Psalme, Lord, who shall dwell in thy tabernacle? The innocent in handes, & the man of
sa.22 a pure heart. Again in an other place. This is the generation of them that seeke God, of them that seeke the face of the God of Iacob. And so doth the Spirit exhorte the faithfull to sufferance, that they take it not grieuously that the Israelites be mingled with thẽ in the Church: for at length their visor shalbe plucked from them & they shalbe cast out without shame.

8 The same reson is of ỳ exceptiõ euẽ now alleaged, where Christ
h.17. 2. sayth that none perished but the sonne of perdition. It is in deede an vnproper speeche, but yet not darke. For he was not accompted amonge the shepe of Christ, for that he was one in deede, but because
ohn 6. 0. he kept the place of one. And where in an other place the Lord af-
oh.13. firmeth that he was chosen with the Apostles, that is spoken onely in respect of the ministery. Twelue (sayth he) haue I chosen, and one of them is a Deuil: that is, he had chosen him to the office of an Apostle. But when he speaketh of choosing to saluation, he denieth him farre away from the number of the chosen sayinge: I speake not of all: I
h.13. knowe whome I haue chosen. If a man do in both places confounde the worde of Choosinge he shall miserably entangle himselfe: if he
omil. make difference, nothinge is more plaine. Therefore Gregory teacheth very ill and pestilently when he sayth that we knowe onely our callinge, but are vncertaine of our election: whereby he moueth all men to feare and tremblinge: vsinge also this reason, but because we know what we be to day, but what we shalbe we know not. But in that place he sufficiently declareth, how he stumbled at this blocke. For, because he hanged election vppon the merites of workes, he had matter enough and more to discourage the mindes of men: but he could not strengthen them, which did not remoue them from themselues to the affiãce of the goodnes of God. Hereof ỳ faithful haue some tast of that which we haue determined at the biginning ỳ predestinatiõ if it be rightly thought vpon, bringeth not a shaking of faith, but rather the best strengthning of it. And yet I deny not, that ỳ holy Ghost frameth

his

his talke to the smale mesure of our sense. As when he saith. In the secret of my people they shall not be, and in the rowle of my seruãts they shall not be written. As though God did beginne to write in the booke of life, them whom he reckeneth in the numbre of his: wheras yet we knowe, euen by the witnesse of Christ, that the names of the children of God are from the beginning written in the booke of life. But in these words is only expressed the casting away of them which seemed the chefe among the elect: as it is said in the Psalme. Let them be blotted out of the booke of life, & let them not be written with the righteous.

Eze.13 9. Phil.4 3. Psa 69 29.

9 But the elect are neither immediatly from the wombe, nor all at one time, by calling gathered together into the flocke of Christ, but as it pleaseth God to distribute his grace to them. But ere they be gathered together to that chefe shepeherd, they are scattered abroad and stray in the common deserte, and differ nothing from other, sauing that they be defended by the singular mercie of God, from fallinge into the extreme hedlonge downefall of death. Therefore if you loke vpon them selues, you shal see the offspring of Adam, which sauoreth of the common corruption of the whole masse. That they be not carried into extreme and despeired vngodlynesse, this commeth not to passe by any goodnesse naturally planted in them but because the eye of God watcheth, and his hand is stretched out to their saluation. For they that dreame that from their very natiuitie there is plãted in their heartes I wote not what seede of election, by the vertue whereof they are alway enclined to godlynes and to the feare of God, they both are not holpen to proue it by the authoritie of Scripture, and also are confuted by experience it selfe. They do in deede bring forth a fewe examples to proue that the elect euen before their enlightning, were not vtterly strangers from religion: that Paule in his being a Pharisee liued vnreprouable, that Cornelius was by almes and prayers accepted of God: and such other. Of Paule, we graunt to them: of Cornelius, we say that they are deceiued. For it appeareth that he was then already enlightned and regenerate, so that he wanted nothing but the clere reueling of the Gospell. But what will they wring out by these fewe examples? that all the elect are alway endued with the spirit of goodlinesse? No more than if a man by shewing the vprightnesse of Aristides, Socrates, Xenocrates, Scipio, Curius, Camillius, and other, should thereof gather that all they that are left in blindnesse of idolatrie, were desirous followers of holines & honestie. Yea and the Scripture in more places than one, openly crieth out against them. For, the state which Paul describeth

Phil.3. 5. Act.10 2.

Ephe.2. 2. of the Ephesians before their regeneration, sheweth not one grain of this seede. Ye were (saith he) deade with defaultes and sinnes, in which ye walked according to the time of this worlde, according to the prince of the aire, which nowe worketh in the obstinate children: among whom we all also were sometime conuersant in the lustes of our flesh, doing those things that liked our flesh and minde. And we Ephe.5. 8. were by nature the children of wrath, as other also were. Againe, Remembre that ye were somtime without hope, aud lacked God in the Ephe.4. 23. world. Againe. Ye were somtime darkenesse: but nowe ye are light in the Lorde: walke as the children of light. But parduenture they will haue these things to be referred to the ignorance of the true God, wherewith they denie not that the elect are holden before that they be called. Albeit this were a shamelesse cauilling, sith he thereof concludeth, that they ought nowe no more either to lie or to steale: yet 1.Cor. 6.9. what will they aunswer to other places? as is that place to the Corinthians, where when he had pronounced that neither whoremongers, nor idolatrers, nor adulterers, nor weakelings, nor buggerers, nor theues, nor couetous men, shalbe heires of the kingdome of God: he by & by addeth that they were wrapped in the same hainous offenses before that they knewe Christ: but nowe that they are both washed by his bloode and made free by his Spirit. Againe an other place to Rom.6. 19. the Romaines. As ye haue geuen your membres bond to vncleanesse, and to iniquitie vnto iniquitie, nowe yeld them in bondage to righteousnesse. For what frute had you of those things, in which ye are nowe worthily ashamed. &c.

11 What maner of seede of election, I pray you, did then budde in thē, which being manifoldly defiled in all their life, as it were with desperate wickednes, wallowed in the most abhominable & accursed sinne of all? If he would haue spoken after their opinion, he should haue shewed howe much they were bond to the bountifulnesse of God, by which they had bene preserued from sliding into so great 1.Pet.4. 3. filthinesse. So Peter also should haue exhorted his to thankefulnesse for the perpetuall seede of election. But he contrary wise putteth them in minde that ỳ time past sufficed to make an ende of the lustes Ios 2.1. of the Gētiles. What if we come to examples? what budde of righte- 2.Kin. 12.17. ousnesse was there in Rahab the harlot, before faith? in Manasse, when Hierusalem was dipped and in a maner drowned in the bloode Luc.22. 16. of the Prophetes? in the Thefe, which among his last gaspings beganne to thinke of repentance? Away therefore with these argumēts, which silly curious men do rashely deuise to themselues without the Scripture. But let that abide certaine with vs, which the Scripture hath,

hath, that all haue strayed like lost shepe, euery one hath swarued into his owne way, that is, perdition. Out of this goulfe of perdition, whom the Lorde hath determined ones to plucke forth, them he differreth til his fit time: onely he preserueth them, that they fall not vnto vnpardonable blasphemy. Esa. 53. 6.

12 As the Lorde by the effectualnesse of his calling towarde the elect, maketh perfect the saluation, where vnto he hadde by eternall counsell appointed them: so he hath his iudgements against the reprobate, whereby he executeth his counsell of them. Whom therfore he hath created vnto the shame of life, and destruction of death, that they should be instrumentes of his wrath, and examples of his seueritie: from them, that they may come to their ende, somtime he taketh away the power to heare his word, and somtime by the preaching of it he more blindeth and amaseth them. Of the first maner, whereas there be innumerable examples, let vs choose out one more cleare and notable than all the rest. There passed away about fower thousande yeares afore Christ, in which he hidde from all the Gentiles the light of his health bringing doctrine. If any man answer that he therefore made them not to enioy so great a benefit bycause he iudged them vnworthy, they which come after shall not be proued any more worthy. Of which thing, biside the experience, Malachie is a substantiall witnes, which reprouing infidelitie mingled with grosse blasphemies, yet declareth that there shall come a redeemer. Mala 4. 1. Why therefore is he rather geuen to these than to those? He shall trouble himselfe in vaine, that shall here search for a cause hier than the secret and vnsearchable counsell of God. Neither is it to be feared least any scholer of Porphyrie, should freely gnawe at the righteousnesse of God while we aunswer nothing in defense of it. For when we say that none perish vndeseruing, and that it is of the free bountifulnesse of God that some be deliuered, there is largely enough said for the setting forth of his glorie, so that it needeth not our shifting. The soueraigne iudge therefore maketh a way for his predestination, when whome he hath ones reiected, them being depriued of the communicating of his light he leaueth in blindenesse. Of the other maner there are both daily examples, and also many cõteined in the Scripture. One selfe same preaching is cõmonly made to a hundred, twenty receiue it with ready obedience of faith: the rest do either set naught by it, or scorne it, or hisse it out, or abhorre it. If any man aunswer that this diuersitie proceedeth of their malice and peruersnesse, he shall not yet satisfie vs: bycause the others witt also should be possessed with the same malice, vnlesse God did amende it with

his goodneſſe. Therefore we ſhall ſtill be encombred, vnleſſe we call
Cor. to mind that which Paul ſaith, Who maketh thee to differ? Whereby
r. he ſignifieth that ſome excell other ſome, not by their owne vertue,
but by the onely grace of God.

13 Why therfore doth he in graunting grace to thoſe paſſe ouer
t. 13. theſe? Of thoſe Luke ſheweth a cauſe, Bycauſe they are ordeined to
life. Of theſe, what ſhall we think, but becauſe they are the veſſels of
Gen. wrath vnto diſhonor? Wherefore let it not greue vs to ſay with Au-
lite. guſtine. God (ſaith he) might turne the will of the euell into good,
r. 2. becauſe he is almighty. He might in deede. Why therefore doth he it
p. 10. not? becauſe he would not. Why he would not, is in himſelf. For we
ought to be no more wiſe than we ought to be. And that is much
omil. better, than to ſhift with Chryſoſtome, and ſay that he draweth him
con- that is willing and reacheth his hand, that the difference may not
rſio. ſeeme to ſtand in the iudgemēt of God, but in the onely will of men.
ul. Truely it ſo ſtandeth not in the propre motion of man, that euen the
godly and they that feare God haue neede of a ſingular inſtruction
t. 16. of the Spirit. Lidia the purpleſeller feared God, and yet it behoued
that her heart ſhould be opened, that ſhe might harken to the doc-
trine of Paule, and profit in it. This is not ſpoken of one woman
alone, but that we ſhould knowe that the profiting of euery man in
godlineſſe is the ſecrete worke of the Spirit. This verily can not be
brought in queſtion, that the Lord ſendeth his word to many, whoſe
blindneſſe he will haue to be more enforced. For, to what purpoſe
doth he bidde ſo many commaundements to be carried to Pharao?
was it becauſe he hoped that with often repeted meſſages he would
be appeaſed? No, but before he beganne, he foreknewe and fore-
o. 21. tolde the ende. Go (ſaid he to Moſes) and declare to him my will:
ec. 2. but I will harden his heart, that he obey not. So when he ſtirreth vp
k 12. Ezechiel, he warneth him aforehande that he ſendeth him to a re-
bellious and ſtubborne people: to the ende that he ſhould not be
afrayde if he perceiue himſelf to ſinge to deſ men. So he foretelleth
re. 1. to Ieremie, that his doctrine ſhould become a fier, to deſtroy and waſt
the people like ſtuble. But the prophecie of Eſaie yet more enfor-
i. 6. 9 ceth it. For he is thus ſent of the Lorde: Go and ſay to the children
of Iſraell: With hearing heare ye, and vnderſtande not: With ſeing
ſee ye, and knowe not. Make obſtinate the heart of this people, and
make heauy their eares, and ouer plaiſter their eyes: leaſt paraduen-
ture they may ſee with their eyes, and heare with their eares, and
vnderſtand with their heart, that being turned they may be healed.
Behold he directeth his voice to them, but that they may waxe more

deſſe,

deffe, he lighteth a light, but that they may be made more blinde: he sheweth forth doctrine, but that they may be made more dull: he laieth to them a remedy, but not that they may be healed. And Iohn alleging this prophecie, affirmeth that the Iewes could not beleue the doctrine of Christ, because this curse of God lay vpon them. Neither can this also be in controuersie, that whom God will not haue to be enlightened, to them he deliuered his doctrine wrapped vp in darke speches, that they may nothing profit thereby but to be thrust into greater dulnesse. Christ also testifieth, that he doth therefore expound onely to the Apostles the parables in which he had spoken to the multitude, bycause to them it was geuen to knowe the misteries of the kingdome of God, but to the common people not so. What meaneth the Lorde (wilt thou say) in teaching them, of whome he prouideth that he may not be vnderstanded? Consider whense is the fault, and thou wilt cesse to aske. For in the word howe great darknesse soeuer there be, yet there is alway light enough to conuince the conscience of the wicked.

Ioh. 12. 39.

Mat. 13. 11.

14 Nowe remaineth for vs to see, why the Lord doth that which it is plaine that he doth. If it be aunswered that it is so done because men haue so deserued by their vngodlinesse, wickednes, & vnthankefulnes: the same shall in dede be well & truely said: but because there appeareth not yet the reason of this diuersitie, why when some are bowed to obedience, other some continue hardened, in searching it we must needes go to that which Paule hath noted out of Moses, namely that God hath raised them vp from the beginning, that he might shewe his name in the whole earth. Whereas therefore the reprobate do not obey the word of God opened vnto them, that shalbe well imputed to the malice and peruersenesse of their heart, so that this be therewithall added that they are therefore geuen into this peruersnesse, because by the righteous but yet vnsearcheable iudgemēt of God they are raised vp to set forth his glorie with their damnation. Likewise when it is said of the sonnes of Hely, that they harkened not to holsome warnings, because the Lorde willed to kill them: it is not denied that the stubbornesse proceded of their owne naughtinesse: but it is therewithall touched why they were lefte in stubbornesse, when the Lorde might haue softened their heartes, namly because his vnchāgeable decree hadde ones appointed them to destruction. To the same purpose serueth that saying of Iohn, When he had done so great signes, no man beleued in him: that the word of Esaie might be fulfilled, Lorde, who hath beleued our saying? For though he do not excuse the stifnecked from blame, yet he

Rom. 9. 17.

1. Sam. 2. 25.

Ioh. 12. 38.

is cōtent with that reason, that the grace of God is vnsauorie to men, till the holy Ghost bring tast. And Christ alleging the prophecie of
ohn.6. Esaie, They shall all be taught of God, tendeth to no other ende but
5. to proue that the Iewes are reprobate and strangers frō the Church, because they are vnapt to learne: and he bringeth no other cause thereof, but for that the promise of God doth not perteine to them.
.Cor.1 Which thing this saying of Paule confirmeth, that Christ which to
3. the Iewes is an offense, and to the gentiles foolishnes, is to the called the strength and wisedome of God. For when he hath tolde what commonly happeneth so oft as the Gospell is preached, namly that some it maketh more obstinate, and of some it is despised, he saith that it is had in price of them onely which are called. He had in deede a little before named them beleuers, but he meant not to take away the due degree from the grace of God which goeth before faith, but rather he added this seconde saying by way of Correction, that they which had embraced the Gospell should geue the praise of their faith to the calling of God. As also a litle after he teachech that they are chosen of God. When the vngodly heare these things, they crie out that God with inordinate power abuseth his poore creatures for a sporte to his crueltie. But we which knowe that all men are so many wayes endangered to the iudgement seate of God, that being asked of a thousand things they can not satisfie in one, do confesse that the reprobate suffer nothing which agreeth not with the most iust iudgement of God. Whereas we do not clerely atteine the reason thereof, let vs not be discontent to be ignorant of somewhat, where the wisedom of God lifteth vp it selfe into so great heigth.

15 But forasmuch as there are a fewe places of scripture wont to be obiected, in which God seemeth to denie that it is done by his ordinance that the wicked do perish, but by this that, he crieng out against it, they wilfully bring death vpon themselues: let vs by brefely declaring these places, shewe that they make nothing against the sen-
ze.34. tence aboue set. There is brought forth a place of Ezechiel, that God
1. will not the death of a sinner, but rather that he may be turned and liue. If they will extende this to all mankinde: why doth he not moue many to repentance, whose mindes are more pliable to obedience, than theirs which at his daily allurements waxe harder and harder?
Mat.13 With the Sodomites (as Christ witnesseth) the preaching of the
3. Gospell and miracles would haue brought forth more frute than in Iurie. Howe commeth it to passe therfore, if God will all to be saued, that he openeth not the gate of repentance to those miserable men that would haue bene more ready to receiue grace? Hereby we see

that

that the place is violently wrested, if the will of God, whereof the Prophet maketh mention, be set against his eternall counsell, whereby he hath seuered the elect from the reprobate. Now if we seke for the true naturall meaning of the Prophet: his purpose is to bring hope of pardon to ỳ penitent. And this is the summe, that it is not to be douted but that God is ready to forgeue so sone as the sinner turneth. Therefore he willeth not his death, in so much as he willeth his repentance. But experience teacheth that he so willeth them to repent whome he generally calleth to him, that yet he toucheth not all their heartes. Yet is it therefore to be said that he dealeth deceitfully, because although the outward voice do but make them vnexcusable which heare & do not obey it, yet it is truely accompted the testimonie of the grace of God, by which testimonie he reconcileth men to himselfe. Therefore let vs holde this for the meaning of the Prophet, that the death of a sinner pleaseth not God: that the godly may haue affiance, that so sone as they shalbe touched with repentãce, there is pardon ready for them with God: and the wicked may fele that their fault is doubled, because they aunswer not to so great mercifull kindenesse and gentlenesse of God. The mercie of God therefore wil alway mete repentance, but to whom repentance is geuen, both all the Prophets, and Apostles, and Ezechiell himselfe do plainely teach. Secondly there is alleged a place of Paule, 1 Tim. 2. 4. where he saith that God willeth all men to be saued, which although it haue a diuerse meaning from the other, yet in somthing they agree together. I aunswer, first that by the rest of the texte it is made plaine howe he willeth. For Paule coupleth together, that he willeth them to be saued, and to come to the acknowledging of the trueth. If they will haue this to be determined by the eternall counsell of God, that they receiue the doctrine of saluation: what meaneth that saying of Moses, What nation is so noble, that God commeth Deut. 4. 7. neare to it as he doth to thee? How came it to passe that God restrained from many peoples the light of the Gospell, which other enioyed? Howe came it to passe that the pure knowledge of godlynesse neuer came to some, and some scarcely tasted so much as any darke principles of it? Hereof it shall nowe be easy to gather, whereto Paule tendeth. He hadde commaunded Timothee to make solemne prayers in the Churche for kinges and princes. But when it seemed somewhat an absurditie that prayers shoulde be made to God for a kinde of menne in a manner despeired (because they were not onely strangers from the body of Christ, but also endeuored with all their forces to oppresse his kingdome) he added, that

the ſame is acceptable to God which willeth all men to be ſaued. Whereby verily he ſignifieth nothing els but that he hath ſtopped vp the way vnto ſaluation to no degree of men: but rather that he hath ſo powred out his mercie that he willeth no man to be voide of it. The other ſentēces do not declare what God hath by his ſecret iudgemēt determined of all men: but do ſhewe that there is pardon redy for all ſinners which do onely turne themſelues to require it. For if they more ſtifly ſtande vpon this that it is ſaid that he will haue mercie vpon all, I will on the contrarie ſide aunſwer them with that
Pſa.115. which is written in an other place, That our God is in heauen where he doth whatſoeuer he will. This word therfore muſt ſo be expoūded
Exo.33. that it may agree with the other, I will haue mercie vpon whome I
9. will haue mercy, and I will ſhewe mercie to whom I will ſhew mercy. He that chooſeth out them whom he will haue mercie on, doth not geue it to all. But ſith it cleately appereth that in that place is ſpoken not of all particular men, but of degrees of men, we wil make no longer diſputing about it. Howebeit it is alſo to be noted, that Paul doth not affirme what God doth alway and euery where and in all men: but leaueth it to him at his libertie at length to make kings and magiſtrats partakers of the heauenly doctrine, although by reaſon of their blindeneſſe they do nowe rage againſt it. They ſeeme to preſſe vs more ſtrongly with obiecting the place of Peter, that God willeth none to periſh, but receiueth all to repentance. But the vndoing of this knot doth by and by offer it ſelfe in the ſecond worde, bycauſe the will to receiue can not be vnderſtāded to be any other than that
Eze 36. which is euery where taught. Truely the turning is in the hand of
26. God: whether he will turne all or no, let himſelfe be aſked, when he promiſeth that he will geue to a certaine fewe men a fleſhly heart, leauing to other ſome a ſtony heart. It is true in deede, that vnleſſe he were ready to receiue them which call vpon his mercie, this ſaying
Zach.1. ſhould be falſe, Turne to me, and I will turne to you. But I ſay that
3. none of all mortall men doth come to God but he that is preuented
2 Tim. of God. And if repentance were in the will of man, Paule would not
2.25. ſay, If paraduenture he geue them repentance. Yea vnleſſe the ſame God which with word exhorteth all men to repentance, did with ſecret mouing of his ſpirit bring the choſen to it: Ieremie would
Ier.31. not ſay, Turne me, Lorde, and I ſhalbe turned: for when thou haſt
8. turned me, I haue repented.

16 But (thou wilt ſay) if it be ſo, there ſhalbe ſmal truth in the promiſes of the Goſpell, which when they teſtifie of the will of God, affirme that he willeth that which is againſt his inuiolable decree.

Not

Not so. For howesoeuer the promises of saluation be vniuersall, yet they nothing disagree with the predestination of the reprobate, so that we direct our mindes to the effect of them. We knowe that then and not till then the promises are effectuall to vs, when we receiue them by faith, on the other side when faith is made voide, the promise is therewithall abolished. If this be the nature of them, let vs then see whether these things disagree together: that it is said that God hath from eternitie ordeined whome he will embrace with loue, and vpon whom he will exercise wrath: and that he promiseth saluation to all without difference. Truely I say that they agree very well. For in so promising he meaneth nothing els than that his mercy is set open for all which do couet and craue it: which thing none do but they whom he hath enlightned. And them he enlightneth, whom he hath predestinate to saluation. They (I say) haue the truth of the promises sure and vnshaken, so as it can not be said that there is any disagreement betwene the eternall election of God, and the testimonie of his grace which he offereth to the faithfull. But why nameth he All? verily that the consciences of the godly may the more safely rest, when they vnderstand that there is no difference of sinners, so that faith be present: and that the wicked may not cauill for their excuse, that they want a sanctuary wherunto they may withdrawe themselues from the bondage of sinne, when with their owne vnthankfulnesse they refuse it being offred them. Therfore when the mercie of God is by the Gospell offred to both sortes, it is faith, that is to say the enlightning of God, which maketh difference betwene the godly and vngodly, so as the one sort feleth the effectualnesse of the Gospell, and the other sort obteine no frute therof. The enlightning it self also hath the eternall election of God for the rule therof. The cōplaint of Christ, which they allege, Ierusalem, Ierusalem, how oft haue I willed to gather together thy chickens, but thou wouldest not? maketh nothing for them. I graunt that Christ there speketh not onely in the person of man, but also reprocheth them that in all ages they haue refused his grace. But we must define ỳ will of God which is entreated of. For neither is it vnknowen, howe diligently God endeuored to kepe still that people, and with how great stiffenesse they euen from the first to the last being geuen to their wandering desires refused to be gathered together: but it followeth not thereof that the counsell of God was made voide by the malice of men. They aunswer and say that nothing lesse agreeth with the nature of God than to haue a double will in him. Which I graunt to thē, so that they fitly expound it. But why do they not consider so many testimonies,

Mat. 23. 37.

where God putting vpon him the affections of man descendeth be-
Esa. 65. neath his owne maiesty? He saith that he hath with stretched out ar-
2. mes called the rebellious people, that he hath early & late trauailed to bring them backe to him. If they wil apply all these things to God, and not consider the figure, there shall arise many superfluous contentions, which this one solution bringeth to agreement, that the propretie of man is figuratiuely applied to God. Howbeit the solution which we haue brought in an other place largely sufficeth, that although the will of God be, as to our sense manifold: yet he doth not in himselfe diuersly will this and that, but according to his wise-
Ephe. 3. dome, which is diuersly manifold (as Paule calleth it) he amaseth
10. our senses, till it shall be geuē vs to know that he marueilously willeth that which now seemeth to be against his will. They also mocke with cauillations, that sith God is the father of all, it is vnrighteous that he should disherit any that hath not before with his own fault deserued this punishmēt. As though the liberalitie of God stretcheth not euen to hogges & dogges. But if they speake only of mankind, let thē answere why God bound himself to one people, to be the father therof: and why also out of the same people he picked a smal numbre as it were a floure. But their owne lust of euell speaking hindereth these railers that they cōsider not that God so bringeth forth his sunne to shine vpon the good and euell, that the inheritance is layed vp for a fewe, to whome it shall one day be said, Come ye blessed of my Fa-
Matt. 5. ther, possesse the kingdome. &c. They obiect also that God hateth
45. none of these things that he hath made. Which although I graunte
Mat. 25. them, yet this remaineth safe which I teache, that the reprobate are
14. hatefull to God, and that very rightfully, because they being destitute of his Spirit can bring forth nothing but cause of curse. They say further, that there is no difference of the Iewe and the Gentile, and therefore that the grace of God is without difference set before all
Rom. 9. menne: namely if they graunt (as Paul determineth) that God calleth
14. as well out of the Iewes as out of the Gentiles, according to his good pleasure, so that he is bound to no man. After this maner also is that
Rom 11. wiped away which they obiect in an other place, that God hath en-
2. closed all things vnder sinne, that he may haue mercy vpon all: namely because he will that the saluation of all them that are saued be ascribed to his mercie, although this benefite be not common to all. Nowe when many things are alleaged on both parts, let this be our conclusion, to tremble with Paule at so great depth, and if wanton
Rom. 9. tongues shall be busie, that we be not ashamed of this his crieng out,
20. O man, what arte thou that striuest with God? For Augustine truely

affir-

affirmeth that they do peruersly which measure the righteousnesse of God by the measure of the righteousnesse of man. De prędest. & gratia. cap.2.

The xxv. Chapter.

Of the last Resurrection.

ALthough Christ the sonne of righteousnesse, hauing ouercome death, shining by the Gospel, geueth vs the light of life (as Paule witnesseth) whereby also it is said that by beleuing we haue passed from death into life, being nowe not foreners and strangers, but citizens with the saintes, and of the housholde of God, which hath made vs to sit with the onely begotten sonne himselfe in heauenly places, that nothing may be wanting to perfect felicitie: yet least it should be greuous vnto vs to be exercised vnder this hard warfare, as though we had no frute of the victorie which Christ hath gotten, we must holde fast that which is in an other place taught of the nature of hope. For, because we hope for those things which appeare not, & (as it is said in an other place) faith is a demonstration of things inuisible: so long as we are enclosed in the prison of the flesh, we are wayfaring from the Lorde. For which reason the same Paule saith in an other place that we are deade, and that our life is hidden with Christ in God, and that when he which is our life, shall appeare, then shall we also appeare with him in glorie. This therefore is our condition, that with liuing soberly and iustly and godlily in this worlde, we loke for the blessed hope, and the comming of the glorie of the great God, and of our sauiour Iesus Christ. Here we neede a singular patience, that we be not wearied and either tourne backe our course, or forsake our standing. Therefore whatsoeuer hath bene hetherto set out concerning our saluation, requireth mindes lifted vp to heauen, that we may loue Christ whome we haue not seen, and beleuing in him may reioise with vnspeakeable and glorious ioyfulnesse, till we receiue the ende of our faith, as Peter telleth vs. After which maner, Paule saith that the faith and charitie of the godly hath respect to the hope which is layed vp in heaue. When we thus with our eyes fastened vpon Christ do hang of heauen, and nothing withholdeth them in earth, from carrieng vs to the promised blessednesse: then is that truely fulfilled, Our heart is where our treasure is. Hereupon commeth that faith is so rare in the world, because nothing is more hard to our dulnesse then through innumerable steppes to climbe vp aboue them with endeuoring forward to the price of our heauenly calling: To the great heape of miseries wherewith we be almost ouerwhelmed, are

2.Tim. 1.10. Iohn. 5. 24. Ephe.2. 19. Rom.8. 28. Heb.11. 1. 2.Cor. 5 6. Colo 3. 3. Tit.2. 12. 1 Pet.1. 8. Colo.1. 5. Mat.7. 21.

added the mockings of vngodly men, wherewith our simplicitie is railed at, when volũtarily forsaking the allurementes of present good things, we seeme to followe the blessednes hidden from vs, as it were a fleeing shadow. Finally aboue and beneth vs, before vs and behinde vs, violent tentations besege vs, to the susteining of the feare whereof our courages should be farre to weake, vnlesse beinge vncumbred of earthly things they were fast bound to the heauenly life, which in seming is farre from vs. Wherefore onely it hath soundly profited in the Gospell, which is enured to a cõtinuall meditation of the blessed resurrection.

2 Of the soueraigne ende of good things, the philosophers haue in olde time curiously disputed, and also striued among themselues: yet none except Plato, acknowledged the soueraigne good of man to be his conioining with God. But what maner of conioining that was, he could not perceiue so much as with any smale taste, and no maruel, sith he had neuer learned of the holy bonde thereof. To vs the only and perfect felicitie is knowẽ euen in this earthly wayfaring: but, such as daily more and more enkindleth our heartes with desire of it, till the full enioyinge may satisfie vs. Therefore I said that none receiue frute of the benefites of Christ, but they that lift vp their mindes to
Phil.3. the resurrectiõ. For, Paul setteth vp this marke to the faithfull, toward which he saith that he endeuoreth, and forgetteth all things till he come to it. And so much the more cherfully ought we to trauaill towarde it, least if this world withholde vs, we suffer greuous punishment for our slothfulnesse. Wherefore in an other place he marketh the faithfull with this marke, that their conuersation is in heauen, from whense also they looke for their sauiour. And ỳ their courages should not faint in this race, he ioineth all creatures companiõs with them. For, because euery where are seen deformed ruines, he saith that all things in heauen & earth do endeuour to the renewing. For
Rom.8. 9. sith Adam by his fall dissolued the perfect ordre of nature to the creatures, their bondage is peinefull and greuous, wherunto they are subiect by reason of the sinne of man, not for that they are endued with any feling, but for that they naturally couet the perfect estate from which they are fallen. Therefore Paul saith that they grone, and are as in peine of childe bearing, that we to whom are geuen the first frutes of the Spirit, may be ashamed to pine away in our corruption, and not at the least to followe the dead elements, which beare paine of an others sinne. And the more to pricke vs forward, he calleth the last comming of Christ our redemption. It is true in deede that all the partes of our redemptiõ are already fulfilled: but because Christ

hath ones bene offered for sinnes, he shall be seene againe without sinne vnto saluation. With what miseries soeuer we be pressed, let this redemption susteine vs euen vntill the performance of it. Heb.10.

3 The very weight of the thing it selfe shall whet our endeuor. For neither doth Paul without cause affirme that the whole Gospel is void and deceitfull, vnlesse the dead do rise againe: because our state should be more miserable than the state of all men, namely sith we lieng open to the hatredes and reproches of many, are euery houre in danger, yea & are as shepe appointed to the slaughter: and therefore the authority thereof should fall away not only in one part, but also in the whole summe which both our adoption and the effect of our saluation cõteineth. And so let vs be hedefully bent to this most earnest thing of all, that no continuance of time may make vs wery. For which purpose I haue differred to this place that which I hadde breefely to entreate of it, that the readers may learne, when they haue receiued Christ the author of their saluation, to rise vp hier, and may knowe that he is clothed with heauenly immortality and glorie, that the whole body may be made like fashioned to the heade: as also the holy Ghost oftentimes setteth forth in his person an example of the resurrection. It is a thing harde to be beleued, that bodies when they haue bene consumed with rottennesse, shall at their appointed time rise vp againe. Therefore where many of the Philosophers haue affirmed soules to be immortall: the resurrectiõ of the flesh hath bene allowed of fewe: wherin although there was no excuse, yet we are thereby put in minde, that it is to harde thing to drawe mans senses to beleue it. That faith may ouercome so great a stoppe, the scripture ministreth two helpes: the one is in the likenes of Christ, the other is the almightines of God. Nowe so oft as the resurrection is thought of, let the image of Christ come into our mindes: which in ỹ nature that he tooke of vs, so ranne out the race of mortall life, that nowe hauing obteined immortalitie, he is to vs a pledge of the resurrectiõ to come. For in ỹ miseries wherewith we are beseged, we carie about his mortifying in our flesh, that his life may be openly shewed in vs. And we may not seuere him from vs, neither can we possibly, but that he must be torne in sunder. Wherupon commeth that argumẽt of Paul, If the deade do not rise againe, then neither is Christ risen againe: because verily he taketh ỹ principle for confessed, that Christ was not made subiect to death, nor obteined victorie of death by risinge againe, priuately for him selfe: but, that that was begon in the heade which must needes be fulfilled in all the membres, accordinge to the degree and ordre of euery one. For it were not right that they

2.Cor. 4.10.

1.Cor. 15.14.

1.Cor. 15.13.

sa.16. should in all points be made egall with him. It is said in the Psalme.
9. Thou shalt not suffer they meke one to see corruption. Although a portion of this trust perteine to vs according to the measure of gift, yet the full effect hath not appeared but in Christ, which being free from all rotting hath receiued againe his body whole. Nowe least the
hil.3. fellowship of blessed resurrection with Christ should be doutfull to
1. vs, that we may be contented with this pledge, Paule expresly affirmeth that he therefore sitteth in heauen, and shall come at the last day a iudge, that he may make our base and vile body likefashioned to his glorious body. In an other place also he teacheth, that God raised not vp his sonne from death to the entent to shewe a token of his power: but to stretch out the same effectuall force of the Spirit toward vs which are faithfull: whom he therefore calleth life, while he liueth in vs, because he was geuen to this ende that he should make aliue that which is mortall in vs. I knit vp in a brefe abridgemēt those things which might both be more largely handeled and are worthy to be more gorgeously set out: and yet I trust that the godly readers shall in fewe words finde matter enough which may suffice to edifie their faith. Christ therfore is risen againe, that he might haue vs companiōs of the life to come He was raised vp of the father, in so much as he was ȳ head of the Church, from which he doth in no wise suffer himselfe to be plucked away. He was raised vp by the power of the Spirit, which is common to vs vnto the office of quickening. Finally he was raised vp, that he should be resurrectiō and life. But as we haue said that in this mirrour, there is to be seene of vs a liuely image of the resurrection, so let it be to vs a sure substāce to stay our minde, so that yet we be not lothfull or wery of long tarieng: bycause it is not our part to measure the seasons of times by our will, but patiently to rest, till God at his own fit time repaire his kingdome. To which pur-
.Cor. pose seemeth that exhortation of Paule. The first frutes is Christ: and
5. then they that are Christes, euery one in his ordre. But ȳ no question should be moued of the resurrection of Christ, vpon which the resurrection of vs all is founded, we se by howe many and how diuerse meanes he hath made it approued by witnesse to vs. Fine nosed men wil laugh at ȳ history which the Euangelistes rehearse, as at a childish mockerie. For of what importāce shall the message be which fearefull silly women bring, and afterward the disciples confirme being in a maner astonished? Why did not Christ rather set vp the triumphinge ensignes of his victorie in the middest of the temple and the market place? Why came he not forth terrible into the sight of Pilate? Why doth he not also proue himself to the priests, and to whole Hierusalē

that

that he is risen vp aliue againe? As for the witnesses which he chose, prophane men will scarcely graunt them to be sufficient. I aunswer that although in these beginnings the weakenesse thereof was contemptible, yet all this was gouerned by the wonderful prouidence of God: that partly the loue of Christ and zele of godlinesse, and partly their owne hardnesse of belefe should carry them in hast to the sepulchre which had lately bine disinaied for feare, that they might not only be seing witnesses of ỹ thing, but also should heare of ỹ Angels that which they sawe with their eyes. How shall we suspect their credit, who thought it to be a fable which they had heard of the womẽ, till they were brought to the present sight of the thing it selfe? As for all the people and the Ruler himself, after that they had bene largely cõuinced, it is no maruell if as well the sight of Christ, as other signes, was not graunted thẽ. The sepulchre was sealed vp, the watchemen watched it, the third day the body was not found, The soldiours corrupted with mony scattered a rumor ỹ his Disciples had stolen him away. As though they had had power to gather a band together, or had armure, or were practised men to enterprise any such feate. If the soldiars had not courage enough to driue them away, why did they not pursue them, that with the helpe of the people they might haue taken some of them? Pilate therefore with his ring truely sealed the resurrection of Christ: and the watchemen which were set at the sepulchre both in their holding their peace and in their lieng, were made publishers of the same resurrection. In the meane time the voice of Angels sounded, He is risen, he is not here. The heauenly glistering plainely shewed that they were not men but Angels. Afterward, if there remained any douting, Christ himselfe tooke it away. The disciples sawe him ofter than ones, and also felt his feete and his handes, and their hardnesse of beleuing not a litle profited to the strengthening of our faith. He disputeth among them of the misteries of the kingdome of God, and at the last in their sightes beholding him, he ascended into heauen. And not onely this sight was shewed to the xi. Apostles, but also he was seen at ones of mo than fiue hundred brethren. Nowe when he sent the holy Ghost, he shewed a sure proofe not onely of life, but also of the souereigne power: as he had said before, It is profitable for you that I go: otherwise the holy Ghost shall not come. But nowe Paule was ouerthrowen by the way not by the strength of a dead man, but he felt him whom he persecuted to haue most hye power. To Stephan he appeared for an other ende, namely that with assurednes of life he might ouercome the feare of death. To discredit so many authentike

Mat.27 66. and 28.11.

Luc.24 6.

Act.1.3

1.Cor. 15.6.

Ioh.16.

Act 9.4

Act.7. 55.

witnesses is, not onely a parte of distrustfulnesse, but also of frowarde and furious stubbournesse.

4 This which we haue said, that in prouing the resurrection our
hil. 3. senses must be directed to the infinite power of God, Paule brefely
o. teacheth, that he may make (saith he) our vile body likefashioned to the body of his brightnes, according to the working of his power, by which he may subdue all things to himselfe. Wherefore nothing is more vnmete, than here to haue respect what may naturally be done, where an inestimable miracle is set before vs, which with ỹ greatnes thereof swalloweth vp our senses. Yet Paul by setting forth an example of nature, reproueth their dulnes which deny the resurrection. Thou foole (saith he) that which thou sowest is not quickened vnlesse it first dy. &c. He saith that in seede is sene a forme of the resurrectiõ, because out of rottennes groweth corne. Neither were it so harde a thing to beleue, if we were as heedefull as we ought to be to the miracles which throughout all the costes of the world do offer themselues to our eyes. But let vs remembre that none is truely perswaded of the resurrection to come, but he which being rauished into admi-
sa. 26. ration, geueth to the power of God his glory. Esaie lifted vp with this
9. affiance, crieth out, Thy deade shall liue, my carcase shall rise againe. Awake ye, & praise, ye dwellers of the dust. In despeired case he lifteth vp himselfe to God the author of life, in whose hande are the endes
sa. 68. of death, as it is said in the Psalme. Iob also being liker to a carrion
ob. 19. than to a man, trusting vpõ the power of God sticketh not as though
5. he were whole and sounde to lifte vp himselfe to that day saying, I knowe that my redeemer liueth: and in the last day he shall rise vpon the dust (namely to shewe forth his power therein) and I shall againe be compassed with my skinne, and in my flesh I shall see God, I shall see him, and none other. For albeit that some do suttely wreste these places, as though they ought not to bee vnderstande of the resurrection, yet they strengthen that which they couet to ouerthrowe: bycause the holy menne in their euels seeke comforte from no where els, than from the likenesse of the resurrection. Which better appeareth by the place of Ezechiell. For when the Iewes beleued not the promise of their returne, and obiected that it was no more likely that a way should be made open for them, than that deade menne should
ze. 37. come out of their graue: there was a vision shewed to the Prophet, a fielde full of dry bones: those the Lorde commaunded to take againe flesh and sinewes. Although vnder that figure he raiseth vp the people to hope of returne: yet the matter of hoping he gathereth of the resurrection: as it is to vs an examplar of the deliuerances

which

which the faithfull do feele in this world. So Christ, when he hadde taught that the voyce of the Gospell giueth life: because the Iewes receiued not this, he byandby sayd further: Maruell not at this, because the houre commeth in which all that are in the graues shall heare the voyce of the sonne of God, and shall come forth. Therfore after this example of Paule, let vs already cherefully triumphe in the middest of battels, because he which hath promised life to come, is mighty to keepe that which is left with him: and so let vs glory that a crowne of righteousnesse is layd vp for vs, which the iust iudge shal deliuer vs. So shall it come to passe, that whatsoeuer grieues we suffer, they shalbe to vs a shewinge of the life to come, because it agreeth with the nature of God to render affliction to the wicked which afflict vs: but to vs which are vniustly afflicted, rest at the appearinge of Christ with the Angels of his power, in a flame of fire. But that is to be holden which he addeth by and by afterwarde, that he shall come that he may be glorified in his saintes, and be made wonderfull in all them that haue beleued, because the Gospell hath bin beleued.

Iohn. 5. 27.

2. Ti. 4. 3.

5 But although the mindes of men ought to haue bin continually occupied in this study: yet as though they would of set purpose destroy all remembrance of the resurrection, they haue called death the vttermost bound of all things & the destruction of man. For verily Salomon speaketh of the common and receiued opinion, when he sayth that a liuing dogge is better than a dead Lió. And in an other place: Who knoweth whether the soule of a man go vpward, & the soule of a beast go downeward? But in all ages this brutish sensles errour hath bin common in the world, yea & hath broken into the Church it self: for, the Sadduces haue presumed to professe openly that there is no resurrection, yea and that soules are mortall. But that this grosse ignorance should not help to excuse any man, the infidels euen by very instinct of nature haue alway had an image of the resurrection before their eies. For to what purpose serued that holy and inuiolable maner of burying, but to be an earnest of new life? Neither may it be answered that this spring of errour: because the religiousnesse of buriall was alway in vre amonge the holy Fathers, and God willed the same maner to remaine among the Gentiles, that an image of the resurrectió set before them might awake their drowsines. But although that ceremony wanted his vse of profiting, yet it is profitable for vs if we wisely marke the end of it, because it is no sclender confutation of vnbeliefe, that altogether professed that which no man beleued. But Satan hath not only astonished the senses of men, so that they haue

Eccle. 9 4.

Eccle 3 21.

Mar. 12. 18.

Luk. 20 27.

Act. 2. 8

buried with the bodies the remembrance of the resurrection, but also hath practised to corrupt this part of doctrine with diuerse fained inuentions, that at length it might vtterly die. I passe ouer howe in Paules time Satan began to pinch at it: but in a litle after there followed the Millenaries, which limited ỹ reigne of Christ to a thousande yeares. This errour is so childish, that it needeth not or is not worthy
Reu.20. of any confutation. Neither doth the Reuelation make on their side,
4. by which it is certaine that they coloured their errour: forasmuch as in the place where he mentioneth the number of a thousand, he entreateth not of the eternal blessednesse of the Church, but only of the diuers troubles which were to come vppon the Church, while it yet trauailed in earth. But the whole Scripture crieth out that there shalbe no end of the blessednesse of the elect, nor of the punishment of the reprobate. Now of all thinges which both are hidden from our sight and do farre passe the capacity of our minde, either we must fetch the credit out of ỹ certaine oracles of God, or we must vtterly cast it away. They which assigne to the children of God a thousande yeres to enioy the inheritãce of the life to come, do not marke how great a dishonor they do both to Christ and his kingdom. For if they shall not be clothed with immortality: then neither is Christ himself, to whose glory they shalbe newly fashioned, receiued into the immortall glory. If their blessednesse shall haue any end: then the kingdome of Christ, vpon the stedfastnes whereof it standeth, endureth but for a time. Finally either they are most vnskilfull of all matter cõcerning God, or they go about with crooked maliciousnesse to ouerthrow the whole grace of God and power of Christ, the fulfillinge wherof is no otherwise perfect, but when sinne being blotted out & death swallowed vp, eternal life is fully restored. But very blinde men may see how fondly they play the fooles, which feare that they shold ascribe to God to great cruelty if the reprobate be condemned to euerlasting paines. The Lord forsooth shall do wronge, if he deny his kingdome to them which haue by their vnthankefulnesse made thẽselues vnworthy of it. But (say they) their sinnes endure but for a time I graunt: but the maiesty, yea and the righteousnesse of God, which they haue offended by sinning, is eternall. Worthily therefore the remembrance of iniquity dieth not: But so the paine excedeth the mesure of the fault. This is a blasphemy not to be suffred, when the maiesty of God is so litle set by, when the despising thereof is esteemed at no greater value than the destruction of one soule. But let vs leaue these trifles, least contrary to that which we haue before sayd, we may seeme to iudge their dotages worthy of confutation.

6 Beside

6 Beside these, there haue bin two other doting errours brought in by men peruersly curious. The one sorte thought, as though the whole man died, that the soules shall rise againe with the bodies. The other forasmuch as they graunt that the soules be immortall spirites, say that they shalbe clothed with new bodies: whereby they deny the resurrectiō of the flesh. Of the first sort, because I haue touched somwhat in speaking of the creation of man, it shalbe enough for me to warne the readers againe, how beastly an errour it is to make of a spirit fashioned after the image of God, a vanishinge blast which doth nothing but quicke the body in this fraile life: & to bring the temple of the holy Ghost to nothing: Finally to spoyle that part of vs wherin diuineneſſe chiefely shineth and marks of immortality appeare, to spoyle it (I say) of this gift: so that the estate of the body shoulde be better & more excellent than the estate of the soule. The Scripture teacheth farre otherwise, which compareth the body to a cotage, out of which it sayeth that we remoue when we die, because it esteemeth vs by that part which maketh vs differinge from brute beastes. So Peter beinge nie to death, sayth that the time is come, when he must lay away his tent. And Paule speakinge of the faithfull, after that he hath sayd: That when our earthly house shalbe dissolued, there is a buildinge for vs in heauen, adioyneth that we are wayfaringe from the Lord so long as we abide in the body, but do desire the presence of God in the abscence of the body. If the soules do not ouerliue the bodies, what is it that hath God present when it is seuered from the body? But the Apostle taketh away all doutinge, when he teacheth that we are ioyned in fellowship to the spirites of the righteous. By which words he sheweth, that we are ioyned in fellowship to the holy fathers, which euen being dead do kepe the same godlineſſe with vs, so that we can not be the members of Christ vnleſſe we grow together with them. Vnleſſe also the soules being vnclothed of the bodies, did keepe still their substance and were able to receiue bleſſed glory, Christ would not haue sayd to the thiefe: This day thou shalt be with me in paradise. Hauinge so cleare testimonies, let vs not dout after the example of Christ when we are dyinge, to commende our soules to God, or after the example of Stephen to commit them to Christ to keepe, which not vnworthily is called a faithfull shepeherd and Bishop of them. To enquire of their meane state, is neither lawful nor expedient. Many do much comber themselues with disputing what place they kepe, and whether they do now enioy the heauenly glory or no. But it is folly and rashneſſe, to search deepelier of vnknowen thinges, than God doth giue vs leaue to knowe. When the

1.Pe.1. 14. 2.Cor.5 1. Heb.12. 23. Luk.23 43. Act 7. 59. 1.Pe.2. 25.

Mat.5.8 and 26. Ioh.12. 32. Scripture hath sayd that Christ is present with them, and receiueth them into paradise that they may enioy comfort, on ỳ other side that the soules of the reprobate do suffer such paines as they haue deserued: it goeth no further. What teacher or maister shall now open to vs that which God hath hidden? Of the place, the question is no lesse fonde and vaine: forasmuch as we know that there is not the same dimension of the soule which is of the body. Whereas the blessed gathering together of holy spirits is called the bosome of Abraham, it is enough for vs after this wayfaringe to be receiued of the common father of the faithfull, that he may communicate with vs the frute of his faith. In the meane time sith the Scripture euery where biddeth vs to hang vpon the expectation of Christes comminge, and differreth the crowne of glorie till then: let vs be content with these bondes appointed vs of God: namely, that the soules of the godly hauing ended the labor of their warfare do go into a blessed rest, where with happy ioyfulnesse they looke for the enioyinge of the promised glory: and that so all thinges are holden in suspense till Christ the redeemer appeare. As for the reprobate, it is no dout that they haue the Iud.1.6 same estate which Iude assigneth to the Deuils, to be holden bounde with cheines, till they be drawen to the punishment whereunto they are condemned.

7 No lesse monstruous is their errour, which imagine that soules shall not receiue againe the same bodies wherwith they are now clothed, but shal haue new and other bodies. And the reason of the Manichees was very triflinge, that is, that it is not meete that flesh which is vncleane should rise againe. As though there were no vncleannes of soules, which yet they debarred not from the hope of euerlastinge life. It was therefore all one as if they should say that that which is infected with the filth of sinne can not be cleansed by God. For I nowe passe ouer that dotage, ỳ flesh was naturally vncleane, because it was create of the Deuill: Onely I shew that whatsoeuer is nowe in vs vnworthy of heauen, it hindereth not the resurrection. And first wheras 2.Cor.7 Paule biddeth the faithfull to cleanse themselues from all defilinge of the flesh and of the Spirite, thereupon followeth the iudgement 2.Cor.5 which he in an other place pronoũceth, that euery man shal receiue by his body either good or euill. Wherewith agreeth that which he 2.Cor.4 wryteth to the Corinthians, That the life of Iesus Christ may be openly shewed in our mortall flesh. For which reason in an other place 1.The.5 he doth no lesse pray that God preserue the bodies whole vnto the day of Christ, than the soules and spirites. And no maruell, because it were a most great absurdity that the bodies which God hath dedicate

to be temples to himselfe, shoulde fall away into rottennesse without hope of risinge againe. What say we to this, that they are also the members of Christ? that God commaundeth all the partes of them to be sanctified to himselfe? that he willeth his name to be praised with tongues, pure handes to be lifted vp to him, sacrifices to be offered? What madnesse is it therefore that that part to which the heauenly iudge hath vouchesaued to graunt so great honor, shoulde be brought from a mortal man into dust without any hope of restoring? Likewise when Paule exhorteth vs to suffer the Lord as well in body as in soule, because both belong to God, verily he suffereth not that which he chalengeth to God as holy, to be adiudged to eternall rottennesse. Neither is there a plainer determination of the Scripture for any thing, than for the rising againe of this flesh which we beare. This corruptible (sayth Paule) must put on vncorruption, and this mortall must put on immortality. If God did make new bodies, where is this changing of quality? If it had bin sayd that we must be renued, the doutful spech paraduenture mought haue giuen occasion to their cauillation. But nowe when poyntinge with his finger to the bodies wherewith we are clothed, he promiseth to them vncorruption, he plainely enough denieth any new bodies to be made. Yea he coulde not (sayth Tertullian) speake more plainly, vnlesse he had holden his owne skinne in his hande. And they can by no cauillation escape frō this, that where in an other place he sayth that Christ shalbe ȳ iudge of the worlde, he alleageth this testimony of Esay, I liue (sayth the Lord) euery knee shal bow to me: for as much as he plainly pronounceth ȳ they to whom he speaketh shalbe subiect to yeeld an accompt of their life: which could not agree, if new bodies shoulde be brought before the iudgement seate. Now in the words of Daniell there is no doutfulnesse: And many of them that slepe in the earth of dust, shall awake, some to eternall life, and some to reproches and to euerlasting contempt: sith he fetcheth not new matter out of the foure elementes to make men, but calleth dead men out of their graues. And this very plaine reson teacheth. For if mortality which tooke beginning at the fall of man, be accidentall: then the repayring, which Christ brought, pertaineth to the same body which beganne to be mortall. And truely, whereas the Athenians laughed when Paule affirmed the resurrection, thereupon we may gather what maner of resurrection he preached: and that same laughinge not finally auaileth to strengthen our faith. The saying of Christ also is worthy to be noted: Feare not them which kill the body, and can not kill the soule: but feare him which can throwe both the soule and the body into hell of fire. For there

1. Cor. 6 15.
2. Tim. 2 8.
1. Cor. 6 20.
1. Cor. 15. 53.
Ro. 14. 11.
Esa. 49. 18.
Dan. 12
Mat. 10. 28.

is no cause to feare, vnlesse the body which we nowe beare be subiect to punishment. And no lesse plaine is an other sayinge of the same Christ, The houre commeth, when all they that are in graues, shal heare the voice of the sonne of God, & shal come forth: they that haue done good, into the resurrection of life: but they that haue done euill, into the resurrection of iudgement. Shall we say that soules rest in the graues, that they lying there may heare Christ? and not rather that at his commaundement the bodies shall returne into the liuelines which they had lost? Moreouer if we shall haue new bodies giuē vs, where is the like fashioning of the head and the members? Christ rose againe: was it with forging to himselfe a new body? No, but as he had said before, Destroy this temple, and in three dayes I wil build it vp: he tooke againe the same body which he hadde before borne mortall, For he had not much profited vs, if a new body being put in place, ȳ old body had bin destroied which was offred vp for a sacrifice of satisfactory cleansinge. We must also holde fast that felowship which the Apostle preacheth? That we rise againe, because Christ hath risen againe: for nothing is lesse probable than that our flesh in which we beare about the mortifyinge of Christ, should be depriued of the resurrectiō of Christ. Which verily appeared by a notable example, when at ȳ rising againe of Christ, many bodies of the Saintes came out of the graues. For it can not be denied that this was a foreshewing, or rather an earnest of the last resurrection which we hope for: such as was before in Enoch and Elias, whome Tertullian calleth New possessors of the resurrection: because they being in body & soule deliuered from corruption, were receiued into the keping of God.

Iohn. 5. 28.

Iohn. 2. 19.

1. Cor. 15. 12.

Mat. 17. 52. Candidati, mē clothed in vvhite, as vver amonge the Romaines they that vvere suters or nevvly elected into office.

Colo. 2. 12.

8 I am ashamed in so cleare a matter to spende so many wordes: but the readers shall contentedly beare this trouble with me, that no hole may be open for frowarde and bolde wittes to deceiue the simple. The steinge spirites with whom I now dispute, bring forth a fained inuention of their owne braine, that at ȳ resurrection there shal be a creation of new bodies. What reason moueth them to thinke so, but because it seemeth to them incredible, that a carion consumed with so long rottennes should returne into his aunciēt state? Therfore only vnbeliefe is the mother of this opinion. But vs on ȳ other side the Spirit of God ech where in the Scripture exhorteth to hope for the resurrection of our flesh. For this reason baptisme (as Paul witnesseth) is to vs a seale of the resurrection to come: and likewise the holy Supper allureth vs to the trust thereof, when we receiue with our mouth the Signes of spirituall grace. And truely the whole exhortation

tion of Paule, that we giue our members to be weapons vnto the obedience of righteousnesse, shoulde be colde vnlesse that were ioyned which he addeth afterwarde, He that hath raised vp Christ from the deade, shall quicken also your mortall bodies. For, what shoulde it profite to applie our feete, handes, eyes, and tongues vnto the seruice of God, vnlesse they were partakers of the frute and reward? Which thinge Paule plainely confirmeth with his owne wordes, sayinge: The body not to fornication, but to the Lord: and the Lord to the body. And he that hath raised vp Christ, shall also raise vp vs by his power. More playne are those wordes which followe: that our bodies are the temples of the holy Ghost & the members of Christ. In the meane time we see howe he ioyneth the resurrection with chastitie and holinesse, as a litle after he sayeth that the price of redemption pertaineth also to the bodies. Now it were not reasonable that the body of Paule, in which he hath borne the printes of Christ, and in which he honorably glorified Christ, should loose the rewarde of the crowne. Whereupon also came that gloryinge, We looke for the redeemer from heauen, which shall make our vile body likefashioned to the body of his brightnes. And if this be true, that we must by many afflictions enter into the kingdom of God, no reason suffreth to debarre the bodies from this entry, which God both exerciseth vnder the standard of the crosse, and honoreth with the praise of victory. Therefore of this matter there arose amōg the Saintes no doutinge, but that they hoped to be companions of Christ, which remoueth into his own person all the afflictions wherwith we are proued, to teache that they bring life. Yea and vnder the law he exercised the holy fathers in this faith with an outward ceremony. For to what purpose serued the vsage of buryinge, as we haue alredy shewed, but that they should know that there is new life prepared for the bodies that are layd vp? Hereunto also tended the spices & other signes of immortality, wherewith vnder ȳ law the darknesse of faith was holpen euen as it was by the sacrifices. Neither was that maner bredde by superstition, forasmuch as we see that the Spirite doth no lesse diligently rehearse burialles than the chiefe mysteries of fayth. And Christ commendeth that worke as a speciall worke, truely for none other reason but because it lifteth vp our eyes from beholding of the graue which corrupteth & destroyeth al, to the sight of the renuinge. Moreouer the so diligent obseruinge of the ceremony which is praised in the Fathers, sufficiently proueth that it was to them a rare and pretious help of faith. For neither would Abraham haue so carefully prouided for the burying place of his wife,

2.Cor.6 4. and 7 Rom. 8.
1.Cor.6 12.& 15 19.
Gala.6. 17.
Phili. 3. 21.
Act. 14. 22.
Mat.26 10.
Gen.25 4.& 13

vnlesse there had bin set before his eyes a religion and a profite hyer than the world, namely that garnishinge the deade body of his wife with the signes of the resurrection he might confirme both his owne
Gen.47 30. faith and the faith of his houshold. But a clearer proofe of this thing appeareth in the example of Iacob, which to testifie to his posterity that the hope of the promised lande was not euen by death fallen out of his minde, commaunded his bones to be caried thither. I beseech you, if he was to be clothed with a newe body, shoulde he not haue giuen a fonde commaundement concerninge dust that shoulde be brought to nothinge? Wherefore if their authority of the Scripture be of any force with vs, there can be required of no doctrine either a more cleare or more certaine proofe. For this euen children vnderstande by the wordes of Resurrection, and raising vp againe. For neither can we call it the Resurrection of that which is now first crea-
Iohn. 6 33. ted, neither shoulde that saying of Christ stande fast, Whatsoeuer the Father hath giuen me, it shall not perish, but I will raise it vp in the last day. To the same purpose serueth the word of Sleping, which pertaineth only to the bodies. Whereupon also burying places were called Cœmeteria, Sleping places. Nowe it remaineth that I speake some
1. Cor. 15.51. what of the maner of the resurrection. I vse this word, because Paule calling it a mistery, exhorteth vs to sobriety, and bridleth the liberty to dispute like Philosophers freely & suttelly of it. First we must hold, as we haue sayd, that we shall rise againe in the same flesh which we beare, as touching the substãce, but the quality shalbe other. As whẽ the same flesh of Christ which had bin offred for sacrifice, was raised vp againe, yet it excelled in other qualities as if it had bin altogether an other flesh. Which thing Paule declareth by familiar examples. For as there is all one substance of the flesh of a man, and of a beast, but not all one quality: as all starres haue like matter, but not like brightnesse: so he teacheth that though we shall kepe still the substãce of our body, yet there shalbe a change, that the state of it may be much more excellent. The body therefore, that we may be raised vp againe, shal not perish nor vanish away: but putting of corruption, it shall put on vncorruption. But forasmuch as God hath all the elementes ready at his becke, no hardinesse shall hinder him, but that he may commaunde both the earth and waters and fier, to render that
Esa. 26. 21. which seemeth to be consumed by them. Which also Esay testifieth though not without a figure, where he sayth, Beholde, the Lorde shall go forth of his place, that he may visit the inquity of the earth: & the earth shall discouer her bloode, and shall no more hide her dead. But there is to be noted a difference betwene them that haue bin deade
longe

longe before,and those whom that day shall finde aliue. For we shall not all slepe (as Paul sayth) but we shall all be changed:that is to say, it shall not be of necessitie that there be a distance of time betwene death and the beginning of the second life:because in a moment of time,and in the twinclinge of an eye,the sounde of the trompet shall pearce,to raise vp the deade vncorruptible,& with a sodaine change to fashion againe the liuing into the same glory So in an other place he comforteth the faithfull which must die : because they which shall then remaine aliue shal not go before the dead,but rather they shal first rise againe which haue slept in Christ. If any obiect that sayinge of the Apostle,that it is appointed to all mortall men ones to die,it is easie to answere it with saying that when the state of nature is changed,it is a kinde of death,and is fittely so called. And therefore these things agree wel together,that all shalbe renued by death when they shall put of their mortall body : and yet that it is not necessary that there be a seueringe of the body and the soule where there shalbe a sodaine changing.

1.Cor. 15.51.

1.Thes. 15.

Hebr.9 27.

9 But here ariseth a harder question:by what right the resurrectiō which is the singular benefit of Christ is common also to the wicked and the accursed of God.We knowe that all were in Adam condemned to death:Christ came the resurrectiō & life. Came he to giue life to all mankinde vniuersally without choise ? But what is more against reason, than that they shoulde by their obstinate blindenesse obtaine that which the godly worshippers of God do obtaine by onely faith? Yet this remaineth certaine, that there shalbe one resurrection of iudgement,and an other resurrection of life,& that Christ shal come to seuere the Lambes frō the Goates. I answere,that this ought not to seeme strange, the likenesse whereof we see in dayly experience. We see that in Adam we were depriued of the inheritance of the whole world,and that we are by no lesse iuste reason debarred from common foode,than from the eating of the tree of life.Whense then commeth it to passe, that God doth not onely make his sunne to rise vpon the good and euill, but also as touching the vses of this present life, his inestimable liberality continually floweth forth to them with large plentuousnesse ? Hereby verily we knowe that those thinges which properly belonge to Christ and his members, do also ouerflow to the wicked : not that it is their rightfull possession, but that they may be made ȳ more inexcusable.So the wicked do oftentimes finde God beneficiall,by more than meane proues,yea such as sometime do darken all the blessinges of the Godly, but yet do turne to their greater damnation. If any man obiect, that the resurrection is

Ioh.11 25.

Mat.25 31.

Matt.5 45.

not fitly compared to fadinge and earthly benefites:here also I aunswere that so soone as they were estranged from God the fountaine of life,they deserued the death of the Deuill, whereby they shoulde be vtterly destroyed : Yet by the matuelous counsell of God there was found a meane state that out of life they might liue in death.No more absurdity ought it to seeme,if the resurrectiō happen to the wicked, which draweth them against their willes to the iudgement seate of Christ, whom now they refuse to heare for their maister and teacher. For it were a small paine to be consumed away with death, if they were not,to suffer punishment for their obstinacy, brought before the iudge, whose vengeance they haue without ende and measure prouoked against themselues. But although we must holde that
.24. which we haue sayd,and which that notable confession of Paul before Felix containeth,that he looketh for ỹ resurrection of the righteous and wicked : yet the Scripture oftentimes setteth foorth election together with the heauenly glory to the only children of God : Because Christ properly came not to the destruction, but to the saluation of the world.Therefore in the Creede there is made mention of the blessed life only.

10 But forasmuch as the Prophecy of death swallowed vp by vi-
.13. ctory, shall then and not till then be fulfilled : let vs alway haue in
Cor. minde the eternall felicity,the ende of the resurrection:of the excel-
54. lency whereof,if all thinges were spoken which the tongues of men were able to speake,yet scarcely the smallest parcell thereof shoulde be expressed. For howesoeuer we truely heare that the kingdome of God shalbe stuffed full with brightnesse, ioy, felicity, and glory : yet those thinges that are spoken of are most farre remoued from our sense, and remaine as it were wrapped in darke speaches, vntill that day come when he himselfe shall giue to vs his glory to be seene face
oh. 3. to face.We know(saith Iohn)that we are the children of God, but it hath not yet appeared.But when we shalbe like to him,then we shall see him such as he is.Wherefore the Prophetes,because they could by no wordes expresse the spiritual blessednesse in it selfe,did in a maner grosly portray it out vnder bodily thinges. But forasmuch as the feruentnesse of desire must with some tast of that sweetenesse be kindled in vs, let vs chiefely continue in this thought,ỹ if God do as a certaine fountaine which can not be drawen drie, containe in him the fulnesse of all good thinges,nothinge is beyonde him to be coueted of them that tende towarde the soueraigne good and the full perfe-
n.15 ction of felicity : as we are taught in many places. Abraham, I am thy rewarde exceedinge great. With which sayinge accordeth Da-

uid,

uid, The Lord is my portion, the lot hath very well fallen to me. A- Psa.16
gaine in an other place, I shalbe satisfied with thy countenance. But 6.
Peter pronounceth that the faithfull are called to this end, that they Psa. 17
may be made partakers of the nature of God. Howe so? because he 15.
shalbe glorified in all his saintes, and shalbe made wonderful in them 2.Pet.
that haue beleued. If the Lord will enterparten his glory, power, and 4.
righeousnes with his elect, yea and will giue himselfe to them to be enioyed, and (which is better) will after a certaine maner grow into one with them: let vs remember that vnder this benefit is contained all kinde of felicity. And when we haue much profited in this meditation, let vs reknowledge that we yet stay beneth at the bottome of the rootes, if the conceiuing of our minde be cōpared with the highnesse of this mistery. Wherefore in this behalfe we must keepe sobriety, least with how much greater boldnesse we shall flie vp on hie beinge vnmindefull of our owne small measure, so much more the brightnesse of the heauenly glory ouerwhelme vs. We feele also how the vnmeasurable gredinesse to know more than is lawefull, tickleth vs: from whense both triflinge and hurtfull questions do spring from time to time: trifling I call those of which there can no profit be gathered. But this second kind is worse, because they which giue themselues to them, do entangle themselues with pernicious speculatiōs, and therefore I call them hurtefull. That which the Scriptures do teach, ought to be out of all dout with vs: namely that as God diuersly distributinge his giftes to the Saintes in this worlde, doth vnequally enlighten them, so the measure of glorie shall not be equall in heauen where God shal crowne his gifts. For neither doth this belonge indifferently to all which Paule sayth, Ye are my glorie and crowne 1.The
in the day of Christ: nor also that sayinge of Christ to the Apostles: 2.19.
Ye shall sit iudginge the twelue tribes of Israell. But Paule (which Mat.19
knewe that as God enricheth the holy ones with spirituall giftes in 28.
earth, so he beautifieth them with glorie in heauen) douteth not that there is a peculiar crowne layd vppe for him accordinge to the rate of his labours. And Christ to set forth to the Apostles the dignity of the office which they did beare, telleth them that the frute thereof is layd vp for them in heauen. So Daniell also sayth, But the wise Dan.12
shall shine as the brightnesse of the firmament, and they which iu- 3.
stifie many, as Starres to the worldes ende and for euer. And if a manne heedefully consider the Scriptures, they do not onely promise eternall life to the faithful, but also speciall reward to euery one. Whereupon commeth that sayinge of Paule, The Lorde render to 2.Tim
him in that day. Which the promise of Christ confirmeth, Ye shall 14.

19 receiue a hundred folde in the eternall life. Finally as Christ begin-
neth in this worlde the glory of his body with manifolde diuersity of
gifte, and encreaseth it by degrees: so he shall also make it perfect in
heauen.

11 But as all the godly will receiue this with one consent, because
it is sufficiently testified by the word of God: so on the other side lea-
uing crabbed questions, which they shall know to be a hinderance to
them, they will not passe their appointed boundes. As for my parte,
I do not onely priuately forbeare superfluous searchinge of vnprofi-
table thinges, but I also thinke that I ought to beware that I do not
with aunsweringe nourishe the lightnesse of other. Menne hungrie
of vayne knowledge do aske howe great shall be the distance be-
twene the Prophetes and the Apostles, and agayne betwene the A-
postles and the Martyrs: howe many degrees Virgines differ from
maried folkes: finally they leaue no corner of heauen vnsearched.
Then it commeth in their mindes to enquire to what purpose serueth
the repairinge of the worlde, sith the children of God shal neede no-
thinge of all this so great and incomparable plenty: but shalbe like
to the Angels, whose not eatinge is a Signe of the eternall blessed-
nesse. But I aunswere that in the very sight there shal be so great plea-
sauntnesse, so great sweetenesse in the onely knowledge without any
vse, that this felicity shall farre passe all the helpes wherewith we be
nowe holpen. Lette vs imagine our selues to be sette in the most
wealthy coast of the worlde, and where we shall want no pleasure: yet
who is there whome his sickenesse do not sometime hinder and not
suffer to vse the benefites of God? Who is there whose course his
owne intemperance doth not oft breake in sunder? Whereupon folo-
weth that a cleare enioyinge and pure from all fault, although there
be no vse of corruptible life, is the perfection of felicity. Some go fur-
ther and aske whether drosse and other corruptions in metalles, be
not farre from restoringe and are contrary to it. Which though in
n. 8. some respect I graunt them, yet I looke with Paule for the reparinge
of these faultes which tooke their beginninge at sinne, towarde
which repayringe they grone and are in trauaile. Yet they proceede
further, and aske what better estate is prepared for manne; sith the
blessinge of issue shall then be at an ende. This knot is also easie to
be loosed. Whereas the Scripture so honorably setteth out that kinde
of blessinge, that is referred to the encreasees wherewith God con-
tinually draweth forwarde the order of nature her marke: but in the
perfection it is knowen that there is an other manner. But sith the
vnware are easily taken with allurementes, and then the maze dra-

weth

weth them in deeplier, and at length when euery mannes deuises please himselfe there is no end of striuinge: therefore let this be a shorte way for vs, to be contented with the glasse and darke speech vntill we shall see face to face. For fewe of a great multitude care which way they may go to heauen: but all do before their time couet to know what is done there. All beinge commonly sluggish and slow to enter into battels, do already paint out to themselues imagined triumphes.

12. Now because no description can matche the grieuousnesse of the vengeance of God vppon the reprobate, their tormentes and paines are figured to vs by bodily thinges, namely by darkenes, wepinge, gnashinge of teeth, vnquencheable fier, and a worme endelessely gnawing the heart. For by such maners of speech it is certaine that the holy Ghost meant to trouble all our senses with horrour: as when it is sayd that there is prepared from eternity a deepe Hell, that the nourishmentes thereof are fire and much woode: that the blast of the Lorde, as a streame of brimstone, doth set it on fier. As by such thinges we must be holpen after a certaine maner to conceiue the miserable state of the wicked, so we ought chiefely to fasten our thought vpon this howe wretched a thinge it is to be estranged from the fellowshippe of God: and not that onely, but also to feele the maiesty of God so bent against thee, that thou canst not escape but be fast strained of it. For first his displeasure is like a most violent fier, with touchinge whereof all thinges are deuoured and swallowed vp. Then, all creatures so serue him to execute his iudgement, that they to whom the Lord shall so shew his wrath, shal fele the heauen, earth, sea, and beastes, as it were with cruell indignation emflamed against them and armed to their destruction. Wherefore it is no small thinge that the Apostle pronounceth when he sayth that the vnbeleuinge shall suffer eternall punishment by dyinge from the face of the Lord, and from the glory of his power. And so oft as the Prophetes do cast vs in feare with bodily figures, although they speake nothinge excessiuely for our dulnesse, yet they adde foreshewinges of the iudgement co come, in the sunne and the moone and the whole frame of the world. Wherefore the vnhappy consciences do finde no rest, from being vexed and tossed with a terrible whirlewinde, frō feeling themselues to be torne in peeces by God beinge angirly bent against them, from being pearced and launced with deadly stinges, from trembling at the lighteninge of God, and beinge broosed with the weight of his hand: so that it is much more ease to enter into al bottomles depthes and deuouringe pittes, than to stande one moment in those terrours.

Matt. 12.&2 13.
Marc. 43.
Esa 66 24.
Esa 30 33.
1.The. 9.

What and how great then is this, to be pressed with euerlasting and neuer ceassing siege of him? Of which thing the 90. Psalme containeth a notable sentence: that although with only sight he scatter abroade all mortall men and bringe them to nought, yet his worshippers, how much more fearefull they are in the worlde, so much more he enforceth them and pricketh them forward loden with the crosse, vntill he be all in all.

THE FOVRTH BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, WHICH intreateth of the outward meanes or helpes, whereby God allureth vs into the felowshippe of Christ and holdeth vs therein.

The first Chapter.

Of the true Church vvith vvhich vve ought to kepe vnity, because it is the mother of all the godly.

THat by Faith of the Gospel Christ is become oures, & we be made partakers of the saluation brought by him & of eternal blessednes, is already declared in the last booke. But because our rudenesse, and slothfulnesse, yea and vanity of wit, do nede outward helpes whereby Faith in vs may both be engendred, and grow and encrease in proceeding toward the marke wherunto it tendeth: God hath also added them therby to prouide for our weakenes. And that the Preaching of the Gospel might florish, he hath left this
he.4 treasure with the Church. He hath appointed Pastors and teachers, by whose mouth he might teach them that be his: he hath furnished them with authority, finally he hath left nothing vndone that might auaile to the holy consent of faith and right order. First of all he hath ordained Sacramentes, which we feele by experience to be more than profitable helpes to nourishe and confirme Faith. For because beinge enclosed in the prison of our flesh, we do not yet attaine to the degre of Angels, God applying himselfe to our cappacity according to his

wonderful

wonderful Prouidence, hath appointed a meane whereby we being farre distant from him might come vnto him. Wherefore the order of teaching requireth that now we entreate of the Church, & of the gouernement, orders, & power of it, & then of the Sacramentes, and lastly also of ciuile order: and therwithall that we call away the godly readers from those corruptions wherewith Satan in the Papacy hath depraued all things that God hath appointed for our saluation. I will beginne at the Church, into whose bosome God will haue his children to be gathered together, not only that they should by her helpe and ministery be nourished while they are infantes and yonge children, but also be ruled by her motherly care till they grow to riper age, and at length come to the marke of Faith. For it is not lawfull that those things be seuered which God hath conioined, that to whom he is a Father, the Church be also their mother: and that not only vnder the law, but also since the cõming of Christ, as Paul witnesseth, which teacheth that we are the children of the new & heauenly Hierusalem. Mat.1[illegible] 9. Gala.[illegible] 26.

2 In the Creede, where we professe that we beleue the Church, that is not spoken onely of the visible Church whereof we nowe entreate, but of all the elect of God, in whose nũber they are also cõprehended that are departed by death. And therfore this word Beleue is there set, because oftentimes there can no other difference be noted betwene the children of God & the vngodly, betwene his peculiar flocke and sauage beastes. For whereas many do enterlace this worde in, that is without probable reason. I graunt in deede that it is the more commonly vsed, & also wãteth not the consenting testimony of antiquity, forasmuch as euen the Nicen Crede, as it is reported in the Ecclesiastical history, addeth the preposition in. But therewithall we may marke by the wrytings of the aunciẽt Fathers, that it was in olde time receiued without controuersie to say, that they beleued the Church & not in the Church. For Augustine, & that ancient writer whatsoeuer he was, whose work remaineth vnder ỹ name of Cyprian concerning the exposition of the Crede, do not only so speake thẽselues, but also do expresly note that it should be an vnproper maner of speakinge if the preposition were adioyned, & they confirme their opinion with no trifling reason. For we therfore testifie that we beleue in God because vpõ him as a true speaker our mind reposeth it selfe, & in him our confidence resteth which could not so cõueniently be spoken to say in the Church, no more than it could be sayd, I beleue in the forgiuenes of sinnes, or in the resurrectiõ of the flesh. Therefore although I woulde not striue about wordes, yet I hadde

rather follow the propriety of ſpeakinge that ſhoulde be fitteſt to expreſſe the matter, than curiouſly to ſeeke for formes of ſpeech whereby the matter may without cauſe be darkened. But the ende is, that we ſhoulde knowe that although the Deuill attempt all meanes to ouerthrowe the grace of Chriſt, and though the enemies of God be caried with violent rage to the ſame entent: yet it can not be extinguiſhed, nor the bloude of Chriſt be made barren, but that it will bring foorth ſome frute. And ſo is both the ſecret election of God, and his inwarde callinge to be conſidered: becauſe he alone knoweth who be his, and holdeth them encloſed vnder a ſeale as Paule tearmeth it: ſaying that they beare his tokens whereby they may be
he.1. ſeuerally knowen from the reprobate. But becauſe a ſmall and contemptible number lieth hid vnder a huge multitude, & a few graines of wheate are couered with a heape of chaffe, to God onely is to be left the knowledge of his Church, the fundation whereof is his ſecret electiõ. But it is not ſufficient to conceiue in thought and minde the multitude of the elect, vnleſſe we thinke vppon ſuch an vnity of the Church into which we be truly perſwaded that we our ſelues be engraffed. For vnleſſe we be vnder our heade Chriſt vnited together with all the reſt of his members, there abideth for vs no hope of the inheritance to come. It is therefore called Catholike or Vniuerſall, becauſe we can not finde two or three Churches but that Chriſt muſt be torne in ſonder, which can not be done. But all the elect of God are ſo knit together in Chriſt, that as they hang vppon one head, ſo they may growe together as it were into one body, cleauing together with ſuch a compacting of ioyntes as the members of one ſelfe body: being truely made one, which with one hope, Faith, Charity, with one ſelfe Spirite of God do liue together, beinge called not only into one inheritance of eternal life, but alſo into one partakinge of one God and Chriſt. Wherefore although the ſorowefull deſolation that on ech ſide preſenteth it ſelfe in ſight, crieth out that there is nothinge left of the Church, yet lette vs know that Chriſtes death is frutefull and that God maruellouſly as it were in ſecrete corners preſerueth his Church. As it was ſayd to Elias, I haue kept
Reg. to my ſelfe ſeuen thouſand men that haue not bowed their knee be-
. 18. fore Baal.

3 Albeit this article of the Creede doth in ſome reſpect belonge to the outwarde Church, that euery one of vs ſhould holde himſelfe in brotherly conſent with all the children of God, ſhoulde yeelde vnto the Church that authoritie which it deſerueth, finally ſhould ſo behaue himſelfe as a ſhepe of the flocke. And therfore is adioyned the commu-

communion of Saintes. Which parcell, although commonly the olde writers do leaue it out, yet is not to be neglected: because it very well expresseth the qualitie of the Churche: as if it had bene sayed that the Saints are gathered together into the fellowshippe of Christ with this condition, that whatsoeuer benefites God bestoweth vpon them they should continually communicate them one to an other. Whereby yet the diuersitie of graces is not taken away, as we knowe that the giftes of the holy Ghost are diuersly distributed: neither is the order of ciuile gouernement disturbed, by which it is lawfull for euery man priuately to enioy his owne possessions, as it is necessary, that for preseruation of peace among men, they should haue among them selues peculiare and deuided properties of things. But there is a community affirmed, such as Luke describeth, that of the multitude of the beleuers there was one harte and one soule: and Paule, when he exhorteth the Ephesians to be one body, one Spirit, as they be called in one hope. For it is not possible, if they be truely perswaded that God is the common father, and Christ the common head to them all, but that being conioined among themselues with brotherly loue, they should continually communicate those things that they haue. Nowe it much behoueth vs to knowe what profite thereupon returneth vnto vs. For we beleue the Churche to this ende, that we may be certainly perswaded that we are the members of it. For by this meane, our saluation resteth vpon sure and sounde stayes, that it, although the whole frame of the world be shaken, can not come to ruine and fall downe. First it standeth with goddes election, neither can it vary or faile but together with his eternall Prouidence. Then, it is after a certaine maner ioined with the stedfastnesse of Christ, which will no more suffer his faithfull to be plucked from him, than his owne members to be rente and torne in peces. Beside that, we are assured that trueth shall alway abide with vs, so long as we are holden in the bosome of the Church. Last of al that we fele that these promises belong to vs, there shalbe saluation in Syon, God shall for euer abide in Hierusalem, that it may not at any time be moued. So much can the partaking of the Church do, that it holdeth vs in the fellowippe of God. Also in the very worde Communion is much comfort: because while it remaineth certaine, that whatsoeuer the Lorde geueth to his and our members, belongeth to vs, our hope is by all their good things confirmed. But in such sorte to embrace the vnitie of the Church, it is not needefull (as we haue already sayed) to see the Church it selfe with our eyes, or fele it with our handes: but rather by this that it consisteth in Faith, we are admonished that

Act. 4. 32.
Ephe. 4 4.
Ioel. 2. 32.
Abd 17
Psa 46. 6.

we ought no lesse to thinke it to be, when it passeth our vnderstanding, than if it openly appeared. Neither is our faith therefore the worse, because it conceiueth it vnknowen: for asmuch as we are not here in cõmaunded to discerne the reprobate from the elect (which is the office of God onely, and not oures) but to determine assuredly in our mindes, that all they that by the mercifull kindnesse of God the father through the effectuall working of the Holy Ghost, are come into the partaking of Christ, are seuered into the peculiar right and proper possession of Christ: and that, for asmuch as we be in the number of those, we are partakers of so great a grace.

4 But sith it is now our purpose to entreat of the visible Church, let vs learne euen by this one title of Mother, how much ỹ knowledge thereof is profitable, yea necessary for vs: for asmuch as there is no other entry into life, vnlesse she conceiue vs in her wombe, vnlesse she bring vs forth, vnlesse she feede vs with her breastes, finally vnlesse she kepe vs vnder her custody and gouernaunce, vntill such time
Mat.22. as being vnclothed of mortall flesh we shall be like vnto Angels. For
30. our weakenesse suffreth vs not to be dismissed from schole, till we haue
Esa. 37. bene scholars throughout the whole course of our life. Beside that
31. out of her bosome there is no forgeuenesse of sinnes, and no saluation to be hoped for, as witnesseth Esaie & Ioel, with whom agreeth
Ioel.2. 22.
Eze.13. Ezechiel when he declareth that they shall not be in the number of
9. Goddes people whom he putteth away from the heauenly life. As on the contrary side, they are sayd to write their names among the citezens of Hierusalẽ, that turne them selues to the following of true
Psa.106 godlinesse. After which maner it is also sayed in an other Psalme:
4. Remember me, Lorde, in the good will of thy people: visite me in thy saluation that I may see the benefites of thy elect, that I may be merry in the mirth of thy people, that I may reioise with thy enheritaunce. In which wordes the fatherly fauor of God, and the peculiar testimonie of the Spirituall life is restrained to his flocke, so that the departing from the Church is alway damnable.

5 But let vs procede to prosecute that which properly belongeth
Ephe.4. to this place. Paul writeth that Christ, that he might fulfill all things,
11. gaue some Apostles, some Prophetes, some Euangelistes, and some Pastors & teachers, to the restoring of the holy ones, into the worke of ministerie, vnto the edification of the body of Christ: vntill we all come into the vnitie of Fayeth, and of the acknowledging of the sonne of God, vnto a perfect manne, and to the measure of the full growen age of Christ. We see howe God, which was able to make them that be his perfect in a momente, yet will not haue them grow

into

into manly age but by the bringing vp of the Church. We ſee the meane expreſſed, for that vnto the Paſtors is enioined the preaching of the heauenly doctrine. We ſee howe all, not one excepted, are brought into one rule, that they ſhould with milde Spirit and willing to learne, yelde themſelues to the teachers appointed for that vſe. And by this marke Eſaye had longe before ſet out the kingdome of Chriſt, where he ſayeth: My Spirit which is in thee, and the wordes that I haue put in thy mouth ſhall neuer departe, neither out of thy mouth, nor out of ỹ mouth of thy ſede & thy childrẽs childrẽ. Wher-vpon followeth that they are worthy to periſh with famine & pining hunger, whoſoeuer they be that refuſe the Spirituall meate of the ſoule reached vnto them of God by the handes of the Church. God doth breath faith into vs, but by the inſtrument of his Goſpell, as Paule ſayeth that faith is by hearing. As alſo with God remaineth his power to ſaue, but (as the ſame Paule witneſſeth) he vttereth and diſplayeth the ſame in the preaching of the Goſpell. For this reaſon in olde time he wlled that there ſhould be made holy aſſemblies to the ſanctuary, that doctrine vttered by the mouth of the Prieſt ſhould nouriſh the conſente of faith. And to no other ende thoſe glorious titles haue reſpect, where the temple is called the reſt of God, and the ſanctuary his houſe, where he is ſayed to ſit betwene the Cherubins, but to bring eſtimation, loue, reuerence and dignitie to the miniſterie of the heauenly doctrine, which otherwiſe the ſight of a mortall and deſpiſed man would not a litle diminiſh. Therefore that we ſhould knowe, that out of earthen veſſels is brought fourth vnto vs ineſtimable treaſure, God himſelf cõmeth fourth, & in as much as he is author of this degree, ſo he will haue himſelf to be acknowledged preſente in his inſtitution. Therfore after that he hath forbidden his to giue themſelues to iudgement by flying of birdes, to ſouth ſayings, magicall artes, necromancy and other ſuperſtitions, he immediatly addeth that he will geue them that which ought to ſuffice in ſteade of all, that is to ſay, that they ſhall neuer be deſtitute of Prophetes. But like as he ſent not the olde people to Angels, but raiſed vp teachers out of the earth, which might truely performe the office of Angels: ſo at this day alſo his will is to teach vs by men. And as in the olde time he was not contente with the onely lawe, but added Prieſts for expoſitors, at whoſe lippes the people ſhould enquire for the true meaninge thereof: ſo at this day he not onely willeth vs to be hedefully bent to reading, but alſo appointeth maiſters ouer vs, by whoſe trauail we may be holpen: whereof cõmeth double profit. For on the one parte by a very good triall it proueth our obedience,

Eſa. 59. 21.
Rom. 10 17.
Pſa 132 14.
Pſa 80. 2.
2. Cor. 4. 7.
Leui. 19 31.

where we heare his ministers speaking euen as it were himselfe. On the other side it also prouideth for our weaknesse, while after the maner of men he had rather speake vnto vs by interpreters to allure vs vnto him, than with thondring driue vs away from him. And truely howe expedient this familiar maner of teaching is for vs, all the godly do fele by the feare wherewith the maiestie of God doth worthily astonish them. But they that thinke that the authoritie of the doctrine is abaced by the contempt of the men that are called to teach, do bewray their vnthankefulnesse: because among so many excellent giftes wherewith God hath garnished mankinde: this is a singular prerogatiue, that he vouchesaueth to consecrat the mouths and tonges of men to himselfe, that his owne voice should sound in them. Wherefore on our behalues let vs not be greued obediently to embrace the doctrine of saluation set foorth by his commaundement and by his owne mouth: because although the power of God is not bounde to outwarde meanes, yet he hath bounde vs to an ordinary maner of teaching: which whyle phrentike menne refuse to kepe, they wrappe themselues in many deadly snares. Either pride, or disdainefulnesse, or enuie moueth many to perswade themselues that they can sufficiently profit by their owne priuate reading and study, and so to despise publike assemblies, and to accompte preaching superfluous. But sith they do as much as in thē is lose or breake in sonder the holy bonde of vnitie, no man escapeth the due punishment of this diuorce, but he bewitcheth himselfe with pestilent errours and most wicked dotages. Wherefore, that the pure simplicitie of faith may florish among vs, let vs not be grieued to vse this exercise of godlinesse, which God by his institution hath shewed to be necessarie for vs and so earnestly cōmendeth. But there was neuer yet foūd any euen of the most wanton dogges which would say that we ought to stoppe our eares against God: but in all ages the Prophets and godly teachers haue had a hard strife against the wicked, whoes stubbornesse can neuer come vnder this yoke, to be taught by the mouth and ministerie of menne. Which is as much as to blotte out the face of God which shineth vnto vs in doctrine. For, in olde time the faithfull were commaunded to seke the face of God in the Sanctuarie, and the same is so ofte repeted in the lawe, for no other cause but for that the doctrine of the lawe and the exhortations of the Prophets were to them a liuely image of God: as Paule affirmeth that in his preaching shineth the glorie of God in the face of Christ. Howe much the more detestable are the Apostates, which gredely seeke to deuide Churches, as though they did driue shepe

Psa.115. 4.
1.Cor. 3.6.

from

from their foldes and caſt them into the mouthes of wolues. But we muſt holde that which we haue alleged out of Paul, that the Church is no otherwiſe bilded but by outwarde preaching, and that the holy ones are holden together with no other bonde but when with learning and profiting with one conſente they kepe the order appointed by God to the Church. To this ende principally, as I haue ſayed, the faithfull in olde time vnder the lawe were commaunded to reſorte to the ſanctuary. Becauſe when Moſes ſpeaketh of the dwelling place of God, he doth there withall call it the place of name, where God hath ſet the memorie of his name. Whereby he plainely teacheth that without the doctrine of godlineſſe there is no vſe thereof. And it is not doutefull but that for the ſame reaſon Dauid with great bitterneſſe of Spirit complaineth that he is by the tyrannous crueltie of his enemies kept from entring into the Tabernacle. It ſemeth commonly to many, a childiſh lamẽtation, becauſe it ſhould be but a very ſmall loſſe, and alſo no great pleaſure ſhould be forgone thereby, to wante the entrie of the temple, ſo that there were enough of other delitefull things. But he bewayleth that with this one griefe, anguiſh, and ſorowe, he is fretted & vexed & in a maner waſted. For nothing is of greater eſtimation with the faithfull, than this helpe whereby God by degrees lifteth vp his on hie. For this is alſo to be noted, that God in the mirror of his doctrine alway ſo ſhewed himſelfe to the holy Fathers, that the knowledge was ſpirituall. Wherefore the temple is called not onely his face, but alſo (to take away all ſuperſtition) his foote ſtole. And this is that happy meting into vnitie of faith, while from the hieſt euen to the loweſt all do aſpire to the head. All the temples that euer the Gentiles vpon any other purpoſe builded to God, were but a mere prophaning of his worſhip: whereunto though not with like groſſenes, yet ſomwhat the Iewes fell. Whereof Stephen out of the mouth of Eſay reprocheth thẽ, where he ſayeth, that God dwelleth not in temples made with handes. &c. Becauſe onely God doth by his worde ſanctifie to himſelfe temples to the lawefull vſe. And if we raſhly attempt any thing without his commaundement, by and by to an euill beginning do cleaue newe deuiſes by which ỹ euill is ſpreade abrode without meaſure. Yet Xerxes, when by the coũſell of the Magitiãs he burned vp or plucked downe all the tẽples of Greece, vndiſcretely ſayed, that the goddes to whom all things ought to be freely open were incloſed within wals & tiles. As though it were not in the power of God, to the entente he might be nere vs, after a certaine maner to deſcende vnto vs, & yet neither to chaunge place, nor to faſten vs to earthly meanes: but rather by

Exo. 20. 24.

Pſa. 132 7.

Pſa. 99. 5.

1. Para. 28. 2.

Act. 7. 48.

certaine chariotes to carry vs vp to his heauenly glory, which with the inmeasurable greatnesse therof filleth all things, yea & in heigth surmounteth the heauens.

6 Nowe forasmuch as at this time there hath bene great strife about the effectualnesse of the ministery, while some excessiuely amplifie the dignitie thereof: and some other affirme that that which is properly belonging to the Holy Ghost is wrongfully geuen away to mortall man, if we thinke that ministers and teachers do pearce to the mindes & hartes, to amende as well the blindnesse of the mindes as the hardnesse of hartes: it is mete that we geue a right determination of this cõtrouersy. All that they contende on both partes shal easily be accorded by expresly noting the places where God the author of preaching ioining his Spirit with it promiseth fruit thereof: or againe, when seuering himself from outwarde helpes he chalengeth to himselfe alone as well the beginnings of faith as the whole course thereof. It was the office of the secõde Elias (as Malachie witnesseth) to enlighten the mindes, and to turne the hartes of fathers to the children, and vnbeleuers to the wisedome of the righteous. Christ pronounceth that he sendeth the Apostles, that they should bring fruite of their labor. But what that fruite is Peter shortly defineth, saying that we be regenerate with incorruptible seede. And therefore Paule glorieth that he by the Gospell begate the Corinthians, and that they were the seale of his Apostleshippe: yea that he was not a literall minister, such as did onely beate the eares with sounde of voice, but that there was geuen him an effectualnesse of Spirit, that his doctrine should not be vnprofitable. In which meaning also in an other place he sayeth, that his Gospell was not in word onely, but in power. He affirmeth also that the Galathians by hearinge receiued the Spirit of faith. Finally in many places he maketh himselfe not onely a worker together with God, but also assigneth himselfe the office of geuing saluation. Truely he neuer brought fourth all these things to this entent to geue vnto himselfe any thing were it neuer so little seuerally from God: as in an other place he shortly declareth, saying: our laboure was not vnprofitable in the Lorde, according to his power mightily working in me. Againe in an other place, he that was mightie in Peter towarde the circumcision, was also mightie in me towarde the Gentiles. But howe he leaueth nothing seuerally to the ministers, appeareth by other places, as: he that planteth is nothing, and he that watereth is nothing, but God that geueth the encrease. Again: I haue laboured more than all: not I, but the grace of God that was with me. And truely we must holde fast those

Mala.4. 6.
Ioh.15. 16.
1.Pet.1. 23.
1.Cor. 4.15.
1.Cor 9 2.
2.Cor. 3.6.
1.Cor. 2.4.
Gal 3.2
1.Cor. 3.9.
1.Thes. 3.5
Gala.2. 8.
1.Cor. 3.7.

those sayings, where God ascribing to himselfe the enlightening of the minde, and the renewing of the harte, teacheth that it is a robberie of God if man take vpon himself any parte of either of them. In the meane time if any man offer himselfe to the ministers whom God ordeineth, willing to learne, he shall knowe by the frute, that this maner of teaching not in vaine pleased God, and that this yoke of modesty was not in vaine layed vpon the faithfull.

7 But as for the Church visible and which is within the compasse of our knowledge, what iudgement is mete to be geuen thereof, I thinke it already appeare euidently by that which we haue before sayed. For we haue sayed, that the holy Scripture speaketh of the Church after two sortes. Somtime when it nameth the Church, it meaneth that Church which is in deede before God, into which none are receiued but they that are both by grace of adoptiō the children of God, and by sanctification of the Spirit the true members of Christ. And then truely it comprehendeth not onely the holy ones that dwell in earth, but also all the elect that haue bene since the beginning of the world. But oftentimes vnder the name of the Church it signifieth the vniuersall multitude of men scattered abrode in the world, which professe that they worship one God and Christ, by Baptisme entre into his faith, by partaking of the Supper testifie their vnitie in true doctrine and charitie, haue an agreement in the word of the Lorde, and for the preaching thereof do kepe the ministerie ordeined by Christ. In this Church there be mingled many hypocrites which haue nothing of Christ but the name and outwarde shewe: there be many ambicious, couetous, enuious, euill speakers, some of vncleane life: which be suffred for a time, either because they can not by lawfull order of iudgemēt be conuinced, or because there is not alway in vre that seueritie of discipline that ought to be. Therefore as we must needes beleue that the Church which is inuisible to vs, is to be seen with the eyes of God onely: so are we commaunded to regarde this Church which is called a Church in respect of men, and to kepe the communion of it.

7 Therefore so much as behoued vs to knowe it, the Lord hath set it out by certaine markes and as it were signes vnto vs. This is in deede the singular prerogatiue of God himselfe, to knowe who be his, as we haue already alleaged out of Paule. And truely that the rasheneſſe of menne should not crepe so farre, it is prouided, by the very successe of thinges daily putting vs in minde, howe farre his secret iudgementes do surmounte our vnderstanding. For euen they that seemed most desperate, and accompted vtterly past hope, 2.Tim. 2.19.

are by his goodneſſe called backe into the way: & they that ſeemed to ſtande faſt in compariſon of other, doo oftentimes fall. Therefore
Homel. in Ioã. 45. according to the ſecret predeſtination of God (as Auguſtine ſayeth) there be many ſhepe without, and many wolues within. For he knoweth them, and hath them marked that knowe neither him nor themſelues But of thoſe that openly beare his badge, his onely eyes do ſee who be both holy without faining, and who will cõtinue euen to the ende, which is the very chiefe point of ſaluation. Yet on the other ſide, foraſmuch as he forſawe it to be ſomedeale expedient, that we ſhould knowe who were to be accompted his children, he hath in this parte applied himſelfe to our capacitie. And becauſe the certaintie of faith was not neceſſarie, he hath put in place thereof a certaine iudgement of charitie: whereby we ſhould acknowledge for membres of the Church thoſe that both with confeſſion of faith, and with example of life, and with partaking of ſacraments, do profeſſe the ſame God and Chriſt with vs. But as for the knowledge of the body thereof, howe much more that he knewe it to be neceſſary for our ſaluation, with ſo much ỹ more certaine markes he hath ſet it out.

9 Loe hereupon groweth & ariſeth vnto vs, a face of the Church viſible to our eyes. For wherefoeuer we ſee the word of God to be purely preached and hearde, and the ſacraments to be miniſtred according to the inſtitutiõ of Chriſt, there it is in no wiſe to be douted that there is ſome Church of God: foraſmuch as his promiſe canne
Mat. 18. 20. not deceiue, Wherſoeuer two or three are gathered together in my name, there I am in the middes of them. But that we may euidently vnderſtande the ſumme of this matter, we muſt procede by theſe as it were degrees: that is to ſay, that the vniuerſall Church is a multitude gathered together out of all natiõs whatſoeuer they be, which being ſondered and ſeuerally ſcattered by diſtances of places, yet doth agree in one truth of godly doctrine, and is bounde together with the bonde of one ſelfe religion: And that ſo vnder this are cõprehended all particular Churches which are in all townes and ſtreetes according to the order of mens neceſſitie, ſo that euery one of them may righteſully haue the name and authoritie of a Church: And that all particular men which by profeſſiõ of godlineſſe are reckened among ſuch Churches, although they be in dede ſtrãgers from the Church, yet do after a certaine maner belong vnto it, till by publike iudgemẽt they be baniſhed out of it. Howbeit there is ſomwhat a diuers maner in iudging of priuate men and of Churches. For it may fall in experience, that ſuch men as we ſhall thinke not to be altogether worthy of the company of the godly, yet we muſt vſe like brethren, and accompt

compt them amonge the faithfull, for the common consent of the Church, wherby they are suffered and borne withall in the body of Christ. We do not by oure testimonie allowe such to be members of the Church: but we leaue them the place that they haue amonge the people of God, till it be by orderly right of lawe takē away from them. But of the very multitude we must otherwise thinke: which if it hath and honoreth the ministery of the Word, and the administration of Sacramentes, it deserueth without dout to be esteemed & iudged a Church: because it is certaine that those things are not without fruite. So we do also preserue to the vniuersall Church her vnitie, which diuelishe spirits haue alway trauailed to cut in sunder: neither do we defraude of their authoritie those lawfull assemblies which are disposed according to the fitnesse of places.

10 We haue set for signes to discerne the Church by, the preaching of the Word, and the obseruing of the Sacraments. For these can be no where but they must bring forth fruite, and be prospered with the blessing of God. I do not say, that wheresoeuer the word is preached, there by and by springeth vp fruit: but I say that no where it is receiued and hath a stayed seate, but that it bringeth forth the effectualnesse thereof. Where the preaching of the Gospell is reuerently heard, and the Sacraments are not neglected, howesoeuer it be, there for that time appeareth a not deceitfull & not doutfull face of the Church, whereof no man may vnpunished either despise the authoritie, or refuse the admonitions, or resist the cōsells, or mocke at the corrections: much lesse to depart from it, and to breake in sunder the vnitie of it. For the Lorde so hiely esteemeth the Communion of his Church, that he compteth him for a traterous runne away and forsaker of Religion, whosoeuer shal stubbornely estraunge himselfe from any Christian fellowesship, so that it be such a one as hath the true ministerie of the Word and Sacraments. He so commendeth the Churches authority, that when it is violate, he iudgeth his owne diminished. Neither is it of small importaunce, that the Church is called the piller and strong stay of truth and the house of God. By which wordes Paule signifieth, that to the ende the truth of God should not decay in the world, the Church is a faithful keper thereof: because Gods will was to haue the preaching of his word kept pure, and to shewe himselfe vnto vs a father of housholde by her ministerie and labour, while she feedeth vs with spirituall nourishements, and procureth all things that make for our saluation. It is also no slender praise, that it is said that she is chosen and seuered by Christ to be his spouse, that should be without wrinkle and spot, the

1. Tim. 15.

Epes. 5 27. Ephe. 1 23.

body and fulnes of him. Whereupon followeth, that departing from the Church is a denying of God and of Christ. Therefore so much the more we must beware of so wicked disagreement. For while we go about, so much as in vs lieth, to procure the ruine of Gods truth, we are worthy that he should sende downe his lightening with the whole violent force of his wrath to destroy vs. Neither can there be imagined any faulte more hainous, than with wicked breache of faith to defile the mariage that the onely begotten sonne of God hath vouchesaued to contracte with vs.

11 Wherefore let vs diligently kepe these markes emprinted in our mindes, and let vs esteeme them according to the Lordes will. For there is no thing that Satan more endeuoureth than to take away and abolish the one of these, or both: sometime that when these markes are raced and blotted out, he may take away the true and naturall distinction of the Church: sometime that when they are brought in contempt, he may with open falling away plucke vs from the Church. By his craft it is brought about, that in certain ages past, the pure preaching of the word hath vanished away: and nowe he doth with as great importunacy trauaile to ouerthrowe the ministerie, which yet Christ hath so stablished in the Church, that when it is taken away, the edification of the Church perisheth. But nowe, howe daungerous, yea howe deadly a tentation is it when it doth but come in our minde to depart from that congregation, wherein are seene the signes and tokens by which the Lorde thought his Church sufficiently described? We se howe great hede is to be taken on both sides. For, that we shoulde not be deceiued vnder the title of the Church, euery cōgregation that pretēdeth the name of the Church must be examined by that maner of triall, as by a touchstone. If it haue in the word and Sacraments the order appointed by the Lord, it will not deceiue vs: let vs boldly yeld vnto it the honor due to Churches. But contrary wise if it boast it selfe without the word and Sacramēts, we must no lesse with fearefull conscience beware of such deceites, than on the other side we must flee rashenesse and pride.

12 Where as we say that the pure ministerie of the word and the pure vsage in celebrating the Sacraments, is a sufficient pledge and earnest, so that we may safely embrace as the Church any fellowe-shippe wherein both these shalbe: this extendeth so farre, that it is neuer to be cast of, so longe as it shall continue in those, although it swarme full of many other faultes. Yea and there may some faultinesse creepe into it, in the administration either of Doctrine, or of the Sacramentes, which ought not to estraunge vs from the Com-

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munion of it. For all the articles of true Doctrine be not of one sorte. Some be so necessarie to be knowen, that they ought to be certaine and vndouted to all men, as the propre principles of Religion: of which sort are, That there is one God. That Christ is God, and the sonne of God: that our Saluation consisteth in the mercy of God: and such like. There be other that being in controuersie betwene Churches, yet do not breake the vnitie of faith. For those Churches that disagree about this one point, if without lust of contention, without stubburnesse of affirming, the one thinke that soules when they departe from the bodies do flie vp into heauen, and the other Church dare determine nothing of the place, but yet certainely holdeth that they liue to the Lorde. The wordes of the Apostle are: Let all vs that be perfect thinke all one thing: but if ye thinke any thing otherwise, this the Lorde shall also reuele vnto you. Doth he not sufficiently shewe that diuersitie of opinions about these matters, that be not so necessary, ought to be no grounde of disagreement among Christians? It is in deede a principall pointe, that we agree in all things. But for as much as there is no man that is not wrapped with some littell clowde of ignoraunce: either we muste leaue no Church at all, or we must pardon a beinge deceiued in such things as may be vnknowen without violating the summe of Religion, and without losse of saluation. But I meane not here to defend any errors be they neuer so litle, so as I would thinke that they should be cherished with flattering and winking at them: but I say that we ought not rashly for euery light dissention forsake the Church, in which at least that Doctrine is reteined safe and vncorrupted, wherin standeth the safetie of godlinesse, and the vse of Sacramentes is kept as it was institute by the Lorde. In the meane time if we endeuor to amend that which displeaseth vs, we do therin according to our dutie. And hereunto belongeth that saying of Paule: If any thing better be reueled to him that sitteth, let the first holde his peace. Whereby it is euidente, that all the membres of the Church are euery one charged with endeuour to publike edification, according to the measure of his grace, so that it be done comely and according to order: that is, that we neither do forsake the communion of the Church, nor abiding in it, do trouble the peace and well ordred discipline thereof.

Phil. 3. 19.

1. Cor. 14. 30.

13 But in bearinge with the imperfection of life, our gentle tenderness ought to go much further. For herein is a very slipperie easinesse to fall: and herein with no small deuises doth Satan lay wait for vs. For there haue bene alway some, which filled with false per-

ſwaſion of perfect holineſſe as though they were already made certaine ayry ſpirits, deſpiſed the company of all men, in whome they ſawe remaining any thing of the nature of man. Such in old time were the Cathary, and they that were as madde as they, the Donatiſtes. Such at this day are ſome of the Anabaptiſtes, which would ſeeme to haue profited aboue the reſt. Some there be that offende more by an vndiſcrete zele of righteouſneſſe, than by that madde pride. For when they ſee among them to whom the Goſpell is preached, the fruit of life not agreably anſwering to the doctrine therof, they by and by iudge that there is no Church. It is in deede a moſt iuſt diſpleaſure, and ſuch a one whereunto in this moſt miſerable age of the world, we geue to much occaſion. Neither may we excuſe our accurſed ſlouthfulneſſe, which the Lorde will not ſuffer vnpuniſhed: as euen already he beginneth with greuous ſcourges to chaſtiſe it. Wo therefore to vs, which with ſo diſſolute licentiouſneſſe of wicked dooinges, make that weake conſciences be wounded by reaſon of vs. But in this againe they offende whom I haue ſpoken of, becauſe they can not meaſure their beeing diſpleaſed. For where the Lorde requireth clemencie, they leauing it, do geue them ſelues wholly to immeaſurable rigorouſneſſe. For, becauſe they thinke that there is no Church where there is not ſounde pureneſſe and vprightneſſe of life, for hatred of ſinnes they departe from the lawefull Church, while they thinke that they ſwarue from a company of wicked men. They alledge that the Church of Chriſt is holy. But that they may alſo vnderſtande that it is mingled of good and euill men, let them heare this parable out of the mouth of Chriſt, wherin it is
Mat.13. 7. compared to a nette, in which fiſhes of all kindes are gathered together: & are not choſen out til they be laid abrode vpon ỹ ſhoare. Let
Mat 13. 3. them heare that it is like vnto a corne fielde, which being ſowen with
Matt.3. 3. good graine, is by the enemies fraude ſcattered with tares, of which it is not cleanſed vntill the croppe be brought into the barne floore. Finally let them heare that it is like vnto a floore, wherein the wheat is ſo gathered together, that it lieth hidden vnder the chaffe, till being cleanſed with fanne and ſyue it be at length laid vp in the grainer. If the Lorde pronounce that the Church ſhall euen to the day of Iudgement be troubled with this euill, to be burdened with mingling of euill men: they do in vaine ſeeke for a Church ſprinkled with no ſpotte.

14 But they crie out that it is an intollerable thing, that the peſtilence of vices ſo raungeth abroade. What if the ſaying of the Apoſtle do here alſo anſwere them? Among the Corinthians not onely

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a fewe had gone out of the way, but the infection hadde in a maner possessed the whole body: There was not onely one kinde of sinne, but many: neither were they light offences, but certaine horrible outragious doings: it was not only corruption of maners, but also of doctrine. What in this case saith the holy Apostle, that is to say, the instrument of the Holy Ghost, by whoes testimonie the Churche standeth and falleth? Doth he require a diuision from them? Doth he banish them out of the kingdome of Christ? Doth he strike them with the extremest thunderbolt of curse? He not onely doth none of all these thinges: but he both acknowledgeth and reporteth it a Church of Christ and fellowship of sainctes. If there remaine a Church among the Corinthians, where contentions, sectes, and enuious partakinges do broile: where quarels and brawlinges be in vre, with a gredinesse of hauing where that wicked dooing is openly allowed, which were abhominable among the very Gentiles: where Paules name is vniustly railed at, whom they ought to haue honoured as their father: where some scorne at the resurrection of the dead, with ruine whereof the whole Gospell falleth: where the gracious gifts of God serue to ambition, & not to charitie: where many things are vncomely and vnorderly doone: and if therefore there still remaine a Church, because the ministerie of the word and of the Sacraments is there not refused, who dare take away the name of the Church from them that can not be charged with the tenth part of these fautes? They that with so great precisenesse deale so cruelly against the Churches of this present time: what (I pray you) would they haue done to the Galathiãs, which were almost vtter forsakers of the Gospell amõg whom yet the same Apostle founde Churches:

1.Cor. 11.& 3. 2.& 5. & 6. 7 & 9 and 15 12.

Gala.

15 They obiect also, howe that Paule greuously rebuketh the Corinthians for suffering in their company a man that was a hainous sinner: and then he setteth a generall sentence wherin he pronounceth, that it is vnlawefull euen to eate breade with a manne of reprochefull life. Here they crie out: If it be not lawefull to eate common breade, howe may it be lawefull to eate with them the bread of the Lorde. I confesse in deede that it is a great dishonour, if hogges and dogges haue place among the children of God: it is also a much more dishonour if the holy body of Christ be geuen forth to them. And truely if they be well ordred Churches, they will not suffer wicked men in their bosome, and will not without choise admitte both worthy and vnworthy together to that holy banket. But forasmuch as the Pastors do not alway so diligently watche, yea and sometime are more tender in bearing with men than they ought to be, or

1.Cor. 5.2.

are hindered so that they can not vse that seueritie that they would: it commeth to passe that euen they that are openly euill, are not alway thrust out of the company of the holy ones. This I graunte to be a faulte: neither will I diminishe it, sith Paule doth so sharpely rebuke it in the Corinthians. But although the Church be slacke in her duetie, it shall not be therefore immediately in the power of euery priuate man, to take vppon him selfe the iudgement to seuer him. I do in dede not deny that it is the doing of a godly mã to withdrawe himselfe from all priuate company of euill men, to entangle himselfe in no willing familiaritie with them. But it is one thing to flee the compaine of euill men, and an other thing for hatred of them to forsake the Communion of the Church. But where as they thinke it sacrilege to be partakers of the Lordes bread with them, they are therin much more rigorous than Paule is. For where he exhorteth vs to a holy and pure partaking, he requireth not that one should examine an other, or euery man ỹ whole Church, but ỹ they shoulde echone proue himselfe. If it were vnlawfull to communicate with an vnworthy man, then truely Paul would bid vs to looke circumspectly whether there were any in the multitude, by whoes vncleannesse we might be defiled. Nowe when he requireth onely of euery man the proofe of themselues, he sheweth that it nothing hurteth vs if any vnworthy do thrust themselues in among vs. And nothing els is ment by this which he sayeth afterwarde, He that eateth vnworthily, eateth and drinketh iudgement to himselfe. He doth not say, to other, but to himself. And rightfully. For it ought not to stande in the choise of euery particular man, who be to be receiued, & who to be reiected. The knowledge thereof belongeth to the whole Churche, which knowledge can not be had without lawefull order, as hereafter shall be said more at large. Therefore it should be vnrightuous, that any priuate man should be defiled with the vnworthinesse of an other, whom he neither can nor ought to kepe backe from comming to it.

Cor. .18.

Cor. .29.

16 But although by this vndiscrete zeale of righteousnesse this tentation doth sometime also entre into good men: yet this we shall finde that to much precisenesse groweth rather of pride, disdainfulnesse, and false opinion of holynesse, than of true holinesse and true zeale thereof. Therefore they that are bolder than other, and as it were standerd bearers to make any departing from the Church, for the most parte do it vpon no other cause, but in despising of all men to boast themselues to be better than other. Therefore Augustine sayeth well and wisely: When godly order & maner of Ecclesiasticall discipline ought principally to haue regarde vnto the vnitie of Spirit

ontra r.lib. ca.1.

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in the bonde of peace: which the Apostle commaunded to be kept by bearing one with an other: and which beinge not kept, the medicine of reuenge is proued to be not only superfluous, but also pernicious, and therefore nowe to be no medicine at all: those euill children, which not for hatred of other mens iniquities, but for affection of their owne contentions, do gredily labour either wholy to drawe or at least to diuide the weake common people entangled with the bosting of their name, swelling with pride, madde with stubburnesse, traiterous with sclaunders, troublesome with seditions, least they should seeme to want the light of truth, do pretende a shadowe of rigorous seueritie: and those things that are in the holy Scriptures cõmaunded to be done with a gentler kinde of healing, sauing the sinceritie of loue, and keping the vnitie of peace, to correct the faultes of brethren, they abuse it to sacrilege of schisme, and to occasion of cutting of. But to godly and quiet men he geueth this counsell, that they mercifully correct that which they can, and that which they can not, paciently beare, and grone and mourne with loue, vntill God either amende and correct them, or at the harueft roote vp the tares, and fanne out the chaffe. Let the godly trauaile to fortifie themselues with these armures, least while they seeme to themselues strong and couragious reuengers of righteousnes, they departe from the kingdome of heauen, which is the onely kingdome of righteousnesse. For sith it is Gods will to haue the communion of his Church to be kept in this outward felowship: he that for hatred of euil men doth break the token of that feloship, entreth into a way whereby is a slippery falling from the communiõ of saints. Let them thinke that in a great multitude there be many truely holy and innocent before the eyes of the Lord, whom they see not. Let them think that euen of them that be diseased there be many that do not please or flatter themselues in their faultes, but being nowe and then awakened with earnest feare of God do aspire to a greater vprightnesse. Let them thinke that iudgement ought not to be geuen of a man by one deede: forasmuch as the holiest do somtime fall away with a most greuous fall. Let them thinke that to gather a Church there lieth more weight both in the ministerie of the word and in the partakinge of the holy mysteries, than that all ỳ force should vanishe away by the fault of some wicked men. Last of all let them consider, that in iudging the Church, the iudgement of God is of greater value than the iudgement of man.

Eiusd. lib. c. 1

17 Where also they pretẽd that the Church is not without cause called Holy, it is mete to wey with what holinesse it excelleth: least if we will admitte no Church but such a one as is in all pointes perfect,

he.5. we leaue no Church at all: It is true in deede which Paule ſaith, that Chriſt gaue himſelfe for the Church to ſanctifie it: that he clenſed it with the lauer of water with the word of life, to make her vnto himſelfe a glorious ſpouſe hauing no ſpotte or wrinkle &c. Yet this is alſo nothing leſſe true, that the Lorde daily worketh in ſmothing her wrinkles and wiping away her ſpottes. Whereupon followeth that her holineſſe is not yet fully finiſhed. Therefore the Church is ſo holy, that it daily profiteth and is not yet perfect. dayely procedeth, & is not yet come to the marke of holineſſe: as alſo in an other place el.3. ſhalbe more largely declared, whereas therefore the Prophets prophecie that there ſhalbe a holy Hieruſalem, through which ſtraungers a.35. ſhall not paſſe: and a holy temple wherein to vncleane men ſhall not entre: let vs not ſo take it, as if there were no ſpotte in the membres of the Church: but for that with their whole endeuour they aſpire to holineſſe and ſound pureneſſe, by the goodneſſe of God cleanneſſe is aſcribed to them, which they haue not yet fully obteined. And although oftentimes there be but rare tokens of ſuch ſanctification amonge men: yet we muſt determine ý there hath bene no time ſince the creation of the world wherin the Lord hath not had his Church, and that there ſhall alſo be no time to the very ende of the world, wherin he ſhall not haue it. For albeit immediatly frō the beginning the whole kinde of men is corrupt and defiled by the ſinne of Adam; yet out of this, as it were a polluted maſſe, God alway ſanctifieth ſome veſſels vnto honour, that there ſhould be no age without feling of his mercie. Which he hath teſtified by certaine promiſes: as theſe: a.89. I haue ordeined a teſtament to my elect: I haue ſworne to Dauid my ſeruant, I will for euer continue thy ſeede: I will build thy ſeate in a.132 generation and generation. Againe, the Lorde hath choſen Syon, he er 31. hath choſen it for a dwelling to himſelfe: This is my reſt for euer. &c. Againe, Theſe things ſaith the Lord which geueth the Sunne for the light of ý day, the mone & ſtarres for the light of the might. If theſe lawes ſhall faile before me, then the ſeede of Iſraell ſhall alſo faile.

18 Hereof Chriſt himſelfe, the Apoſtles, and in maner all the Prophets haue geuen vs example. Horrible are thoſe deſcriptions wherin Eſaie, Hieremie, Ioel, Abacuc, and the other do lament the ſicknesſes of the Church of Hieruſalem. In the common people, in the magiſtrat, in the Prieſts all things were ſo corrupt, that Eſaie douteth not to match Hieruſalem with Sodom and Gomorrha. Religion was partely deſpiſed, partely defiled: in their maners are commonly reported theftes, extortions, breaches of faith, murthers and like miſchieues. Yet therefore the Prophets did neither erect to themſelues

newe

newe Churches,nor build vp newe altars on which they might haue seuerall sacrifices: but of whatsoeuer maner men they were,yet because they considered, that God had left his word with them, and ordained Ceremonies wherby he was there worshipped,in the middest of the assembly of the wicked they helde vp pure handes vnto him. Truely if they had thought that they did gather any infection thereby, they woulde rather haue died a hundred times than haue suffred themselues to be drawen thereunto. Therfore nothing withheld them frō departing, but desire to the keping of vnity.But if the Prophets thought it against conscience,to estrange themselues from the Church,for many & great wicked doings,not of one or two men, but in maner of the whole people: then we take too much vpon vs, if we dare byandby depart frō the communiō of the Church, where not all mens maners do satisfie either our iudgemēt,yea or the Christian profession.

19 Now what maner worlde was there in the time of Christ and the Apostles? And yet that desperate vngodlinesse of the Pharisees, and the dissolute licentiousnesse of liuinge, which then eche where reigned,could not hinder, but that they vsed the same Ceremonies with the people,and assembled with the rest into one temple to the publike exercises of religion. Whereof came that, but because they knew that the felowship of euil men did not defile them,which with a pure conscience did communicate at the same Ceremonies. If any man be litle moued with the Prophets and Apostles,let him yet obey the authority of Christ.Therefore Cyprian well sayth,though there be scene tares or vncleane vessels in the Church,yet there is no cause why we should depart from the Church:we must only labour that we may be wheate: we must vse diligence and endeuour as much as we may ý we may be a golden or siluer vessel. But to breake the earthen vessels, is the only worke of the Lord, to whom also is giuen an iron rodde. And let no man chalenge to himselfe that which is properly belonging to the Sonne onely, to be able alone to fanne the floore, and clense the chaffe, and seuere all the tares by mans iudgement. This is a proude obstinacy,and a presumption ful of sacrilege,which a peruerse furour taketh to it selfe. &c. Therefore let both these thinges remaine certainely fixed.First that he hath no excuse,that of his owne will forsaketh the outwarde communion of the Church. Where the word of God is preached and the sacramentes ministred: then that the faultes of a fewe or of many are no hindrance, but that we may therein rightly professe our faith by the Ceremonies institute by God:because a godly conscience is not hurt by the vnworthines

Libr. 3 epist. 5

of any other either paſtor or priuate man, and the miſteries are to a holy & vpright man neuertheleſſe pure & holſome becauſe they are together handled of vncleane men.

20 Their preciſeneſſe and diſdainfulnes proceedeth yet further: becauſe they acknowledge no Church but ſuch a one as is pure from all ſpottes be they neuer ſo ſmall: yea they are angry with good teachers, for that in exhortinge the faithfull to go forward, they teache them all their life long to grone vnder the burden of vices, & to flee vnto pardõ. For they prate ỹ by this meane men be led frõ perfectiõ. I graunt in deede, that in earneſt callinge vpon perfection we ought not ſlowely or coldly to trauaill, much leſſe to be idle: but to fill our mindes with confidence thereof while we be yet in our courſe, I ſay, it is a deueliſhe inuention. Therefore in the Creede the forgiueneſſe of ſinnes is aptly ioyned next after the Church. For none do attaine it, but only they that are citizens and of the houſhold of the Church, as it is read in the Prophet. Therefore the buildinge of the heauenly Hieruſalem ought to go before, wherein afterward this merciſulneſſe of God may haue place, that whoſoeuer come vnto it, their iniquity may be taken away. I ſay that it ought firſt to be builded, not for that there can be any Church without the forgiuenes of ſinnes, but becauſe the Lord hath not promiſed his mercy but in the Communiõ of Saintes. Therfore the firſt entry for vs into the Church and kingdome of God, is the forgiueneſſe of ſinnes, without which we haue no couenant or conioyning with God. For thus he ſayth by the Prophet: In that day I will ſtrike you a couenant with the beaſt of the fielde, with the fowle of the aire, and with the vermine of the earth. I will breake the ſworde and warre from out of the earth, and I will make men to ſleepe without feare. I will eſpouſe you vnto me for euer. I will eſpouſe you (I ſay) in righteouſneſſe, in iudgement, in mercy, and in compaſſions. We ſee how by his mercy the Lord reconcileth vs to himſelfe. And ſo in an other place, when he foreſayth that the people ſhalbe gathered together againe, whom he had ſcattered abroade in his wrath, he ſayth, I will cleanſe them from all wickedneſſe wherewith they haue ſinned againſt me. Wherefore by the ſigne of waſhinge we enter into the feloſhippe of the Church, wherby we may be taught, that there is no entry open for vs into ỹ houſeholde of God, vnleſſe our filthines be firſt wiped away with his goodneſſe.

Eſa 33. 24.

Oſe. 2. 18.

Iere. 33. 8.

21 But by the forgiueneſſe of ſinnes the Lord doth not onely receiue & adopt vs once into the Church, but by the ſame he alſo preſerueth and maintaineth vs ſtill in it. For to what purpoſe were it, to

haue

haue such a pardon graunted vs, as should serue for no vse? But euery one of the godly is a witnesse to himselfe that the mercy of God should be vaine and mocking, if it should be graunted only but once: because there is none ỳ is not in his owne conscięce priuie through out his whole life of many weaknesses, which nede ỳ mercy of God. And truely not in vaine God promiseth this grace peculiarly to thē of his owne housholde: and not in vaine he commaundeth the same message of reconciliation to be daily offred vnto them. Therefore as throughout all our life we cary about vs the remnantes of sinne, vnlesse we be sustained with the continuall grace of the Lorde in forgiuing our sinnes, we shall scarcely abide one moment in the Church. But the Lord hath called his vnto eternall saluation. Therefore they ought to thinke that there is pardon alway ready for their sinnes. Wherfore we ought to holde assuredly, that by the liberality of God by meane of Christes deseruing through the Sanctificatiō of the Spirit, sinnes, haue bin and are daily pardoned to vs which be called and graffed into the body of the Church.

22 To deale this benefit vnto vs, the keies were giuē to the Church For when Christ gaue the Apostles commaundement, and deliuered thē power to forgiue sinnes, he meant not this onely, that they should loose thē from sinnes that were frō vngodlines cōuerted to the faith of Christ: but rather that they should continually execute this office among the faithfull. Which thing Paul teacheth, whē he writeth that the embassage of reconciliation was left with the ministers of the Church, whereby they shoulde oftentimes in Christes name exhorte the people to reconcile themselues to God. Therefore in the Communion of Saintes, by the ministery of the Church it selfe, sinnes are continually forgiuen vs, when the Priestes or Bishops, to whom that office is committed, do with the promises of the Gospell confirme godly consciences in hope of pardon and forgiuenes: and that as well publikely as priuately, accordinge as necessity requireth. For there be very many, which for their weakenes do neede a singular atonement. And Paul reporteth that not only in common preaching, but also in houses he had testified the Faith in Christ, and seuerally admonished euery one of the doctrine of saluation. Therefore we haue here thre things to be noted: First, that with how great holines soeuer the children of God do excell, yet they be alway in this estate, so long as they dwell in a mortall body, that without forgiuenesse of sinnes they can not stande before God. Secondly, that this benefit is so proper to the Church, that we canne not otherwise enioy it, but if we abide in the Communion thereof. Thirdly, that it is distributed vnto vs by the mi-

Mat. 16. 19. & 18. 18. Joh. 20. 23. 1. Cor. 5. 20.

Act. 20. 20.

nisters and Pastors, either by preachinge of the Gospell, or by ministring of the Sacraments:& that in this behalfe principally appeareth the power of the keies, which the Lord hath giuen to the felowship of the faithful. Wherfore let euery one of vs think this to be his duety, no where else to seeke forgiuenes of sinnes, than where the Lord hath set it. Of publike reconciliation which belongeth to discipline we shall speake in place fit for it.

23 But forasmuch as those phrentike Spirites that I haue spoken of, do go about to plucke away from the Church this only anchore of saluation, consciences are the more strongly to be confirmed against a so pestilent opinion. The Nouatiās in old time troubled the Church with this doctrine: but not much vnlike to the Nouatiās our age also hath many of the Anabaptistes which fall to the same dotages. For they faine that the people of God are in Baptisme regenerate into a pure and Angelike life, that is corrupted with no filthines of the flesh. But if any man offend after Baptisme, they leaue vnto him nothing but ỹ vnappeasable iudgemēt of God. Briefly they graunt no hope of pardon to a sinner fallē after grace receiued: because they acknowledge no other forgiuenes of sinnes but that whereby we be first regenerate. But although there be no lie more clearely confuted by the Scripture: yet because these men finde some whom they may deceiue (as also in old time Nouatus had many folowers) let vs shortly shew how mad they be to their owne and others destruction. First, whereas by the commaundement of the Lod, the holy ones do daily
Matt.6 repeate this praier: forgiue vs our dettes: truely they do confesse them
1. selues detters. Neither do they craue it in vaine because the Lorde hath alway appointed no other thinge to be asked, than that which he himselfe would giue. Yea whereas he hath testified that the whole praier shalbe heard of his father, yet he hath also sealed this absolution with a peculiar promise. What wil we more? The Lord requireth of the holy ones all their life long a confession of sinnes, yea and that continuall, & promiseth pardon. What boldnes is it, either to exempt them from sinne, or if they haue stumbled, vtterly to exclude them from grace? Now whom doth he will vs to forgiue seuenty times seuen times? not to our brethren? To what end did he commaund it, but that we shoulde folow his clemency. He forgiueth therefore, not once or twise: but as often as being striken downe with the acknowledging of sinnes they sigh vnto him.

24 But that (we may begin in a maner at the very swadling cloutes of the Church) the Patriarches were circumcised, being allured into partakinge of the couenant hauinge vndoutedly by their fathers diligence

gence bin taught righteousnesse and innocence, when they conspired to murther their brother: this was a mischieuous act, to be abhorred euen of the most desperate theeues. At the last being meckened with the monitions of Iudas, they solde him: this was also an intolerable haynousnesse. Simeon and Leui, with wicked reuenge, and such as was also condemned by their owne fathers iudgement, vsed cruelty against the Sichemites. Ruben with most vncleane lust defiled his fathers bed. Iudas when he would giue himselfe to fornication against the law of nature, went into his sonnes wife. And yet so farre are they from being wiped out of the chosen people, that they be rather raised vp to be heades of it. But what did Dauid? when he was a gouernour of iustice, with how great wickednesse did he by sheding of innocent bloude open the way to his blinde lust? He was already regenerate, and among the regenerate garnished with notable praises of the Lord: neuertheless he committed that haynous offence, which is horrible euen amoge the Gentiles: and yet he obtained pardon. And (that we may not tary vpon single examples) how many promises there are in the law and the Prophetes of Gods mercy towarde the Israelites, so oft it is proued that the Lord sheweth himselfe appeaseable to the offenses of his people. For what doth Moses promise to come to passe, when the people beinge fallen into Apostasie shall returne vnto the Lord? He shall bringe thee backe out of captiuity, and shall haue mercy on thee, & shall gather thee together out of the peoples to whom thou hast bin dispersed. If thou be scattered euen to the borders of the heauen, I will from thense agayne gather thee together.

Gen. 3 18.
Gen. 3 28.
Gen. 3 25.
Gen. 3 22.
Gen. 3 16.
2. Sa. 1 4. & 1
Deu. 3 3.

25 But I will not beginne a recital that shoulde neuer be ended. For the Prophetes are full of such promises, which do yet offer mercy to the people couered with infinite wicked doinges. What offense is there more hainous thã rebellion? for it is called a diuorce betwene God and the Church. But this is ouercome by the goodnesse of God. What man is there (sayth he by Ieremy) that if his wife giue foorth her body in common to adulterers, can abide to returne into fauour with her? but with thy fornications all the wayes are polluted, O Iuda, the earth hath bin filled with thy filthy loues. But returne vnto me, and I will receiue thee. Returne thou turne away, I will not turne away my face from thee: because I am holy, and am not angry for euer And truely he can be no otherwise minded, which affirmeth ý he willeth not the death of a sinner, but rather that he should be conuerted & liue. Therfore when Salomon did dedicate the temple, he appointed it also to this vse, that the praiers made for obtaininge pardon of

Ier. 1. & 12.
Eze. 18 23. & 32.
2 Reg 8. 46.

sinnes shoulde be heard from thense. If (sayd he) thy sonnes shal sinne (for there is no man that sinneth not) and thou beinge angry shalt deliuer them to their enemies, & they shal repent in their hart, and beinge turned shall entreate thee in their captiuity, sayinge, we haue sinned, we haue done wickedly, and shall pray towarde the lande which thou hast giuen to their fathers, and towarde this holy temple: thou shalt heare their praiers in heauen, and shalt be made mercifull to thy people that hath sinned against thee, and to all their
ii. 28. wickednesses wherewith they haue offended thee. And not vainely the Lorde ordained in the lawe daily Sacrifices for sinnes. For if the Lord had not foreseene that his people should be troubled with continuall diseases of sinnes, he woulde neuer haue appointed these remedies for them.

26 Was this benefite taken away from the faithfull, by the comming of Christ, wherein the fulnes of grace was shewed forth, so that they dare not now pray for pardon of sinnes? that if they offende the
it. 1.9 Lord they may not obtaine any mercy? What shall this be else, but
3.4. to say that Christ came to the destruction of them that be his, & not
Tim.1 to their saluation, if that mercifulnesse of God in pardoninge sinnes
at.10. which in the old testament was continually ready for the holy ones, be now sayd to be vtterly taken away? But if we beleue the Scriptures
arc.6 which expresly crie out, that in Christ only the grace & kindenes of
at 26 the Lord fully appeared, that the plentifulnesse of mercy was poured out, that the reconciliation of God and men was fulfilled: let vs not
Thes. dout that there floweth vnto vs a more bountifull mercifulnes of the
6. heauenly father, than that it is cut of or shortned. And hereof there
ct.8. want not examples. Peter which had heard that he should be denied
l.1.6 before the Angels of God that cōfessed not the name of Christ be-
3.1 & fore men, denied him thrise in one night, and that not without exe-
9. cration: yet he was not put away from pardon. They that liued inor-
Cor. dinatly amonge the Thessalonians are so chastised, that yet they be
.21. gently called to repentance. Euen Symon the Magician himselfe is not cast in desperation, but he is rather commaunded to hope well, when Peter counselleth him to flee to praiers.

27 Yea most haynous sinnes haue sometime possessed whole Churches, out of which Paule rather gently vnwrapped them, than pronounced them accursed. The falling away of the Galathians was no meane offense. The Corinthians were so much lesse excusable thā they, as they abounded in mo & those nothing lighter sinnes: yet neither of thē are excluded from the mercy of God. Yea euen they that had sinned aboue the rest in vncleanes, fornication & vnchastity, are

namely

namely called to repentance. For the couenant of the Lorde remaineth & shall remaine for euer inuiolable, which he solemnely made with Christ the true Salomon & his members, in these wordes: If his sonnes shall forsake my law, & shall not walke in my iudgementes, if they shal defile my righteousnesses, & not kepe my cõmaundements, I will visite their iniquities with a rod, & their sinnes with stripes: But my mercy I will not take away from him. Finally by the very order of the Creede we be taught, that there remaineth in the Church of Christ continuall pardon of sinnes: for that when the Church is as it were stablished, yet forgiuenesse of sinnes is adioyned. Psa.89. 32.

28 Some that be somewhat wiser, when they see the doctrine of Nouatus to be confuted with so great plainnesse of Scripture, make not euery sinne vnpardonable, but wilful transgressing of the law, into which a man wittingly & willingly falleth. Now they that say so, do vouchsaue to graunt pardõ to no sinne, but where a man hath erred by ignorance. But whereas the Lord in the law cõmaundeth one sorte of Sacrifices to be offred for clensing of the wilful sinnes of the faithfull, and other to redeme their ignorances: how great lewdnes shall it be to graunt no clensing to wilful sinne? I say that there is nothing plainer, than that the onely Sacrifice of Christ auaileth to forgiue the wilful sinnes of the holy ones: forasmuch as the Lorde hath testified the same by carnall Sacrifices as by signes. Againe who can excuse Dauid by ignorance, whome it is euident to haue bin so well instructed in the law? Did Dauid not know, how great was the fault of adultry & manslaughter, which daily punished the same in other? Did brotherslaughter seme to ỹ Patriarches a lawful thing? Had the Corinthians so ill profited that they thought that wantonnesse, vncleannesse, whordom, hatreds & contentions pleased God? Did Peter beinge so diligently admonished not know howe great a matter it was to forsweare his maister? Therefore let vs not with our owne enuiousnesse stop vp the way against the mercy of God that so gently vttereth it selfe. Leui.4.

29 Truely I am not ignorant that the olde wryters expounded those sinnes that are daily forgiuen to the faithfull, to be the light offenses that crepe in by weakenesse of the flesh: & that they thought that the solemne repentance which was then required for haynous misdeedes might no more be iterate than Baptisme. Which sayinge is not so to be taken, as though they would either throw them down headlonge into desperation that after their first repentance had fallen againe, or extenuate those other sinnes as though they were smal in the sight of God. For they knew that the holy ones do oftentimes

ſtagger by infidelity that ſuperfluous othes do ſometimes fall from them,that they nowe and then are chafed vnto anger, yea that they breake out euen into manifeſt raylinges, & beſide theſe be troubled with other euils which the Lord not ſclenderly abhorreth:but they ſo called them,to put a difference betwene them and publike crimes ẏ with great offenſe came to the knowledge of the Church.But wheras they did ſo hardly pardon them that had cõmitted any thing worthy of Eccleſiaſticall correction, they did not this therefore,becauſe they thought that ſuch ſhould hardly haue pardon with the Lord:but by this ſeuerity they meant to make other afraid that they ſhould not raſhly runne into wicked doings,by the deſeruing wherof they might be eſtranged from the Communion of the Church: howbeit truely the word of the Lord which herein ought to be the only rule vnto vs, appointeth a greater moderation.For it teacheth that the rigor of diſcipline is ſo farre to be extended, that he that ought chiefely to be prouided for be not ſwallowed vp with heauines: as we haue before declared more at large.

The ij. Chapter.

A compariſon of the falſe Church vvith the true Church.

OF howe great value the miniſtery of the worde and Sacramentes ought to be with vs, and how farre the reuerence of it ought to proceede, that it be vnto vs a perpetuall token whereby to diſcerne the Church,it hath bin already declared. That is to ſay,wherſoeuer that miniſtery abideth whole and vncorrupted,there the faultes or diſeaſes of maners are no impediment, but that it may beare the name of a Church.Then, that the very miniſtery it ſelfe is by ſmall errors not ſo corrupted,but that it may be eſtemed lawful.Morouer we haue ſhewed that the errours that ought ſo to be pardoned,are thoſe wherby the principal doctrine of religiõ is not hurt, wherby thoſe chiefe pointes of religion that ought to be agreeably holden among the faithful are not deſtroied,and in the Sacramentes,thoſe that do not aboliſh nor empaire the lawefull inſtitution of him that ordained them. But ſo ſoone as lying is broken into the chiefe tower of religion, ſo ſoone as the ſumme of neceſſary doctrine is peruerted, and the vſe of the Sacramentes falleth: truely the deſtruction of the Church followeth: like as a mans life is at an end, when his throte is thruſt through or his hart deadly wounded. And
phe.2. this is clearely proued by the wordes of Paule,when he teacheth that
o. the fundation of the Church is layd vppon the doctrine of the Apo-

ſtles

ſtles and Prophets, Chriſt himſelfe beinge the head corner ſtone. If the fundation of the Church be the doctrine of the Prophets & Apoſtles, by which the faithful are commaunded to repoſe their ſaluation in onely Chriſt: then take away that doctrine, and how ſhall the building ſtande any longer? Therefore the Church muſt needes fall downe, where that ſumme of religiō falleth which is only able to vpholde it. Againe, if the true Church be the piller & ſtay of the trueth, it is certaine, that there is no Church, where lying & falſhoode haue vſurped the dominion. 1.Tim.3 15.

2 Sith it is in ſuch caſe vnder the Papiſtry, we may vnderſtande how much of the Church is there remaininge. In ſtede of the miniſtery of the word, there reigneth a peruerſe gouernement and made of lies mingled together, which partly quencheth and partly choketh the pure light. Into the place of the Lordes Supper is entred a moſt filthy ſacrilege: the forme of worſhippinge God is deformed with a manifold and intolerable heape of ſuperſtitions: the doctrine, without which Chriſtianity can not ſtande, is altogether buried and driuen out: the publike aſſemblies are the ſchooles of idolatry and vngodlineſſe. Therefore there is no perill leaſt in departing from a damnable partaking of ſo many miſchieues, we be plucked frō the Church of Chriſt. The communion of the Church was not ordained to this end, that it ſhould be a bond whereby we ſhould be entangled with idolatry, vngodlineſſe, ignorance of God, and other kindes of euils: but rather whereby we ſhould be faſt holden in the feare of God & obedience of truth. They do in dede glorioſly ſet out their Church vnto vs, that there ſhould ſeeme to be no other Church in the worlde: and afterward, as though the victory were gotten, they decree that al be Schiſmatikes that dare withdrawe themſelues from the obedience of that Church that they paint out: and that all be heretikes that dare once mutter againſt the doctrine thereof. But by what proues do they confirme that they haue the true Church? They alleage out of the auncient Chronicles, what in olde time was in Italy, in Fraunce, in Spaine. They ſay that they fetch their beginning from thoſe holy mē that with ſound doctrine founded & raiſed vp Churches, & ſtabliſhed the ſame doctrine & edifying of ȳ Church with their bloud. And that ſo the Church hath bin among thē ſo conſecrate both with ſpiritual giftes, & with the bloud of martyrs, & preſerued with continuall ſucceſſion of Biſhops, ȳ it might not fall away. They rehearſe how much Ireneus, Tertullian, Origen, Auguſtine, & other eſtemed this ſucceſſion. But how trifling theſe things be, & how they be but very mockeries, I wil make them very eaſily to vnderſtande that wil be content a

litle to wey them with me. Truely I woulde also exhort themselues earnestly to take hede hereunto, if I did trust that I might any thing preuaile with them by teachinge. But forasmuch as they, leauinge all regard of trueth, do bend themselues to this only purpose, by all the wayes that they can, to defend their owne cause, I will only speake a few thinges whereby good men and those that loue the trueth, may winde themselues out of their suttle cauillatiõs. First I aske of them, why they do not alleage Aphrike, and Egypt, and all Asia? Euen because in all those countreyes this holy Succession of Bishops hath ceassed, by meane whereof they boast that they haue preserued Churches. They come therefore to this point to say, that they therefore haue a true Church, because since it first beganne to be, it hath not bin destitute of Bishops: for in perpetuall course they haue succeded one an other. But what if I cast Greece in their way? Therfore I aske againe of them, why they say that the Church is lost amonge the Grecians, among whom that succession of Bishops was neuer interrupted, which in their opinion is the only keeper and preseruer of the Church. They make ỹ Grecians Schismatikes, but by what right? because in departing frõ the Apostolike sea, they haue lost their priuilege: what? Do not they much more deserue to loose it that depart from Christ himselfe? It foloweth therfore, that the pretence of succession is but vaine, vnlesse the posterity do kepe fast and abide in the truth of Christ, which they haue receiued of their fathers from hand to hand.

3 Therefore the Romanistes at this day do alleage nothinge else but that, which it appeareth that the Iewes in old time alleaged whẽ they were by the Prophetes of the Lord reproued of blindenes, vngodlines and idolatry. For they gloriously boasted of the temple, Ceremonies & priesthoodes, by which things, by great reason as they thinke they measurd the Church. So in steede of the Church, they shewe certaine outwarde visours, that ostentimes are farre from the Church, and without which the Church may very well stand. Therefore we neede to confute them with no other argument, then that
er.7.4 wherewith Hieremy fought against the foolish presumptuousnes of the Iewes: that is, that they should not boast in lying wordes, saying, The temple of the Lord, the temple of the Lord, it is the temple of the Lorde. Forasmuch as the Lord doth no where acknowledge any thinge for his, but where his word is heard and reuerently obserued. So when the glory of God did sit betwene the Cherubins in the San-
Eze. 10. ctuary, & he had promised them that that should be his stedfast seate: yet when the Priestes once corrupted the worshippinge of him with

peruerse

peruerse superstitions, he remoued else where, & left the place without any holinesse. If the same temple which seemed to be holily appointed to the perpetuall dwelling of God, might be forsakē of God and become vnholy: there is no cause why these men should faine to vs that God is so bound to persons or places, and so fast tied to outward obseruations, that he must needes abide with them that haue onely the title and shewe of the Church. And this is it about which Paule contendeth in the Epistle to the Romaines, from the 9. chapter to the 12. For this did sore trouble weake cōsciences, that the Iewes when they seemed to be the people of God, did not only refuse the doctrine of the Gospell, but also persecute it. Therfore after that he hath set out the doctrine, he remoueth this dout, and denieth that those Iewes beinge enemies of the trueth are the Church, howsoeuer they wanted nothinge that otherwise might be required to the outward forme of the Church. And therefore he denieth it, because they embraced not Christ. But somwhat more expressly in the Epistle to the Galathians: wherein cōparing Ismael with Isaac, he sayth that many hold place in the Church, to whom the inheritance belongeth not, because they are not begotten of the free mother. From whence also he descendeth to the comparison of two Hierusalems. Because as the lawe was giuen in the mount Sina, but the Gospell came out of Hierusalem. So many being seruilely borne and brought vp do without doutinge boast themselues to be the children of God and of the Church, yea they proudly despise the naturall children of God, whē thēselues be but bastards. On the other side also, when we heare that it was once pronounced from heauen: Cast out the bond woman and her sonne, let vs, standing vppon this inuiolable decree, boldely despise their vnsauery boastings. For if they be proud by reason of outward profession, Ismael was also circumcised: if they contende by antiquity, he was the first begotten, and yet we see that he is put away. If the cause be demaunded, Paule assigneth it, for that none are accompted children, but they that are begotten of the pure and lawful seede of doctrine. According to this reason God denieth that he is bounde to wicked Priestes by this that he couenanted with their Father Leui that he shoulde be his Angell or interpreter: yea he turneth against themselues their false boasting, wherwith they were wont to rise vp against the Prophetes, that the dignity of Priesthoode was to be had in singular estimation. This he willingely admitteth, and with the same condition he debateth with them, because he is ready to keepe his couenant, but when they do not mutually performe their part to him, they deserue to be reiected. Loe what succession auaileth,

Gala. 4. 22.

Gen. 21 10.

Ro. 9 6

vnlesse therewithal be also ioyned an inuitation & euenly continuinge course: euen to this effect that the successors, so soone as they be proued to haue swarued from their originall, be depriued of all honor. Vnlesse perhappes because Caiphas succeeded many Godly Bishoppes (yea there was euen from Aaron to him a continuall vnbroken course of succession) therfore that same mischieuous assembly was worthy the name of the Church. But this were not tolerable euen in earthly dominions, that the tyranny of Caligula, Nero, Heliogabalus and such other, should be called a true state of Common weale, for that they succeeded the Brutes, Scipions, & Camilles. But specially in the gouernement of the Church there is nothinge more fonde, than leauinge the Doctrine to set the succession in the Persons onely, but neither did the holy doctours whom they falsely thrust in vnto vs, meane any thing lesse, then to pray that precisely as it were by right of inheritance, Churches be there where Bishops are successiuely placed one after an other. But where as it was then out of controuersie, that from the very beginninge to that age nothinge was chaunged in Doctrine, they alleaged that which might suffise to make an ende of all newe errours, that is, that by those was that doctrine oppugned, which had bin euen from the Apostles constantly and with one agreeinge consent retained. There is therefore no cause, why they should any longer go forward to deceiue by pretending a false colour vnder the name of the Church, which we do reuerently esteme as becommeth vs: but when they come to the definitiō of it, not only water (as the common sayinge is) cleaueth vnto them, but they sticke fast in their owne myre because they put a stinkinge harlot in place of the holy spouse of Christ. That this puttinge in of a changeling shoulde not deceiue vs, beside other admonitions, let vs remēber this also of Augustine. For speaking of the Church, he sayth. It is it that is somtime darkened, & couered with multitude of offences as with a cloude: sometime calmenesse of time appeareth quiet & free: sometime is hidden and troubled with waue of tribulations and temptations. He bringeth forth examples, ẏ oftentimes the strongest pillers either valiantly suffred banishmēt for the faith, or were hidden in the whole world.

Ad Vincen. epist. 48.

4 In like maner the Romanistes do vexe vs, and make afraid the ignorant with the name of the Church, whereas they be the deadly enemies of Christ, Therefore although they pretende the temple, the priesthoode and the other such outward shewes, this vaine glistringe wherewith the eies of the simple be daseled ought nothing to moue vs to graunt that there is a Church where the Word of God doth not appeare.

appeare. For this is the perpetual marke wherwith God hath marked them that be his. He that is of the trueth (saith he) heareth my voice. Ioh.18. 37. Againe, I am that good shepeherd, and I know my shepe, & am knowen of them. My shepe heare my voyce, and I know them and they follow me. Ioh.10. 14. And a litle before he had sayd, that the shepe follow their shepeherd, because they know his voice: but they follow not a stranger, but runne away from him, because they knowe not the voice of strangers. Why are we therefore wilfully mad in iudging the Church, whereas Christ hath marked it with an vndoutful signe, which wherfoeuer it is seene can not deceiue, but that it certainely sheweth the Church to be there: but where it is not, there remaineth nothing that can giue a true signification of the Church. For Paule rehearseth that Ephe.2. 20. the church was builded, not vpon the iudgementes of men, not vpon priesthoodes, but vpon the doctrine of the Apostles and Prophetes. But rather Hierusalem is to be seuerally knowen from Babilon, and the Church of Christ from the conspiracy of Satan, by that difference wherewith Christ hath made them different one from the other. He that is of God (saith he) heareth ỳ Words of God. Ye therefore heare Iohn. 8. 47. not, because ye are not of God. In a summe, forasmuch as the church is the kingdom of Christ, & he reigneth not but by his word, can it be now doutfull to any man, but that those be the wordes of lyinge, by which Christes kingdome is fained to be without his scepter, that is to say without his holy word?

5 But now where as they accuse vs of Schisme & heresie, because we both preach a contrary doctrine to them, & obey not their lawes, and haue our assemblies to Praiers, to Baptisme, to the ministration of the Supper, and other holy doings, seuerally from them: it is in deede a very sore accusation, but such as nedeth not a long or laborsome defence. They are called heretikes & schismatikes, which making a diuision, do breake in sunder the communion of the Church. And this communion is holden together with true bondes, that is to say, the agrement of true Doctrine, & brotherly charity. Wherupon Augustin putteth this difference betwene heretikes & schismatikes, that heretikes in dede do with false doctrines corrupt the purenes of faith, but the Schismatikes sometime euen where there is like faith, do breake the bonde of felowship. But this is also to be noted, that this conioyning of charity so hangeth vpon the vnity of Faith, that Faith ought to be the beginninge thereof, the ende, and finally the only rule. Let vs therefore remember that so oft as the vnity of the Church is commẽded vnto vs, this is required, that while our mindes agree in Christ, our wils also may be ioyned together w̃ mutuall wel willing in Christ.

Li. questi. euãg secund. Matth.

Eph.4.5 Therefore Paule, when he exhorteth vs to that well willinge, taketh
Phili.2. for his fundation that there is one God, one Faith, & one Baptisme.
2. & 5. Yea wherfoeuer he teacheth vs to be of one minde, and of one will, he byandby addeth in Christ, or according to Christ: meaning ỳ it is a factious cõpany of the wicked, & not agrement of the faithful which is without the word of the Lord.

6 Cyprian also following Paul deriueth the whole foũtaine of the
De simpl. prælat. agreement of the Church, from the only bishoprike of Christ. He afterward addeth the Church is but one, which sprẽdeth abroad more largely into a multitude with encrease of frutefulnesse: like as there be many sunnebeames, but one light: and many braunches of a tree, but one body grounded vpon a fast roote: And when many streames do flow from one fountaine, although the number seeme to be scattered abroade by largenes of ouerflowing plẽty, yet the vnity abideth in the originall. Take away a beame of the sunne from the body, the vnity can suffer no diuision. Breake a braunch from the tree, the broken braunch can not spring. Cut of the streame from the spring hed, being cut of it drieth vp. So also the church being ouerspred with the light of the Lord, is extended ouer the whole world: yet there is but one light that is spred euery where. Nothing could be sayd more fitly to expresse that vndiuidable knitting together, which all the mẽbers of Christ haue one with an other. We see how he continually calleth vs backe to the very head. Wherupon he pronounceth that heresies & schismes do arise hereof, that men do not returne to the originall of trueth, nor do seke the head, nor kepe the doctrine of the heauẽly maister. Now let thẽ go & cry that we be heretikes that haue departed frõ their Church: sith there hath bin no cause of our estranginge from them but this one, that they can in no wise abide the pure professing of the trueth: but I tell not how they haue driuen vs out with cursinges and cruel execrations. Which very selfe doing doth abundãtly enough acquite vs, vnles they wil also condemne the Apostles for Schismatikes, with whom we haue all one cause. Christ (I say) did
Ioh.16. 2. foresay to his Apostles, that the time should come when they should be cast out of the Sinagoges for his names sake. And those Sinagoges of which he speaketh, were then accompted lawefull Churches. Sith therfore it is euident that we be cast out, & we be ready to shew ỳ the same is done for the names sake of Christ, truely the cause ought first to be enquired of, before that any thinge be determined vpon vs, either one way or other. Howbeit, if they wil, I am cõtent to discharge them of this point. For it is enough for me, that it behoued that we should depart from them, that we might come to Christ.

7 But

7 But it shall appeare yet more certainely, in what estimation we ought to haue all the Churches whom the tyranny of that Romishe idoll hath possessed, if it be compared with the old Church of the Israelites, as it is described in the Prophetes. There was then a true Church among the Iewes and Israelites, when they continued in the lawes of the couenant, for they obtained those things by the benefit of God, wherupon the Church cõsisteth. They had the trueth of doctrine in the law: the ministery thereof was among the Priestes & the Prophets: with the signe of circumcision they entred into religion: by other Sacraments they were exercised to the confirmation of Faith. It is no dout that those titles wherwith the Lorde hath honored his Church, fitly pertained to their felowship. After that, forsakinge the law of the Lord, they went out of kinde to idolatry and superstition, they partly lost that prerogatiue. For who dare take away the name of the Church from them, with whom God hath left the preaching of his word and obseruation of his mysteries? Againe, who dare cal that the Church without any exceptiõ, where ý word of ý Lord is openly & freely troden vnder foote? where the ministery therof, the chief sinew, yea the very soule of the Church is destroyed?

8 What then? will some man say: was there therfore no parcel of a Church remaining among the Iewes after that they fel away to idolatry? The answere is easie. First I say ý in the very falling away there were certaine degrees. For we wil not say that there was all one falle of Iuda, and Israell, at such time as they both first swarued from the pure worshipping of God. When Iarobeam first made calues, against the open prohibition of God, & did dedicate an vnlawfull place for worshipping, he did vtterly corrupt religion. The Iewes did first defile themselues with wicked & superstitious maners before ý they wrõgfully changed the order in the outward forme of religiõ. For althogh vnder Rechabeam they had already gotten them many peruerse Ceremonies: yet because there taried at Hierusalem both the Doctrine of the Law, & the Priesthoode, and the Ceremonious vsages in such sort as God had ordained thẽ, the godly had there a tolerable state of Church. Amonge the Israelites vnto the reigne of Achab, there was no amendement of things, and from thense forth they fell from worse to worse. They that succeded afterward, to the very destruction of the kingdom, partly were like vnto him, & partly (when they minded to be somwhat better than he) they folowed the example of Iarobeam: but they all euery one were wicked and idolaters. In Iewry there were nowe and then diuerse changes, while some kinges perverted the worshippinge of God with false and forged superstitions,

some other restored religion that was decaied: vntil the very priestes themselues defiled the temple of God with prophane & abhominable vsages.

9 Now let the Papistes if they can howe much soeuer they extenuate their owne faultes, deny that among them the state of religion is as corrupt and defiled as it was in the kingdom of Israell vnder Iarobeam. But they haue a grosser idolatrie: & in doctrine they are not one droppe purer: vnlesse paraduenture euen in it also they be more vnpure. God, yea all men that are endued but with a meane iudgement, shalbe witnesses with me, and the thinge it selfe also declareth, how herein I tell nothinge more then trueth. Nowe when they will driue vs to the communion of the Church, they require two thinges of vs: first, that we shoulde communicate with all their praiers, sacramentes, and Ceremonies: then that whatsoeuer honor, power and iurisdiction Christ giueth to his Church, we shoulde giue the same to their Church. As to the first point, I graunt that all the Prophets that were at Hierusalem, when thinges were there very much corrupted, did neither seuerally sacrifice, nor had assemblies to pray seueral from other men. For they had a commaundement of God, whereby they
Exo.29. were commaunded to come together into Salomons temple: they
9. knew that the Leuiticall priestes, howesoeuer they were vnworthy of that honor, yet because they were ordained by the Lord ministers of the holy Ceremonies, & were not as then deposed, did yet still rightfully possesse that place. But (which is the chiefe point of this question) they were compelled to no superstitious worshippinge, yea they tooke in hande to do nothing but that which was ordained by God. But among these men, I meane the Papistes, what like thing is there? For we can scarcely haue any meetinge together with them, wherein we shall not defile our selues with open idolatrie. Truely the principall bonde of their communion is in the masse, which we abhorre as the greatest sacrilege. And whether we do this rightfully or wrongfully, shalbe seene in an other place. At this present it is enough to shew that in this behalfe we are in other case thã the Prophets were, which although they were present at the Ceremonies of the wicked, were not cõpelled to behold or vse any Ceremonies but such as were institute by God. And, if they will needes haue an example altogether like, lette vs take it out of the kingdom of Israell. After the ordinance of Ierobeam Circumcision remayned, the sacrifices were offered, the lawe was accompted holy, the same God was called vp-
1.King pon whom they had receiued of their Fathers: but for the forged and
12.31. forbidden formes of worshippinge, God disallowed and condemned

all

all that was there done. Shewe me one Prophet, or any one godly man that ones worshipped or sacrificed in Bethell. For they knewe they coulde not do it, but that they should defile themselues with some sacrilege. We haue then thus much, that the communion of the Church ought not so farre to be of force with the godly, that if it should degenerate to prophane and filthy vsages, they should forth with of necessitie followe it.

10 But about the other pointe we contende yet more earnestly. For if the Church be so considered to be such, whoes iudgement we ought to reuerence, whoes authoritie to regarde, whoes monitions to obey, with whoes chastisements to be moued, whoes communion in all things we ought religiously to obserue: then we can not graunt them a Church, but that we must of necessity be bounde to subiectiō and obedience vnto it. Yet we will willingly graunt them that which the Prophets graunted to the Iewes & Israelites of their time: when things were there in as good, yea or in better state. But we see howe eche where they crie out, that their assemblies are vnholy, to which it is no more lawefull to consent than it is to denie God. And truely if those were Churches, it followeth therfore that in Israell Helias, Micheas and such other: in Iurie, Esaie, Ieremie, Osee and other of that sorte, whom the Prophets, priests and people of that time hated and detested worse than any vncircumcised men, were straungers from the Church of God. If those were Churches, then the Church was not the piller of truth, but the stay of lieng: not the tabernacle of the liuing God, but the receptacle of idoles. Therefore it was needefull for them to depart from the consent of those assemblies, which was nothing els but a wicked conspiracie against God. In like maner if any man acknowledge the assemblies at these dayes being defiled with idolatrie, superstition and wicked doctrine, to be such in whoes full communion a Christian man ought to continue euen to the cōsente of doctrine, he shal greatly erre. For if they be Churches then they haue the power of the keyes. But the keyes are vnseparably knitte with the word, which is from thense quite driuen away. Againe, if they be Churches, then the promise of Christ is of force among them, whatsoeuer ye binde. &c. But they contrariwise do banishe from their communion all such as do professe themselues not fainedly the seruātes of Christ. Therfore either the promise of Christ is vaine, or at least in this respect they are not Churches. Finally in stede of the ministerie of the word they haue scholes of vngodlinesse, and a sinke of all kindes of errors. Therefore either in this respecte they are not Churches, or there shall remaine no token

1. Tim. 3. 15

Mat. 19. a. 18. 18. Ioh. 23.

whereby the lawefull assemblies of the faithfull may be seuerally knowen from the meetinges of Turkes.

11 But as in the olde time there yet remained among the Iewes certaine peculiar prerogatiues of the Church, so at this day also we take not from the Papistes such steppes as it pleased the Lorde to haue remaining among them after the dissipatiō of the Church. The Lorde hadde ones made his couenant with the Iewes. That same rather beinge vpholden by the stedfastnesse of it selfe didde continue with striuing against their vngodlinesse, than was preserued by them. Therefore (such was the assurednesse and constancie of Goddes goodnesse) there remained the couenant of the Lord, neither could his faithfulnesse be blotted out by their vnfaithfulnesse: neither could Circumcision be so prophaned with their vncleane handes, but that it still was the signe and sacrament of that couenante. Whereuppon the childern that were borne of them, the Lorde called his owne, which vnlesse it were by special blessing, belonged nothing to him. So when he hath left his couenaunt in Fraunce, Italy, Germany, Spaine, Englande: sins those prouinces haue bene oppressed with the tyranny of Antichrist, yet that his couenaunt might remaine inuiolable, first he there preserued Baptisme, the testimonie of his couenant, which being cōsecrate by his owne mouth reteineth her owne force notwithstanding the vngodlinesse of man: then, with his prouidence he hath wrought that there should remaine other remnantes, least the Church should be vtterly destroyed: And as oftentimes bildinges are so pulled downe, that the foundations and ruines reimaine: so he hath not suffred his Church either to be ouerthrowen by Antichrist from the very foundation, or to be laid euen with the grounde (howsoeuer to punish the vnthankfulnesse of men that had despised his word, he suffreth horrible shaking and dissipation to chaunce) but euen after the very wasting he willed that the bilding half pulled downe should yet remaine.

12 Wheras therefore we will not simply graunt to the Papistes the title of the Church, we do not therfore deny that there be Churches among them: but onely we contende of the true and lawefull ordering of the Church: which is required in the communion both of the sacraments which are the signes of profession, but also specially of doctrine. Daniel and Paule foretolde that Antichrist should
an. 9. 7. sitte in the temple of God. With vs we accompt the bishop of Rome
The. 2 the captaine and standard bearer of that wicked and abhominable kingdome. Whereas his seate is placed in the temple of God, thereby is meant that his kingdome shalbe such as can not abolish the name

of

of Christ nor of his Church. Hereby therfore appeareth, that we do not deny but that euen vnder his tyrannie remain Churches: but such as he hath prophaned with vngodlinesse full of sacrilege, such as he hath afflicted with outragious dominion, such as he hath corrupted and in maner killed with euill & damnable doctrines, as with poisoned drinkes: such wherein Christ lieth halfe buried, the Gospell ouerwhelmed, godlinesse banished, the worshipping of God in a maner abolished: such finally wherin all things are so troubled, that therin rather appereth the face of Babylon then of the holy citie of God. In a summe, I say that they be Churches, in respect that the Lorde there maruelously preserueth the remnauntes of his people howesoeuer they were dispersed and scattered abroade, in respecte that there remaine some tokēs of the Church, specially these tokens, the effectualnesse whereof neither the craft of the Deuil, nor the maliciousnesse of man can destroy. But on the other side because these markes are blotted out, which in this discourse we ought principally to haue respect vnto, I say that euery one of their assemblies and the whole body wanteth the lawefull forme of a Church.

The iij. Chapter.

Of the teachers and ministers of the Church, and of their election and office.

1 NOwe it is mete that we speake of the order, by which it was the Lordes will to haue his Church gouerned. For although in his Church he onely must rule and reigne, yea and beare preeminence or excelle in it, and this gouernment to be vsed or executed by his onely word: yet because he dwelleth not among vs in visible presence, so that he can presently with his owne mouth declare his will vnto vs, we haue sayed that in this he vseth the ministerie of men, and as it were the trauaille of deputies, not in transferring his right and honour vnto them, but onely that by their mouth he might do his owne worke, like as a workeman to do his worke vseth his instrument. I am compelled to repete againe those things that I haue already declared. He might in deede do it either by himselfe without any other helpe or instrument, or also by meane of Angells: but there are many causes why he had rather do it by men. For by this meane first he declareth his good will toward vs, when he taketh out of men them that shall do his message in the world, that shalbe the interpreters of his secret will, finally that shall represent his owne person. And so by experience he proueth that it is not vaine that commonly he calleth vs his temples, when out of

Mat. 11.

the mouthes of men,as out of his ſanctuarie,he geueth aunſweres to
uguſt. men.Secondly,this is the beſt and moſt profitable exerciſe to humi-
b 1 de litie, when he accuſtometh vs to obey his worde, howeſoeuer it be
octri. preached by men like vnto vs,yea ſometime our inferiors in dignity.
riſti. If he himſelfe ſpake from heauen, it were no maruell if his holy Oracles were without delay reuerently receiued with the eares and mindes of all men.For who would not drede his power being in preſence? who would not be throwen downe at the firſt ſight of ſo great maieſty? who woulde not be confounded with that infinite brightneſſe? But when ſome ſilly man riſen out of the duſt ſpeaketh in the name of God, here with very good teſtimony we declare our godlineſſe and reuerent obedience toward God himſelfe, if to his miniſter.we yelde our ſelues willing to learne, which yet in nothing ex-
Cor. celleth vs. Therefore for this cauſe alſo he hath hidden the treaſure
.7. of his heauenly wiſedome in brickle & earthen veſſels,that he might haue the certainer profe howe much he is eſteemed of vs.Moreouer there was nothing fitter for the cheriſhing of mutuall charitie, than that men ſhould be bound together one to an other with this bonde, when one is made a paſtor to teach the reſt, and they that are commaunded to be ſcholars receiue all one doctrine at one mouth. For if euery man were able enough to ſerue himſelfe, and needed not the helpe of an other: ſuch is the pride of mans nature, that euery one would deſpiſe other, and ſhould againe be deſpiſed of them. Therfore the Lord hath bounde his Church with that knotte, which he forſawe to be the ſtrongeſt knotte to hould vnity together,when he hath lefte with men the doctrine of ſaluation, and of eternall life, that by their handes he might communicate it to the reſt.Hereunto
ph.4. Paule had reſpect when he wrote to the Epheſians, One body one ſpirit,as alſo ye be called in one hope of your calling.One Lord,one faith, one Baptiſme. One God, and the father of all, which is aboue all,and by all,and in vs all.But vnto euery one of vs grace is geuen according to the meaſure of the gift of Chriſt. Wherefore he ſaith: When he was gone vp on hy, he ledde captiuitie captiue, he gaue giftes to men. He that wente downe is the ſelfe ſame he,that wente vp,that he might fulfill all things. And the ſame hath geuen ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſtes, and other ſome Paſtors and teachers, vnto the reſtoring of the holy ones, to the worke of miniſtration,to the edifying of the body of Chriſt,vntil we come all into the vnitie of faith, and of the knowledge of the Sonne of God, into a perfect man, into the meaſure of full growen age: that we be no more children that may be caried about with

euery

euery winde of doctrine: but following truth in charitie, let vs in all things growe into him that is the hed, euen Christ, in whome the whole body conioined and compacted together by all the ioint of subministratiō, according to the working in measure of euery parte, maketh encrease of the body, vnto the edifying of it selfe by charity.

2 By these words he sheweth, that that ministerie of men, which God vseth in gouerning his Church is the chiefe sinew, wherby the faithfull cleaue together in one body: and also he sheweth that the Church can not otherwise be preserued safe, but if it be vpholdē by these staies, in which it pleased the Lord to repose the saluation of it, Christ (sayeth he) is gone vp on hy, that he might fulfill all things. Ephe. 4. 10. This is the maner of fulfilling, that by his ministers, to whom he hath committed that office, and hath geuen the grace to execute that worke, he disposeth and distributeth his giftes to the Church; yea and after a certaine maner geueth himselfe present, with extending the power of his spirit in this institution, that it should not be vain or idle. So is the restoringe of the holy ones performed: so is the body of Christ edified: so do we by all things growe into him that is the hed, and do grow together among our selues: so are we all brought into the vnitie of Christ, if prophecie flourish among vs, if we receiue the Apostles, if we refuse not the doctrine ministred vnto vs. Therefore he goeth about the dissipatiō, or rather the ruine & destruction of the Church, whosoeuer he be that either endeuoreth to abolish this Order of whom we speake, and this kinde of gouernement, or minisheth the estimatiō of it as a thing not so necessary. For neither the light and heate of the sunne, nor meate & drinke are so necessary to nourish and susteine this present life, as the office of Apostles and pastors is necessarie to preserue the Church in earth. Eph. 4. 12.

3 Therefore I haue aboue admonished, that God hath oftentimes with such titles as he could, commended the dignitie thereof vnto vs, that we should haue it in most hy honour and price, as the most excellent thing of all. He testifieth that he geueth to men a singular benefite, in raising them vp teachers, where he commaundeth the Prophet to crie out that faire are the feete, & blessed is the comming of them that bring tidings of peace: and when he calleth the Apostles the light of the world, and salte of the earth. Neither could this office be more honourably aduanced, than it was when he said: He that heareth you, heareth me. He that despiseth you, despiseth me. But there is no place more plaine, than in Paule in his seconde Epistle to the Corinthians, where he as it were of purpose entreateth of this matter. He affirmeth therefore, that there is nothing in the

Esa. 52. 7. Mat. 5. 15. an 14. Luk. 16. 16. 2 Cor. 4. 6. 2. Cor. 3. 9.

Church more excellēt or glorious than the ministery of the Gospel, forasmuch as it is the administration of the Spirit, and of righteousnesse, and of eternall life. These and like sayings serue to this purpose, that that order of gouerning & preseruing the Church by ministers, which the Lord hath stablished for euer, should not growe out of estimation among vs, and so at length by very contempt grow out of vse. And howe great is the necessity thereof, he hath declared not onely by wordes, but also by examples. When his will was to shine more fully to Cornelius with the light of his trueth, he sente an Angell from heauen to sende Peter vnto him. When his will was to call Paule to the knowledge of himselfe, and to engraffe him into the Church, he spake not to him with his owne voice, but sente him to a man, of whom he should receiue both the doctrine of saluation, and the sanctification of Baptisme. If it be not done without cause, that an Angell, which is the interpreter of God, do himselfe absteine from declaring the will of God, but commaundeth that a man be sente for, to declare it: and not without cause that Christ the onely scholemaister of the faithfull committeth Paule to the schooling of a man, yea euen that same Paule whom he had determined to take vp into the thirde heauen, and to vouchsaue to graunt him miraculous reuelation of things vnspeakable: who is there nowe that dare despise that ministery, or passe it ouer as a thing superfluous, the vse whereof it hath pleased God to make approued by such examples?

.Cor. 3 9.

Act. 10. 1. & 9.6

1.Cor. 2.2.

4 They that haue rule of the gouernment of the Church according to the institution of Christ, are named of Paul first Apostles, then Prophets, thirdly Euangelistes, fourthly Pastors, last of all teachers. Of which, the twoo last alone haue ordinarie office in the Church: the other three the Lorde raised vp at the beginning of his kingdome, and sometime yet also raiseth vp, as the necessitie of times requireth. What is the Apostles office, appeareth by that commaundement: go, preache the Gospell to euery creature. There are not certaine boundes appointed vnto them: but the whole world is assigned them, to be brought into the obedience of Christ: that in spreading the Gospell among all nations wheresoeuer they shall be able, they may eche where raise vp his kingdome. Therefore Paule, when he wente about to proue his Apostleship, rehearseth that he hath gotten to Christ not some one citie, but hath farre and wide spred abrode the Gospell: and that he hath not layed his handes to an other mans fundatiō, but plāted Churches where the name of the Lorde had neuer bene heard of. Therefore the Apostles were sente to bring backe the world from falling away, vnto true obedience of God,

Eph 4. 2.

Mar. 16. 15.

Rom. 15 19. and 20.

Ephe. 4 11.

God, and eche where to ſtabliſh his kingdome by preaching of the Goſpell:or (if you like that better) as the firſt bilders of the Church, to lay the fundations thereof in all the world. Prophetes he calleth, not all expoſitors of Gods will whatſoeuer they be, but thoſe that by ſingular reuelation excelled, ſuch as at this time either be none, or are leſſe notable. By Euangeliſtes I vnderſtande thoſe, which when in dignity they were leſſe than the Apoſtles, yet in office were nexte vnto them, yea and occupied their roomes. Such were Luke, Timothee, Titus and other like: and paraduenture alſo the ſeuentie Diſciples, whom Chriſt appointed in the ſeconde place after the Apoſtles. According to this expoſition (which ſeemeth to me agreable both with the wordes and meaning of Paule) thoſe three offices were not ordeined in the Churche to this ende that they ſhould be perpetuall, but onely to ſerue for that time wherein Churches were to be erected, where were none before, or at leaſt to be remoued from Moſes to Chriſt. Albeit I denie not, but that afterward alſo the Lorde hath ſometime raiſed vp Apoſtles, or at leaſt in their places Euangeliſtes, as it hath bene done in our time. For it was needefull to haue ſuch, to bring backe the Church from the falling away of Antichriſt. Yet the office it ſelfe I do neuertheleſſe call extraordinarie, becauſe it hath no place in the Churches already well ſet in order. Next after theſe are Paſtors and Teachers, whome the Church may neuer lacke: betwene whom I thinke that there is this difference, that the Teachers are not appointed to beare rule of diſcipline, nor for the miniſtration of Sacramentes, nor admoniſhments or exhortations, but onely to expounde the Scripture, that pure and ſounde doctrine may be kept among the faithfull. But the office of Paſtor conteineth all theſe things within it.

Luk.10 1. Luk.11

5 Nowe we haue, which were thoſe miniſteries in the Church that continued but for a time, and which were thoſe that were ordeined to endure perpetually. If we ioine the Euangeliſtes with the Apoſtles, we ſhal haue remaining two couples after a certaine maner aunſweringe the one to the other. For as our Teachers are like to the olde Prophets, in ſuch ſort are our Paſtors like to the Apoſtles. The office of Prophets was more excellent, by reaſon of the ſingular giſte that they had of reuelation: but the office of Teachers hath in a maner like order, and altogether the ſame ende. So thoſe. xij. whom the Lorde did chooſe, that they ſhould publiſh abroade to the world the newe preaching of the Goſpell, in degre and dignitie went before the reſt. For although by the meaning and propertie of the word, all the miniſters of the Church may be rightly called

Luc.6. 13. Gala.1 1.

Apostles, because they are sente of the Lorde, & are his messengers: yet because it was much behouefull, that there should be a certaine knowledge had of the sending of them that should bring a thing newe and vnheard of, it was necessarie that those xij (to whoes number Paule was afterwarde added) should be garnished with some peculiar title aboue the rest. Paule himselfe in deede in one place
Ro 16 7. geueth this name to Andronicus & Iunias, whom he sayeth to haue bene notable among the Apostles: but when he meaneth to speake properly, he referreth it to none other but to that principall degree.
Mat.10. And this is the common vse of the Scripture. Yet the Pastors (sauing that eche of them do gouerne seuerall Churches appointed to them) haue all one charge with the Apostles. Nowe what maner of thing that is, let vs yet heare it more plainly.

Mat.28 9. 6 The Lorde, when he sente the Apostles, gaue them cōmaundement (as we said euen nowe) to preach the Gospell, and to baptise them that beleue vnto forgeuenesse of sinnes. He had before commaunded, that they should distribute the holy signes of his body and bloud, as he had done. Loe here is a holy, inuiolable and perpetuall lawe layed vpon them that succede in the Apostles place, whereby they receiue commandement to preache the Gospell, and minister the Sacramēts. Whereupon we gather, that they which neglect both these things, do fasly say that they beare the person of the Apostles.
.Cor.4 But what of the Pastors? Paule speaketh not of himselfe onely, but of them all, when he sayeth: let a man so esteeme vs as the ministers
it.1.9. of Christ, and distributers of the misteries of God. Againe in an other place: a Bishop must be a fast holder of that faithful word which is according to doctrine: that he may be able to exhorte by sounde doctrine, and to conuince the gainesayers. Out of those and like places, which are echwhere to be founde, we may gather, that also in the office of the Apostles these be the two principall partes, to preach the Gospell, and to minister the Sacraments. As for the order of teaching, it consisteth not only in publike Sermons, but belongeth also
Act.20 9. to priuate admonitions. So Paul calleth the Ephesians to witnesse that he hath not fled from doing of any of those things that were for their profit, but that he preached and taught them both openly and in euery house, testifying both to the Iewes and Grecians, repentāce
Act.20. 1. and faith in Christ. Againe a little after: that he hath not ceassed with teares to admonishe euery one of them. Neither yet belongeth it to my purpose at this present to expresse all the qualities of a good Pastor, but onely to point out what they professe that call themselues Pastors: that is, that they are so made rulers of the Church, not that

they

they ſhould haue an idle dignity, but that they ſhould with the doctrine of Chriſt inſtruct the people to true godlineſſe, miniſter the holy myſteries, and preſerue and exerciſe vpright diſcipline. For whoſoeuer be ſet to be watchemen in the Church, the Lorde declareth vnto them, that if any by their negligence periſh through ignorance, he will require the bloud at their handes. That alſo pertaineth to them all, which Paul ſayeth of himſelfe: wo to me vnleſſe I preach the Goſpell, foraſmuch as the diſtributing thereof is committed to me. Finally what the Apoſtles performed to the whole world, the ſame ought euery Paſtor to performe to his flocke to which he is appointed.

Eze. 1 17.

1. Cor 16.

7 Albeit when we aſſigne to euery one their ſeuerall Churches, yet in the meane while we do not denie but that he which is bounde to one Church may helpe other Churches, if any troubleſome thing do happen that requireth his preſence, or if he be aſked counſell of any darke matter. But foraſmuch as for the keping of the peace of the Church, this policy is neceſſary, that there be ſette forth to euery man what he ſhould do, leaſt all ſhoulde be confuſely diſordered, runne about without calling, or raſhly runne altogether into one place, and leaſt ſuch as are more carefull for their owne commoditie than for the edification of the Church, ſhould at their owne will leaue their Churches vacant: this ordering ought commonly to be kept ſo nere as may be, that euery man contented with his owne boũdes ſhould not breake into an other mans charge. And this is no inuention of man, but the ordinance of God himſelfe. For we reade that Paule and Barnabas created Prieſts in all the ſeuerall Churches of Liſtra, Antioche, Iconium: and Paule himſelfe commaundeth Titus that he ſhould appointe Prieſts in euery towne. So in one place he ſpeaketh of the Biſhoppes of Philippes, and in an other place of Archippus Biſhop of the Coloſſians. And there remaineth a notable Sermon of his in Luke, to the Prieſts of the Church of Epheſus. Whoſoeuer therefore ſhall take vpon him the gouernment and charge of one Church, let him knowe that he is bound to this lawe of Gods calling: not that as bounde to the ſoile (as the lawyers terme it) that is, made bonde and faſtened vnto it, he may not ones moue his foote from thenſe, if the common profit do ſo require, ſo that it be done well and orderly: but he that is called into one place ought not himſelf to thinke of remouing, nor ſeke to be deliuered as he ſhal thinke to be good for his commoditie. Then, if it be expedient that any be remoued to an other place, yet he ought not to attempt it of his owne priuate aduiſe, but to tary for publike authoritie.

Act. 14 22.

Tit. 1. 5

Phil. 1.

Colo. 4 17.

Act 20 18.

8 But whereas I haue without difference called them Bishops, and Priests, and Pastors, and Ministers, that rule Churches: I did that according to the vsage of the Scripture, which indifferētly vseth these wordes. For whosoeuer do execute the ministery of the word, to them he geueth the title of Bishops. So in Paule, where Titus is commaunded to appointe Priests in euery towne, it is immediatly added. For a Bishop must be vnreprouable. &c. So in an other place he saluteth many Bishops in one Church. And in the actes it is rehearsed, that he called together the Priests of Ephesus, whom he himselfe in his owne Sermon calleth Bishops. Here nowe it is to be noted, that hetherto we haue recited none but those offices that stande in the ministerie of the word: neither doth Paule make mention of any other in that fourth chapter which we haue alleged. But in the Epistle to the Romaines, and in the first Epistle to the Corinthians, he reckeneth vp other offices, as powers, the gift of healing, interpretation, gouernement, caring for the poore. Of the which I omitted those that endured but for a time, because it is to no profitable purpose to tary vpon them. But there are two that do perpetually abide, that is to say, gouernement and care of the poore. Gouernours I thinke were the Elders chosen out of the people, that should together with the Bishops, haue rule of the iudgement of maners, and the vsing of discipline. For a man cannot otherwise expounde that which he sayeth: let him that ruleth do it with carefulnesse. Therefore at the beginninge euery Church had their Senate, gathered of godly, graue and holy men: which had that same iurisdiction in correcting of vices, whereof we shall speake hereafter. And that this was the order of more than one age, experience it selfe declareth. Therefore this office of gouernement is also necessarie for all ages.

Tit.1.5. Phi.1 1. Act.20. 7. Rom.12 7. 1.Cor. 12.28. Rom.12 8.

9 The care of the poore was cōmitted to the Deacons. Howbeit to ỹ Romaines there are set two kindes. Let him that geueth (sayeth Paule in that place) do it in simplicitie: let him that hath mercy, do it in cherefulnesse. Forasmuch as it is certaine that he speaketh of the publike offices of the Church, it must needes be that there were two seuerall degrees. Vnlesse my iudgement deceiue me, in the first point he meaneth Deacōs, that distributed the almes: in the other he speaketh of them that had geuen themselues to loking to the poore and sicke: of which sort were the widowes of whom he maketh mention to Timothee. For women could execute no other publik office, but to geue themselues to the seruice of the poore. If we graunt this, (as we must needes graunt it) thē there shalbe two sortes of Deacōs: of which one sort shall serue in distributing the things of the poore, the

Rom.12 9. 1 Tim. 5.10.

the other in loking to ỹ poore of the Church themselues. But although the very word Diaconia, Deaconrie extẽdeth further: yet the Scripture specially calleth thẽ Deacons, to whom the Church hath geuen the charge to distribute the almes, and to take care of the poore, and hath appointed them as it were stewardes of the common treasurie of the poore: whoes beginning, institution and office, is described of Luke in the Actes. For when a murmuring was raised by the Grecians, for that in the ministerie of the poore their widowes were neglected, the Apostles excusing themselues with saying that they could not serue both offices, both the preaching of the word and the ministring at tables, required of the multitude, that there might be chosen. vij. honest men, to whom they might commit that doing. Loe what maner of Deacons the Apostolike Church had, and what Deacons it were mete for vs to haue according to their example. Act. 6.

10 Now whereas in the holy assemblie all things are to be done in order and comely, there is nothing wherin that ought to be more diligently obserued, than in stablishing the order of gouernement: because there is no where greater peril if any thing be done vnorderly. Therefore to the ende that vnquiet and troublesome men (which otherwise would happẽ) should rashly thrust in themselues to teach or to rule, it is expresly prouided, that no man should without calling take vpon him a publike office in the Church. Therefore that a man may be iudged a true minister of the Church, first he must be orderly called: then he must aunswere his vocation, that is to say, take vpon him and execute the duties enioined him. This we may oftentimes marke in Paule: which when he meaneth to approue his Apostleship, in a maner alway with his faithfulnesse in executing his office he allegeth his calling. If so great a minister of Christ dare not take vpon himselfe the authoritie that he shoulde be heard in the Church; but because he both is appointed thereunto by the commaundement of the Lord, and also faithfully performeth that which is committed vnto him: howe great shamefulnesse shall it be, if any man wanting both or either of these, shall chalenge such honor to himself? But because we haue aboue touched the necessitie of executing the office, nowe let vs entreate onely of the calling.

11 The discourse therof standeth in foure pointes: that we should knowe, what maner of ministers, how, and by whom ministers ought to be institute, and with what vsage or what Ceremonie they are to be admitted. I speake of the outwarde and solemne calling, which belongeth to publike order of the Church: as for that secrete calling, whereof euery minister is priuy in his own consciẽce before God, &

hath not the Church witnesse of it, I omitt it. It is a good witnesse of our hart, that not by any ambition, nor couetousnesse, nor any other gredy desire, but with pure feare of God and zele to edefie to the Church, we receiue the office offered vnto vs. That in deede is (as I haue sayed) necessarie for euery one of vs, if we will approue our ministerie allowable before God. Neuertheleſſe he is rightly called in presence of the Church, that commeth vnto it with an euill conscience, so that his wickednes be not open. They are wont also to say that euē priuate men are called to ỹ ministerie, whom they see tó be mete and able to execute it: because verily learning ioined with godlinesse and with the other qualities of a good Pastor, is a certaine preparation to the very office. For whom the Lorde hath appointed to so great an office, he first furnisheth them with those armures that are required to fulfill it, that they should not come empty and vnprepared vnto it. Whereupon Paul also to the Corinthians, when he meante to dispute of the very offices, first rehearsed the giftes which they ought to haue that execute the offices. But because this is the first of those fower pointes that I haue propounded, let vs nowe go forwarde vnto it.

.Cor. 2.7.

12 What maner of Bishoppes it is mete to choose, Paule doth largely declare in two places, but the summe commeth to this effect, that none are to be chosen, but they that are of founde doctrine, and of holy life, & not notable in any vice, which might both take away credite from them, & procure slaunder to their ministery. Of Deacōs and Elders there is altogether like consideration. It is alway to be looked vnto, that they be not vnable or vnfit to beare the burden that is layed vppon them, that is to say, that they may be furnished with those powers that are necessarie to the fulfilling of their office. So when Christ was about to sende his Apostles, he garnished them with those weapons & instruments which they could not wante. And Paule when he had painted out the image of a good & true Bishop, warneth Timothee, that he should not defile himselfe with choosing any man that differeth from it. I referre this word Howe, not to the ceremonie of choosing, but to the reuerente feare that is to be kept in the choosing. Hereupon come the fastings and prayers, which Luke reciteth that the faithfull vsed when they made Priests. For whereas they vnderstoode that they medled with a most earnest matter, they durst attempt nothing, but with great reuerence and carefulnesse. But they chefely applied themselues to prayers, whereby they might craue of God the Spirit of counsell and discretion.

it.1.9. .Tim. .1.

uc.21. 5. and 4.49. lar.16. 5. & 1.8 .Tim.5 2.

13 The third thing that we haue set in our diuisiō was, by whom ministers

ministers are to be chosen. Of this thing no certaine rule can be gathered out of the institution of Apostles, which had some difference from the common calling of the rest. For, because it was an extraordinary ministerie, that it might be made discernable by some more notable marke, it behoued that they which should execute it, should be called and appointed by the Lordes owne mouth. They therefore tooke in hande their doing, being furnished by no mans election, but by the onely commaundement of God and of Christ. Hereupon commeth that when the Apostles would put an other in the place of Iudas, they durst not certainly name any one man, but they brought forth two, that the Lorde shoulde declare by lot, whether of them he would haue to succede. After this maner also it is mete to take this, that Paule denieth that he was creat Apostle of men or by man, but by Christ and God the father. That first pointe, that is to say of men, he had common with all the Godly ministers of the worde. For no man could rightly take vppon him that execution, but he that were called of God. But the other point was proper and singular to himselfe. Therefore when he glorieth of this, he doth not onely bost that he hath that which belongeth to a true and lawefull Pastor, but also bringeth foorth the signes of his Apostleship. For whē there were some among the Galathians, which trauailing to diminish his authoritie, made him some meane disciple, put in office vnder them by the principall Apostles: he, to defende in safetie the dignitie of his preaching, which he knewe to be shot at by those suttle deuises, needed to shewe himselfe in all pointes nothing inferior to the other Apostles. Therefore he affirmeth that he was chosen, not by the iudgement of men, like some common Bishop, but by the mouth and manifest Oracle of the Lorde himselfe.

Act. 1. 13.

Gala. 1. 12.

14 But no man that is sober will deny, that it is according to the order of lawefull calling, that Bishops should be appointed by men: forasmuch as there are so many testimonies of ȳ Scripture for prose thereof. Neither doth that saying of Paule make to the contrary, as it is said, that he was not sent of men, nor by men: forasmuch as he speaketh not there of the ordinary choosing of ministers, but chalengeth to himselfe that which was special to the Apostles. Howbeit God also so appointed Paule by himselfe by singular prerogatiue, that in the meane time he vsed the discipline of Ecclesiastical calling. For Luke reporteth it thus, when the Apostles were fasting and praying, the Holy Ghost said: Separate vnto me Paule and Barnabas to the worke to which I haue seuerally chosen them. To what purpose serued that separation and putting on of handes, sith the Holy

Gal. 1.

Act. 13. 2.

Ghost hath testified his owne election, but that the discipline of the Church in appointing ministers by men, might be preserued: Therefore the Lord could by no plainer example approue such order, than he did when hauing first declared that he had ordained Paul Apostle for the Gentiles, yet he willeth him to be appointed by the Church.
Act. 1. 3. Which thing we may see in the choosing of Mathias. For, because the office of Apostleship was of so greate importance, that they durst not by their owne iudgement choose any one man into that degree, they did set two men in the middes, vpon the one of whom the lot should fall: that so both the election might haue an open testimonie from heauen, and yet the policie of the Church should not be passed ouer.

15. Nowe it is demaunded whether the minister ought to be chosen of the whole Church, or only of the other of the same office, and of the Elders that haue the rule of discipline, or whether he may be made by the authority of one man. They that geue this authority
Tit. 1. 5. to one man, allege that which Paule sayth to Titus: Therefore I haue
1. Tim. 5. 22. lefte thee in Creta, that thou shouldest appointe in euery towne Priestes. Againe to Timothee: lay not handes quickly vppon any man. But they are deceiued if they think, that either Timothee at Ephesus, or Titus in Creta, vsed a kingly power, that either of them should dispose all things at his owne will. For they were aboue the rest, only to go before the people with good and hollsome counsells: not that they onely, excluding all other, should do what they listed. And that I may not seeme to faine any thing, I will make it plaine by a like
Act. 14. 3. example. For Luke rehearseth that Paule and Barnabas appointed Priests in diuerse Churches: but he also expresseth ỹ order or maner howe, when he sayeth that it was done by voices: ordeining Priests (sayeth he) by lifting vp of handes in euery Church. Therefore they two did creat them: but the whole multitude, as the Grecians maner was in elections, did by holding vp their handes declare whom they would haue. Euen in like maner the Romaine histories do oftētimes say, that the Consul which kept the assemblies, created newe officers, for none other cause but for that he receiued the voices & gouerned the people in the election. Truely it is not likely that Paule graunted more to Timothee and Titus than he toke to himselfe. But we see that he was wonte to creat Bishops by voices of the people. Therfore the places aboue are so to be vnderstanded, that they minish nothing of the cōmon right and libertie of the Church. Therefore Ciprian sayeth well, when he affirmeth that it commeth from the authoritie of God, that the Priest should be chosen in presence of the people

before

before the eyes of all men, and ſhould by publike iudgement and teſtimonie be allowed for worthy & mete. For we ſee that this was by the commaundemēt of the Lorde obſerued in the Leuiticall Prieſts, that before their cōſecratiō they ſhould be brought into the ſight of the people. And no otherwiſe is Mathias added to the fellowſhip of the Apoſtles: and no otherwiſe the ſeuen Deacons were created: but the people ſeing and allowing it. Theſe examples (ſayeth Ciprian) do ſhewe, that the ordring of a Prieſt ought not to be done, but in the knowledge of the people ſtanding by: that the ordering may be iuſt and lawfull, which hath bene examined by the witneſſe of all. We are therefore come thus farre, that this is by the word of God a lawefull calling of a miniſter, when they that ſeeme mete are created by the conſent and allowaunce of the people, And that other Paſtors ought to beare rule of the election, that nothing be done amiſſe of the multitude either by lightneſſe, or by euill affections, or by diſorder.

Leui. 8. 6. Numb. 20. 26. Act. 1. 15. and 6. 2.

16 Now remaineth the forme of ordering, to which we aſſigned the laſt place in the calling. It is euident that the Apoſtles vſed no other ceremonie, when they admitted any man to miniſterie, but the laying on of handes. And I thinke that this vſage came from the maner of the Hebrues, which did as it were preſente vnto God by laying on of handes that which they would haue bleſſed & hallowed. So when Iacob was about to bleſſe Ephraim and Manaſſe, he layed his handes vpon their heds. Which thing our Lorde followed, when he prayed ouer the infantes. In the ſame meaning (as I thinke) the Iewes, by the ordināce of the lawe, layed handes vpon the Sacrifices. Wherefore the Apoſtles by laying on of handes did ſignifie that they offered him to God, whom they admitted into the miniſterie. Albeit they vſed it alſo vppon them, to whom they applied the viſible graces of the Spirit. Howeſoeuer it bee, this was the ſolemne vſage, ſo ofte as they called any man to the miniſterie of the Church. So they conſecrated Paſtors and teachers, and ſo alſo Deacons. But although there be no certaine commaundement concerning the laying on of handes, yet becauſe we ſee that it was continually vſed among the Apoſtles, their ſo diligent obſeruinge of it ought to be to vs in ſtede of a commaundement. And truely it is profitable, that by ſuch a ſigne, both the dignitie of the miniſtery ſhould be cōmended to the people, and alſo that he which is ordered ſhould be admoniſhed, that he is not nowe at his own liberty, but made bonde to God & the Church. Moreouer it ſhall not be a vaine ſigne, if it be reſtored to the naturall beginning of it. For if the Spirit of God, hath ordeined nothing in the Church in vaine, we muſt thinke that this Ceremonie,

Gen. 48. 14. Mat. 19. 15. Act. 13. 6.

ſith it proceded from him,is not vnprofitable,ſo that it be not turned into a ſuperſtitious abuſe. Laſt of all this is to be holden, that not the whole multitude did lay their handes vpon the miniſters, but the Paſtors onely. Howbeit it is vncertaine whether many did alway lay on their handes or no. But it is euident that that was done in the
.& 6. Deacons, in Paule and Barnabas, and a fewe other. But Paule him-
& 13 ſelfe in an other place reporteth, that he, and not many other, did
.Tim. lay his handes vppon Timothee. I admoniſh thee (ſayeth he) that
.6. thou raiſe vp the grace which is in thee by laying on of my handes. For, as for that which in the other Epiſtle is ſpoken of the laying on of the handes of the degree of Prieſts, I do not ſo take it, as though
.Tim. Paule did ſpeake of the companie of the Elders, but I vnderſtande
.14. by that word the very ordinance it ſelfe: as if he had ſayed: Make that the Grace, which thou haſt receiued by laying on of handes when I did creat thee a prieſt,may not be voide.

The iiij. Chapter.

Of the ſtate of the olde Church, and of the maner of gouerning that vvas in vſe before the Papacie.

HItherto we haue intreated of the order of gouerning the Church, as it hath bene deliuered vs out of the pure word of God: and of the miniſteries, as they were inſtitute by Chriſt. Nowe that all theſe things may be more clerely and familiarly opened,and alſo be better faſtened in our mindes:it ſhalbe profitable in theſe things to cõſider the forme of the Olde Church, which ſhall repreſent to our eyes a certaine image of Gods inſtitutiõ. For although the Biſhops of thoſe times did ſet forth many Canons, wherin they ſeemed to expreſſe more thã was expreſſed in the holy Scripture: yet they with ſuch hedefulneſſe framed all their order after the onely rule of Gods word, that a man may eaſily ſee that in this behalf they had in a maner nothing diſagreing from the word of God. But although there might be ſomewhat wantinge in their ordinances,yet becauſe they with ſincere zeale endeuoured to preſerue Gods inſtitutiõ,& they ſwarued not much frõ it,it ſhal be very profitable here ſhortely to gather what maner of obſeruation they had. As we haue declared that there are thre ſortes of miniſters cõmẽded vnto vs in the Scripture:ſo all the miniſters ẏ the olde Church had,it diuided into thre Orders. For out of the order of Elders were partly choſen Paſtors and Teachers: the reſt of them had the rule of the iudgement and correction of maners. To the Deacons was committed the care of the poore,and the diſtributing of the almes.

As

As for the Readers and Acoluth, were not names of certaine offices: but those whom they called Clerkes, they trained from their youth vpward in certaine exercises to serue the Church, that they might be ỹ better vnderstande to what purpose they were appointed, & might in time come ỹ better prepared to their office: as I shal byandby shew more at large. Therefore Hierome, when he had appointed fiue orders of the Church, reckeneth vp Bishops, Priestes, Deacons, Beleuers, and Cathecumeni: to the rest of the Clergy & monkes he giueth no proper place. In Esa. cap. 9.

2 Therefore to whom the office of teachinge was enioyned, all them they named Priestes. In euery city they chose out of their own number one man, to whom they specially gaue the title of Bishoppe: that dissentions shoulde not grow of equality, as it is wont to come to passe. Yet the Bishop was not so aboue the rest in honor and dignity, ỹ he had a dominion ouer his felowes. But what office ỹ Consul had in the Senate, to propound of matters, to aske opinions, to go before the other with counselling, monishing and exhorting, to gouerne the whole action with his authority, and to put in execution that which is decreed by common counsell: the same office had the Bishop in the assembly of the Priestes. And the olde wryters themselues confesse, that the same was by Mens consent brought in for the necessity of the times. Therefore Hierome vpon the Epistle to Titus saith: The same was a Priest which was a Bishop. And before that by the instinction of the Deuill, there were dissentions in religion, and it was said amonge peoples: I am of Paule, I am of Cephas, Churches were gouerned by common counsell of Elders. Afterward, that the seedes of dissentions might be plucked vppe, all the care was committed to one man. As therfore the Priests do know, that by custome of the Church they are subiect to him that is set ouer them: so let the Bishops know, that they are aboue the Priests, rather by custome, than by the truth of the Lordes disposing, and that they ought to gouerne the church in common together. But in an other place he teacheth, how auncient an institutiõ it was. For he sayth that at Alexandria, from Marcke the Euangelist euen to Heraclas and Dionysius, the Priestes did alway choose out one of thẽselues, and set him in a hyer degree, whom they named a Bishop. Therfore euery city had a company of Priestes which were Pastors and Teachers. For they all did execute amonge the people that office of teaching, exhorting and correcting, which Paul appointeth to the Bishops: and that they might leaue seede after them, they trauailed in teaching the yonger men, that hadde professed themselues souldiours in the holy warfare. To euery city there Episto. ad Eua. Tit. 1. 3.

was appointed a certaine countrey, that ſhould take their Prieſtes from thence, and be accompted as it were into the body of that Church. Euery company (as I haue before ſayd) only for preſeruatiõ of Policy and Peace, were vnder one Biſhop: which was ſo aboue the reſt in dignity, that he was ſubiect to the aſſembly of his brethren. If the compaſſe of ground that was vnder his Biſhoprike were ſo great, that he coulde not ſuffiſe to ſerue all the offices of a Biſhop in euery place of it, in the countrey it ſelfe there were in certaine places appointed Prieſtes which in ſmall matters ſhould execute his authority. Them they called countreybiſhops, becauſe in the countrey they repreſented the Biſhop.

3 But, ſo much as belongeth to the office, wherof we now ſpeake, as well the Biſhops as the Prieſtes were bound to apply the diſtributing of the word and Sacramentes. For it was ordained only at Alexandria, (becauſe Arrius had there troubled the Church) ỹ the prieſt ſhould not preach to the people, as Socrates ſayth in the 9. booke of the Tripartite hiſtory. Which yet Hierome confeſſeth that he miſliketh not. Truely it ſhould be counted monſtruous, if any man had giuen out himſelfe for a Biſhop, that had not alſo in very dede ſhewed himſelfe a true Biſhop. Therefore ſuch was ỹ ſeuerity of thoſe times, that all miniſters were driuen to the fulfillinge of ſuch office, as the Lord requireth of thẽ. Neither do I rehearſe the maner of one age alone: For euen in Gregories time, when the Church was now almoſt decaied (certainely it was much degenerate from the auncient purenes) it had not bin tolerable that any Biſhop ſhoulde abſtaine from preaching. The Prieſt (ſayth he in one place) dieth if there be no ſoũd heard of him: becauſe he asketh againſt himſelfe the wrath of the ſecrete iudge, if he go without ſounde of preachinge. And in an other place: When Paule teſtifieth that he is cleane from the bloud of all: in this ſaying we be conuinced, we be bounde, we be ſhewed to be gilty, which are called Prieſtes, which beſide the euils that we haue of our owne, adde alſo the deathes of other: becauſe we kill ſo many as we beinge luke warme and ſilent do daily ſee to go to death. He calleth himſelfe & other ſilent, becauſe they were leſſe diligẽt in their worke than they ought to be. When he ſpareth not them, that did halfe performe their duety: what thinke you he would haue done, if a man had altogether ſitte idle? Therefore this was a great while holden in the Church, that the chiefe duty of the Biſhop was to feede Gods people with the word, or both publikely and priuately to edifie the Church with ſound doctrine.

Epiſto. ad Eua.

Epi. 4. Homel. in Exc. Act. 20. 16.

4 But whereas euery prouince hadde among their Biſhoppes one Archebi-

Archebiſhop:alſo where in the Nicene Synode there were ordained Patriarches,which ſhoulde in degree & dignity be aboue the Archbiſhops, that pertained to the preſeruinge of diſcipline.Howebeit in this diſcourſe, that which was moſt rarely vſed may not be omitted. For this cauſe therfore chiefely theſe degrees were ordained, that if any thinge hapned in any Church,that could not well be ended by a fewe, might be referred to a prouinciall Synode. If the greatneſſe or difficulty of the matter required a greater diſcuſſinge,the Patriarches were alſo called to it with the Synodes,frõ whom there might be no appelle but to a General Councel. The gouernment ſo ordered many called a Hierarchie, by a name (as I thinke) vnproper,and truely vnuſed in the Scriptures. For the holy Gheſt willed to prouide, that no mã ſhould dreame of a principality or dominion whẽ the gouernment of the Church is ſpoken of. But if, leauinge the word we looke vpon the thing,we ſhall finde that the old Biſhops ment to forge no forme of ruling the Church, differing from that which the Lord appointed by his word.

5 Neither was the order of the Deacons at that time any other then it was vnder the Apoſtles. For they receiued the daily offringes of the Faithfull, and the yearely reuenues of the Church, to beſtowe them vpon true vſes, that is to ſay,to diſtribute thẽ to fede partly the miniſters,& partely the poore:but by the appointment of the Biſhop, to whome alſo they yearely rendred accomptes of their diſtribution. For whereas the Canons do euery where make the Biſhop diſtributer of all the goods of the Church, it is not ſo to be vnderſtanded,as though he did by himſelfe diſcharge that care:but becauſe it was his part to appoint to the Deacon,who ſhould be receiued into the common almes of the Church,and of that which remained,to whome it ſhould be giuen, & how much to euery one:becauſe he had an ouerſeeing whether the Deacon did faithfully execute that which belõged to his office. For thus it is red in the canons which they aſcribe to the Apoſtles:We commaunde that the Biſhoppe haue the goodes of the Church in his owne power. For if he be put in truſt with the ſoules of men,which are more precious,much more it is meete that he haue charge of money: ſo that by his power all thinges may be diſtributed to the poore by the Elders and Deacons: that they may be miniſtred with all feare and carefulneſſe. And in the Councel of Antioche Cap.35
it is decreed, that the Biſhops ſhoulde be reſtrained that meddle with the goodes of the Church, without the knowledge of the Elders and Deacons. But of that point we neede to make no longer diſputation, ſith it is euident by many epiſtles of Gregorie,that euen at that time,

when otherwise the ordinances of the Church were much corrupted, yet this obseruation continued, that the Deacons shoulde vnder the Bishop be the stewardes of the poore. As for Subdeacons, it is likely ý at the beginning they were ioyned to the Deacōs, that they should vse their seruice about the poore: but that difference was by litle and litle confounded. But Archdeacons began then to be created, when the plenty of the goods, required a new and more exact maner of disposing them: Albeit Hierome doth say, that it was euen in his age. In their charge was the summe of their reuenues, possessions, and store, and the collection of the daily offeringes. Whereupon Gregory declareth to the Archdeacon of Salon, that he shoulde be holden gilty if any of the goodes of ý Church perished either by his fraud or negligence. But whereas it was giuen to them to reade the Gospel to the people, and to exhort them to prayer: and whereas they were admitted to deliuer the Cuppe in the holy Supper, that was rather done to garnish their office, that they shoulde execute it with the more reuerence, whē by such signes they were admonished that it was no prophane bailiwike that they exercised, but a spirituall function and dedicate to God.

Epi. ad Nepot. Epist. 10 lib. 1.

6 Hereby also we may iudge what vse there was, and what maner of distribution of the Church goods. Ech where both in the decrees of the Synodes, and among the old wryters it is to be found, that whatsoeuer the Church possesseth either in landes or in money, is the patrimony of the poore. Therefore oftentimes there this song is sunge to the Bishops and Deacons, that they shoulde remember, that they medle not with their owne goodes, but the goodes appointed to the necessity of the poore: which if they vnfaithfully suppresse or wast, they shalbe gilty of bloud. Whereby they are admonished, with great feare & reuerence, as in the sight of God, without respect of persons, to distribute them to whom they be due. Hereupon also come those graue protestations in Chrysostome, Ambrose, Augustine, and other like Bishoppes, whereby they affirme their owne vprightnesse to the people. But sith it is equity, and established by the law of the Lorde, that they which employ their seruice to the Church, shoulde be fed with the common charges of the Church, and also many Priestes in that age, consecrating their patrimonies to God, were willingly made poore: the distributinge was such, that neither the ministers wanted sustenance, nor the poore were neglected. But yet in the meane time it was prouided, that the ministers themselues, which ought to giue exāple of honest sparing to other, should not haue so much, wherby they might abuse it to riotous excesse or deliciousnes, but only wherwith

with to sustaine their owne nede. For those of the Clergy (sayth Hierome) which are able to liue of the goods of their parents, if they take that which is the poores, do commit sacrilege, & by such abuse they eate and drinke to themselues damnation.

7 First the ministration was free and voluntary, whereas the Bishops and Deacons were of their owne wil faithfull, and vprightnesse of conscience and innocence of life were to them in stede of lawes. Afterwarde when euill examples grewe of the gredinesse or peruerse affections of some, to correct those faultes, the canons were made, which diuided the reuenues of the Church into foure partes: of which they assigned one part to thē of the Clergy, the second to the poore, the third to the maintenance and reparation of Churches, and other holy buildinges, the fourth to the poore as well straungers as of their owne countrey. For whereas the other canons, giue this last parte to the Bishop, that varieth nothing frō my abouesaid diuision. For they meane not that that part should be his owne, that either he himselfe alone shoulde deuoure it, or poure it out, vpon whom or what he list, but that it should suffice to maintaine the Hospitality which Paul requireth of that order. And so do Gelasius & Gregory expound it. For Gelasius bringeth no other reason why the Bishop should chalenge any thinge to himselfe, but that he might giue it prisoners and strangers. And Gregory speaketh yet more plainely. It is the maner (sayth he) of the sea Apostolike, to giue cōmaundement to the Bishop when he is ordred, that of all the reuenue that ariseth, there be made foure portions: that is to say, the one to the Bishop and his family for Hospitality, & entertainment: the second to the Clergy: the third to the poore: the fourth to the repairing of Churches. Therfore it was lawfull for the Bishoppe to take nothing to his owne vse, but so much as were enough for moderate & meane foode and clothing. If any began to excede, either in riotous expense, or in ostentation and pomp, he was byandby repressed by his felowes, & if he obeyed not, he was put from his dignity. 1.Tim.3 2.

8 As for that which they bestowed vppon garnishinge of holy thinges, at the first it was very litle. Afterward when the Church became somwhat richer, yet in that behalfe they stil kept a meane. And yet all the money that was bestowed therupon, remained safe for the poore, if any greater necessity happened. So when famine possessed the Prouince of Hierusalem, and the nede could not otherwise be relieued, Cyrillus solde the vessels and garmentes, and spent them vpon sustenance of the poore. Likewise Acatius Bishop of Amida, when a great multitude of the Persians, in a maner starued for hunger, called Tripar. hist li. 5 lib. 11. cap. 16.

together the Clergy, and when he had made that notable oration, Our God needeth neither dishes nor cuppes, because he neither eateth nor drinketh, he molt the vessels, to make thereof both meate & ransome for mē in misery. Hierom also, when he inueyeth against the to much gorgiousnes of temples, doth with honor make mentiō of Exuperius Bishop of Tholosa in his time, which caried the Lords body in a wicker basket, and his bloud in glasse, but suffred no poore mā to be hungry. That which I euen now sayd of Acatius, Ambrose rehearseth of himselfe. For when the Arrians charged him, for ỳ he had broken ỳ holy vessels to ransom prisoners, he vsed this most godly excuse: He that sent ỳ Apostles without golde, gathered Churches together without gold. The Church hath gold, not to kepe it, but to bestow it, & to giue reliefe in necessities. What neede is to kepe that which helpeth not? Do we not know, how much golde and siluer the Assyrians tooke out of the temple of the Lord? Doth not the Priest better to melt them for the sustenance of the poore, if other reliefes do faile, than an enemy a robber of God to beare them away? Will not the Lord say: Why hast thou suffred so many nedy to die for hunger? & verily thou hadst gold whereof thou mightest haue ministred them sustenance. Why were so many led away captiue, & not ransomed? why were so many slaine by the enemy? It had bin better that thou shouldest saue the vessels of liuinge men, than of metalles. To these thinges thou shalt not be able to aunswere. For what wouldest thou say? I feared least Gods tēple should want garnishing. He would answere: Sacraments require not gold: neither do those things please with golde that are not bought with golde. The ransoming of prisoners is a garnishing of Sacraments. In summe, we see that it is most true which the same man sayeth in an other place, that whatsoeuer the Church thē possessed was the store of the nedy. Againe: that a Bishop hath nothing that is not the poores.

Ad Nepotia.

Lib. de offic. cap. 28.

Lib. 5. epist. 31. & 33.

9 These that we haue rehearsed were the ministeries of the Old Church. For the other of which the Ecclesiasticall wryters make mention, were rather certaine exercises and preparations, than appointed offices. For those holy men, that they might leaue a store for the Church after them, receiued into their charge, gouernance & discipline, yong men which with the consent & authority of their parentes, professed themselues souldiours of the spirituall warfare: & they so framed them from their tēder age, that they should not come vnskilful & raw to the executing of their office. But all they that were instructed with such beginnings, were called Clerkes. I would in dede that some other proper name hadde rather bin giuen them. For this

name

name grew of errour, or of corrupt affectiō:forasmuch as Peter calleth the whole Church the Clergy,that is to say,the Lordes inheritance. But the institution it selfe was very holy and profitable, that they which woulde consecrate themselues and their seruice to the Church,shold be so brought vp vnder the keping of the Bishop,that none should minister to the Church,but he that were well informed aforehande, and that had from his very youth both sucked holy doctrine,and by seuere discipline put in a certaine continuing quality of grauity & holy life,& were estranged from worldly cares,& were accustomed to spiritual cares and studies.But as yong souldiours are by certaine counterfait skirmishes instructed to learne true and earnest fight,so there were also certaine rudimentes, whereby they were exercised while they were Clerkes, before that they were promoted to the very offices. Therefore first they committed to the Clerkes the charge to open and shut the Church,and they named them Ostiarij, dorekepers. Afterward they called them Acoluthi, folowers, which waited vpon the Bishop in his houshold seruices, and did continually accompany him,first for honors sake,& then that no suspition should arise of them.Morouer ỹ by litle & litle they might become knowen to the people, and get to themselues commendation: also that they might learne to abide the sight of all men,& to speake before al men: that being made Priestes,when they came forth to teach,they should not be abashed with shame:therfore place was appointed thē to read in the pulpet. After this maner they were promoted by degrees, to shew proofe euery one of their diligēce in all their seuerall exercises, till they were made Subdeacons.This only is my meaning,that those were rather grosse beginnings, than such offices as were accompted among the true ministeries of the Church. 1.Pet.5. 3.

10 Wheras we said ỹ the first & second point in the calling of ministers,are,what maner of men they ought to choose, & how great a religious carefulnes they ought to vse in that matter:therin the old Church hath folowed the prescribed order of Paul, & the examples of the Apostles,For they were wōt to come together to choose ỹ pastors with most great reuerence,& carefull callinge vpon the name of God.Beside this they had a forme of examination,wherby they tried the life & doctrine of thē that were to be chosen by that rule of Paul. Only they somwhat offended herein with too great seuerity,because they would require more in a Bishop than Paule required,& specially in processe of time they required vnmaried life. But in ỹ other points their obseruation was agreeinge with Paules description. But in this which we made the third point,that is to say,who ought to institute 1.Tim.3 2.

ministers, they kept not alway one order. In olde time, none was receiued into the company of Clerkes without the consent of all the people: insomuch that Cyprian laboreth earnestly to excuse that he appointed one Aurelius to be a Reader without asking aduise of the Church, because that was done beside the custome, though not without reason. For this he sayth before: In ordering of Clerkes, dere brethren, we are wont first to aske you aduise, and by common counsell to wey the maners and deseruings of euery one. But because in these lesser exercises there was not much peril: because they were chosen to a longe proofe, and not to a great office, therefore the consent of the people therin cessed to be asked. Afterward in the other degrees also, except the Bishoprike, the people commonly left the iudgemēt and choise of them to the Bishop and the Priestes, that they shoulde examine who were meete and worthy: sauinge peraduenture when new Priestes were appointed for paroches: for then it behoued that the multitude of that place namely should consent. Neither is it any maruaill, that the people in this behalfe was litle carefull in keepinge their owne right: For no man was made a Subdeacon, that had not shewed a longe proofe of himselfe in his beinge a Clerke, vnder that seuerity of discipline, which then was vsed. After that he hadde bin tried in that degree, he was made a Deacon. From thense he came to the honor of priesthoode if he had behaued himselfe faithfully. So no man was promoted, of whom there had not bin in deede a triall had many yeares before the eies of the people. And there were many canōs to punish their faultes: so that the Church could not be troubled with euil Priestes or Deacons, vnles it neglected the remedies. Howbeit in the Priestes also there was alway required the cōsent of them of the same city: which the very first canon testifieth in the 67. distinction, which is fathered vpon Anacletus. Finally all the admissions into orders were therefore done at certaine appointed times of the yeare, that no man should priuily crepe in without the consent of the faithfull, or shoulde with too much easinesse be promoted without witnesses.

Lib 2. epist. 5.

11 In choosing of Bishops the people had the liberty longe preserued, that none shoulde be thrust in that were not accepted of all. This therefore was forbidden in the counsell at Antioche, that none shoulde be thrust in to them against their will. Which thinge also Leo the first doth diligently confirme. Hereupon came these sayings: Let him be chosen, whom the Clergy, and the people, or the greater number shall require. Againe: Let him that shall beare rule ouer al, be chosen of all. For it must needes be, that he that is made a ruler being vnknowen

Epi. 90. cap. 2.

vnkowen and not examined, is thrust in by violence. Againe, Lette him be chosen, that is both chosen by the Clerkes, and desired by the people: & let him be consecrate by them of that Prouince, with the iudgement of the Metropolitane. The holy Fathers tooke so great heede that this liberty of the people should by no meane be diminished, that when the generall Synode gathered together at Constantinople did order Nectarius, they would not do it without the allowance of the whole Clergy & people, as they testified by their epistle to the Synode at Rome. Therfore when any Bishop did appoint a successor to himselfe, it was not otherwise stablished, vnles the whole people did confirme it. Whereof you haue not onely an example, but also the very forme in Augustine in ỹ naming of Eradius. And Theodorite, when he reherseth that Peter was named by Athanasius to be his successour, byandby addeth, that the order of priestes confirmed it, & the magistrate, and nobility, & the people approued it with their allowing showte. Epist. Theod. lib. 4. cap. 20.

12 I graunt in dede that this also was by very good reason stablished in the Councell at Laodicea, that the Election should not be left to multitudes. For it scarcely happeneth at any time, that so many heades should wel order any thing with one meaning: and commonly this is true, that the vncertaine communalty is diuided into contrary affections. But for this peril there was vsed a very good remedy. For first the Clerkes onely did choose: whom they had chosen they presented to the Magistrate, or to the Senate and chiefe men of the people. They, after consultation hadde, if they thought the election good, confirmed it: if not, they did choose an other, whome they did rather allow. Then the matter was moued to the multitude, which although they were not bound to those fore iudgementes, yet thereby they could the lesse be disordered. Or if they began at the multitude: that was done onely to learne whom they did chiefly desire. When the desires of the people were heard, thē they of ỹ Clergy did choose him. So neither was it lawfull for the Clergy to appoint whom they listed, neither were they bounde to obey the foolishe desires of the people. Leo appointeth this order in an other place, when he sayth: There are to be looked for, both the desires of the citizens, the peoples testimonies, the iudgement of the honorable, & the election of the clerkes. Againe, Let there be holden the testimony of the honorable, the subscription of the clerkes, the consent of the order & cōmunalty. No reason (sayth he) suffreth it to be otherwise done. And nothinge else meaneth ỹ decree of the Synode at Laodicea, but that the clergy, & chiefe of the people, should not suffer themselues to be Cap. 1. Episto. 87.

caried away by the vndiscrete multitude: but rather that with their wisdom & grauity they should represse the peoples foolish affections, if at any time nede should so require.

13 This order of choosing was yet in force in the time of Gregory: & it is likely that it endured long after. There remaine many Epistles of his, that giue euident testimony of this matter. For so oft as he hath to do with the creating of any new Bishop, he vseth to wryte to the clergy, to the order, & to the people, & somtime also to the ruler, according as the gouernment of the city is appointed. But if by reason of the disordered state of the Church, he cõmitteth to any Bishop adioyninge, the charge of ouerseeinge in the election, yet he alway requireth a solemne decree strẽgthened with the subscriptions of all. Yea and when there was one Constantius create Bishop at Milaine, and that many of the Millaneis were by reason of the inuasion of the barbarous nations fled to Genua; he thought that the election could not otherwise be lawful, vnlesse they also were called together & gaue their assent. Yea there are not yet fiue hundred yeares past, since Pope Nicolas decreed thus of the election of the Bishop of Rome: that the Cardinall Bishops shoulde beginne, then that they shoulde ioyne to them the rest of the clergy, last of all that the election should be confirmed by the consent of the people. And in the ende he reciteth that decree of Leo, which I euen now alleaged, & commaundeth it from thense foorth to be in force. But if the malice of wicked men shall so preuaile, that the clerkes to make a true election be compelled to depart out of the city: yet he commaũdeth that some of the people be present with them. As for the Emperours consent, so farre as I can perceiue, was required only in two Churches, that is, Rome and Constantinople: because there were the two seates of the Empire. For whereas Ambrose was sent to Milaine with a power from Valentinian to gouerne the election of the new Bishop: that was extraordinarily done, by reson of grieuous factions wherewith the citizens then boyled among themselues. But at Rome in old time the Emperours authority was of so great force in creatinge of the Bishop, that Gregory sayeth, that he was set by his commaundement in the gouernment of the Church: when yet by solemne vsage he was desired by the people. This was the maner, that whẽ the clergy & the people had appointed any bishop, the clergy should forthwith moue it to the Emperour, that he should either by his allowance confirme the election, or by disalowance vndo it. Neither are the decrees that Gratian gathereth together, repugnant to this custome: wherein is nothinge else sayd, but that it is in no wise to be suffred, that takinge away the

ib 2. pi. 69.

istin. 3. cap. n nomine.

pist. 5. b. 1.

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canonicall election, a kinge shoulde appoint a Bishop after his owne lust: & that the Metropolitan shou'd cōsecrate none that were so promoted by violent powers: For it is one thinge to spoyle the Church of her right, that all should be transferred to the lust of one man: and an other thinge to graunt this honor to a kinge or an Emperour, that by his authority he may confirme a lawfull election.

14 Now it followeth, that we entreate, with what forme the ministers of the Church were admitted into their office after election: this the Latines called Ordinatiō or Consecration: the Grekes haue called it Cheirotonia, lifinge vp of handes, and sometime also Cheirothesia, laying on of handes. Howbeit Cheirotonia is properly called that kinde of electiō, where mens consentes are declared by holding vp of their hands. There remaineth a decree of the Nicene coūcel, that the Metropolitane should mete together with al the Bishops of the prouince to order him which is chosen. But if some of them be hindered either by length of ỳ way, or by sickenes, or by any necessity, that yet three at the least should mete: and that they that are absent shoulde by letters testifie their consent. And this Canon, when with discontinuāce it grew out of vse, was afterward renued with many Synodes. But all, or at least as many as had no excuse, were therefore cōmaunded to be present, that they might haue the grauer triall of the learninge and maners, of him that was to be ordered: for the matter was not done without triall. And it appeareth by Ciprians words, that in the old time they were wont not to be called after the election, but to be present at the election: and to this ende that they should be as it were gouernours, that nothing should be troublesomly done in the multitude. For where he sayd that the people haue power either to choose worthy Priestes, or to refuse vnworthy, within a litle after he adde:th: Wherefore accordinge to the tradition of God & of the Apostles, it is to be diligently kept and holden (which is yet holden with vs also & in a maner throughout all prouinces) that for the right celebration of orderings, all the Bishops adioyninge of the same prouince should come together to that people for which a gouernour is ordered, and that the Bishop be chosen in presence of the people. But when they were somtime slowly gathered together, and there was peril least some would abuse that delay to occasion of ambitious suing: it was thought that it should be enough if after the election made, they should mete and after allowance vpon lawfull examination consecrate him. Epist lib. 1.

15 When this was ech where done without exception, by litle & litle a diuerse maner grew in vse, that they which were chosē should

resorte to the Metropolitane city to fetche their orderinge. Which came to passe rather by ambition, and by deprauation of the first institution, than by any good reason. And not long after, when the authority of the seae of Rome was now encreased, there came in place yet a worse custome, that the Bishoppes almost of all Italy shoulde fetche their consecration from thense. Which we may note out of the Epistles of Gregorie. Onely a fewe cities, which did not so easily giue place, hadde their auncient right preserued: as there is an example had of Millaine. Paraduenture the onely Metropolitane cities kept their priuiledge. For all the Bishoppes of the Prouince were wont to come together to the chiefe citie to consecrate the Archebishoppe. But the Ceremonie was laying on of handes. For I reade of no other Ceremonies vsed: sauinge that in the solemne assembly the Bishops had a certaine apparell whereby they might be distinctly knowen from other Priestes. They ordered also Priestes and Deacons with onely layinge on of handes. But euery Bishoppe with the company of Priests ordered his owne Priestes. But although they did all the same thing: yet because the Bishop went before, and it was all done as it were by his guidinge, therefore the ordering was called his. Whereupon the old writers haue oft this saying: that a Priest differeth from a Bishop in no other thinge, but because he hath not the power of ordering.

Lib. 2. Epi. 69. 46.

The v. Chapter.

That the olde forme of gouernment is vtterly ouerthrowen by the tyranny of the Papacy.

NOw it is good to set before mēs eies the order of gouerning the Church, that the seae of Rome and all the champions thereof do kepe at this day, & the whole image of that Hierarchie which they continually haue in their mouth, and to compare it with that order of the first & old Church which we haue described: ẏ by the cōparison it may appeare what maner of Church they haue, which vse this only title to charge or rather to ouerwhelm vs. But it is best to begin at Callinge, that we see both who, and what maner of mē, and by what order they be called to this ministery. And then afterward we shal consider how faithfully they execute their office. We will giue the first place to Bishops: to whom I would to God this might be an honor, to haue ẏ first place in this discourse. But the matter it selfe doth not suffer me, ones to touch this thing be it neuer so lightly, without their great shame. And yet I will remember, in what kinde of wryting I am now occupied: & will not suffer my talke,

which

which ought to be framed onely to ſimple doctrine, to flow abroade beyonde due boūdes. But let ſome one of them that haue not vtterly loſt all ſhame, annſwere me, what maner of biſhoppes are at this day commonly choſen. Truely it is now growen too much out of vſe, to haue any examinatiō had of their learninge: but if there be had any reſpect of learning, they chooſe ſome lawyer that can rather brawle in a court, than preach in a Church. This is certaine, that theſe hundred yeares there hath ſcarcely bin euery hundreth man choſen that vnderſtoode any thing of holy doctrine. I do not therefore ſpare the former ages, for ȳ they were much better, but becauſe we haue now only the preſent Church in queſtiō. If iudgement be had of their maners, we ſhall finde that there haue bin few or almoſt none, whom the olde Canons woulde not haue iudged vnworthy. He that was not a dronkard was a whoremonger: he that was alſo cleane from this wickedneſſe, was either a dycer, or a hunter, or diſſolute in ſome parte of his life. For there be lighter faultes, which by the olde Canons do excludе a man frō being a biſhop. But this is a moſt great abſurdity, ȳ very children ſcarcely ten yeares olde, are by the Popes graunt made biſhops. They are growen to ſuch ſhamelesnes, and ſenſeleſſe dulnes, that they dreaded not that extreme yea & monſtruous wicked doing, which is vtterly abhorring from the very ſenſe of nature. Hereby appeareth howe religious their elections were, where the negligence was ſo careleſſe.

2 Now in election, all that right of the people is takē away. Their deſirings, their aſſentings, their ſubſcribings, and all ſuch thinges are vaniſhed: the whole power is transferred to the Canons onely. They beſtowe the biſhoprike vpon whom they will, and afterwarde bringe him forth into the ſight of ȳ people, but to be worſhipped, not to be examined. But Leo crieth on the other ſide, that no reaſon ſuffreth it, and he pronounceth that it is a violent impoſition. Ciprian, when he teſtifieth that it proceedeth from the law of God that it ſhould not be done but by the conſent of the people, ſheweth that the cōtrary maner is repugnāt to the word of God. The decrees of ſo many Synodes do moſt ſeuerely forbid it to be otherwiſe done: & if it be done, they commaunde it to be voide. If theſe thinges be true, there now remaineth in ȳ Papacy no Canonical election, neither by Gods law nor by the Eccleſiaſtical law. But although there were no other euil, yet how ſhal they be able to excuſe this that they haue ſo ſpoyled the Church of her right? But (ſay they) the corruption of times ſo required, that becauſe in appointinge of biſhops, hatreds and affections more preuailed with the people and the Magiſtrates, than right and ſounde

iudgement, therfore the rule thereof ſhould be giuen to a few. Admit verily that this were the extreme remedy of a miſchiefe in deſpeired caſe. But ſith the medecine it ſelfe hath appeared more hurtfull than the very diſeaſe, why is not this new euil alſo remedied? But (ſay they) it is exactly preſcribed to the Canons, what they ought to folow in the election. But do we dout, but that the people in old time did vnderſtand that they were bound to moſt holy lawes, when they ſaw that they had a rule ſet thē by the word of God, when they came together to chooſe a biſhop? For that only voyce of God, wherby he deſcribeth the true Image of a biſhop, ought worthily to be of more value than infinit thouſandes of Canons. But neuertheleſſe the people, corrupted with a moſt euill affection, had no regard of the lawe or of equity. So at this day though there be very good lawes writtē, yet they remaine buried in papers. Yet for the moſt part it is vſed in mens maners, yea and alowed as though it were done by good reaſon, that dronkards, whoremongers, dycers, are commonly promoted to this honor: (it is but litle that I ſay) that biſhoprikes are the rewardes of adulteries and bawderies. For when they are giuen but to hunters and falconers, it is to be thought to be gaily well beſtowed. Any way to excuſe ſo haynous indignity, it is too much wicked. The people (ſay I) had in olde time a very good Canon to whom Gods word preſcribed, that a biſhoppe ought to be vnreprouable, a teacher, no fighter. &c. Why therefore is the charge of chooſinge remoued from the people to theſe men? Becauſe forſooth the word of God was not heard among the tumultes & ſeditious partakings of the people. And why ſhoulde it not at this day be remoued againe from theſe men, which not onely do breake all lawes, but caſtinge away all ſhame, do wantonly, couetouſly, ambitiouſly, mingle and confounde Gods and mens matters together?

1.Tim.3 1.

3 But they lye, when they ſay, ỳ this was deuiſed for a remedy. We often read that in old time Churches were in tumultes at the chooſing of biſhops: yet neuer any man durſt thinke of taking away the authority from the people. For they had other wayes whereby they might either preuent theſe faultes, or amend thē if they were alredy cōmitted. But I will tell what it is. When the people began to be negligent in makinge the elections, and did caſt that care vpon the Prieſtes as litle belonging to them, they abuſed this occaſion to vſurp a tyranny to themſelues, which afterwarde they ſtabliſhed by new Canons ſet forth. As for their ordering, it is nothing els but a mere mockage. For the ſhew of examination that they there ſet out is ſo vaine and hungry, that it wanteth euen all colour. Therfore wheras in ſome places

Princes

Princes haue by couenãt obtained of the bishops of Rome, that they themselues might name bishops, therein the Church suffered no new losse: because the election was taken away, onely from the Canons, which had by no right violently takẽ it, or verily stolen it. Truely this is a most fowle example, ẏ out of the court are sent bishops to possesse Churches: & it should be the worke of godly Princes to abstaine from such corruption. For it is a wicked spoyling of ẏ Church, when there is thrust vnto any people a bishop, whom they haue not desired, or at least with free voice allowed. But that vnorderly maner which hath longe ago bin in the Churches, gaue occasion to Princes to take the presentation of bishops into their owne handes. For they had rather that it should be their gift, than those mens, to whom it nothing more belonged, and which did no lesse wrongfully abuse it.

4 Loe here is a noble calling, by reason whereof the bishops boast themselues to be the successors of the Apostles. But they say that the authority to create Priestes belongeth to them only. But in this they most lewdly corrupt the old institution: because they do not by their ordering create Priestes to rule and fede the people, but Sacrificers to Sacrifice. Likewise when they consecrate Deacons, they do nothinge of their true & proper office, but they ordaine them only to certaine Ceremonies about the chalice and the paten. But in the Synode at Chalcedon, it is contrariwise decreed, that the orderings should not be absolutely giuen, that is to say, but that a place shoulde be therewithall assigned to them that are ordered, where they shall exercise their office. This decree is for two causes very profitable. First, that the Church shoulde not be burdened with superfluous charges: nor that that should be spent vppon idle men which should be giuen to the poore: Secondly, that they which be ordered, should thinke that they be not promoted to an honor, but that there is an office committed vnto them, to the execution whereof they are bounde by solemne protestation. But the Romishe maisters (which thinke that there is nothinge in religion to be cared for, but their bellie) first do expounde title to be the reuenue that may suffice to sustaine them, whether it be by their owne liuelyhoode or by benefice. Therefore when they order a Deacon or a Priest, without taking care where they ought to minister, they giue them the order, if they be rich enough to finde themselues. But what man can admit this, that the title which the decree of the Councell requireth, shoulde be the yearely reuenue for their sustenance? But nowe because the later Canons condemned the bishoppes with penalty to finde them whom they had ordered without sufficient title, by this meane to restraine their too much

Dist. 70 cap. 1.

easie admitting: there hath bin also a suttelty deuised to mocke out this penalty. For he that is ordered, naminge any title whatsoeuer it be, promiseth that he wilbe content therewith: by this shift he is driuen from his action for his finding. I passe ouer a thousande fraudes that are herein vsed: that when some do falsely name vaine titles of benefices, wherupon they can not make fiue shillinges by yere: other some vnder secret couenãt do borow benefices, which they promise that they wil byandby restore againe, but somtime they restore not at all. And such other misteries.

5 But although these grosser abuses were takẽ away, is not this alway an absurdity, to appoint a Priest to whom you assigne no place? Also they order no man but to Sacrificé. But the true ordinãce of a Priest is, to be called to the gouernment of the Church: & a Deacon to be called to the gathering of ỹ almes: they do in deede with many pompes shadow their doing, that in the very show it may haue a reuerẽce among the simple. But among men that haue their sound wit, what can these disguisings auaile, if there be no sound stuffe or trueth vnderneth them? For they vse Ceremonies about it, either fetched out of Iewishnes, or fained of thẽselues: which it were better to forbeare. But of true examination, (for I nothinge passe vpon that shadow which they retaine) of the peoples cõsent, & of other things necessary, they make no mention. I call a shadow their foolish gesturings mete to be laughed at, framed to a fond & colde counterfaiting of antiquity. The bishops haue their deputies which before the ordering may enquire of their learninge. But what? whether they can reade their masses: whether they can decline a common nowne, that they shal light vpon in reading, or coniugate a verbe, or do know the signification of one word, for it is not necessary that they be cunning enough to construe a verse. And yet they be not put backe fro Priesthoode, which faile euen in the childish rudiments, so that they bring any money or commendation of fauour. Of like sort it is, that when they are brought to ỹ altare to be ordered, it is asked thrise in a tong not vnderstanded, whether they be worthy of that honor. One aunswereth (which neuer saw them: but because nothinge should want of the forme, he hath that part in the play) They are worthy. What may a man blame in these reuerend fathers, but that with mockinge in so open Sacrileges, they do without shame laugh to scorne both God and men? But because they are in long possession therof, they thinke that nowe it is lawefull for them. For whosoeuer dare once open his mouth against these so euident and so haynous wicked doinges, he is foorthwith haled by them to punishment of death, as though it were

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one that had in olde time disclosed abrode the holy misteries of Ceres, would they do this if they thought that there were any God?

6 Nowe howe much do they behaue themselues better in bestowinge of benefices: which thing was ones ioined with ỹ ordering, but nowe it is altogether separate? There is among them a diuerse maner. For the Bishops onely do not conferre benefices: and in those whereof they are said to haue the conferring, they haue not the full right: but other haue the presentation, and they reteine onely the title of collation for honors sake. There are also nominatiõs out of scholes, & resignations, either simple, or made for cause of eschange, commendatorie writings, preuentions, and whatsoeuer is of that sorte. But they also behaue themselues that none of thẽ can reproch an other with any thing. So I affirme, that scarcely euery hundreth benefice, is bestowed at this day in the papacy without Simonie, as the olde writers defined Simony. I do not say that they all buy them with ready money: but shewe me one of twentie that commeth to a benefice without some by commendation, some either kinred or alliance promoteth, and some the authoritie of their parentes: some by doing of pleasures do get themselues fauor. Finally benefices are geuen to this ende, not to prouide for the Churches, but for them that receiue them. Therefore they call them benefices, by which worde they do sufficiently declare, that they make no other accompt of them, but as the beneficiall giftes of princes, whereby they either get the fauour of their soldiars or rewarde their seruices. I omit how these rewardes are bestowed vpon barbers, cookes, moile kepers, and such dreggishe men. And nowe iudiciall courtes do ring of no matters more, than aboute benefices: so that a man may say that they are nothing els but a pray cast afore dogs to hunt after. Is this tolerable euen to be heard of, that they should be called Pastors, which haue brokẽ into the possessiõ of a Church as into a ferme of their enemy? that haue gotten it by brawling in the lawe? that haue bought it for money? that haue deserued it by filthy seruices? which being childrẽ yet scantly able to speake, haue receiued it, as by inheritance from their vncles and kinsmen, and some bastardes from their fathers?

7 Would euer the licentiousnesse of the people, though they had bene neuer so corrupt and lawelesse, haue gone so farre? But this is also more monstrous, that one man, (I will not say what maner of man, but truely such a one as can not gouerne himselfe) is set to gouerne fiue or six Churches. A man may see in these dayes in Princes courtes, yong men that haue thre abbaties, two Bishoprikes, one Archbishoprike. But there be cõmonly Canons with fiue, six or seuen

benefices, whereof they haue no care at all, but in receiuing the reuenues. I will not obiecte, that it is eche where cried out against by the word of God, which hath long ago cessed to be of any estimation at all among them. I will not obiect, that there haue bene many most seuere penall ordinances in many councells made against this wickednes: for those also they boldly despise as oft as they list. But I say that both are monstrous wicked doings, which are vtterly against God & nature and the gouernment of the Church, that one robber shall oppresse many Churches at ones, and that he should be called a Pastor, which can not be presente with his flocke though he would: and yet (such is their shamelesnesse) they couer such abhominable filthinesse with the name of the Church, to deliuer themselues from all blame. But also (and God will) in these lewdenesses is conteined that holy succession, by the merit whereof they bost that it is wrought that the Church may not perishe.

8 Now (which is the seconde marke in iudging a lawfull Pastor) let vs see howe faithfully they exercise their office. Of the Priests that be there created, some be Monkes, some be (as they call them) Secular. The first of these two companies was vnknowen to the olde Church: and it is so against the profession of Monkes, to haue such a place in the Church, that in olde time when they were chosen out of Monasteries into the clergie, they cessed to be Monkes. And Gregorie, whoes time had much dregges, yet suffered not this confusion to be made. For he willeth that they be put out of the Clergie that be made Abbots, for that no man can rightly be together both a Monke and a clerke: sith the one is a hinderance to the other. Nowe if I aske, howe he well fulfilleth his office, whom the Canons declare to be vnmete: what I pray you, will they aunswere? They will forsoth allege vnto me those vntimely borne decrees of Innocent and Boniface, whereby Monkes are so receiued into the honor and power of Priesthode, that they might still abide in their Monasteries. But what reason is this, that euery vnlearned asse, so sone as he hath ones possessed the sea of Rome, may with one word ouerthrowe all antiquity? But of this matter we shall speake hereafter. Let this suffice for this time, that in the purer Church it was holden for a great absurdity, if a Monke did execute the office of Priesthode. For Hierome sayeth that he doth not execute the office of a Priest, while he is conuersant among Monkes: and maketh himselfe one of the common people to be ruled by the Priests. But, although we graunt them this, what do they of their dutie? Of the mendicantes some do preach: all the other Monkes either sing or mumble vp masses in their dennes. As though

Epist. lib. 3.

though either Christ willed, or the nature of the office suffereth, Priests to be made to this purpose. Whereas the Scripture plainly testifieth, that it is the priests office to rule his owne Church, is it not a wicked prophanation, to turne an other way, yea vtterly to change the holy institution of God? For when they are ordered, they are expressly forbiddē to dō the things that God cōmaundeth all priests. For this song is song to them: let a Monke, cōtente with his cloister, not presume to minister the Sacramentes, nor to execute any thing belonging to publike office. Let them deny, if they can, that it is an open mockerie of God, that any priest should be made to this purpose, to absteine from his true and naturall office: and that he which hath the name, may not haue the thing. Act. 20. 23.

9 I come to the secular priests: which are partly beneficed men, (as they call them) that is to say, haue benefices whereupon to liue: and partly do let out their daily laboure to hire, in massing, or singing, and liue as it were of a stipende gathered thereupon. Benefices haue either care of soules, as bishoprikes, and cures of paroches: or they be the stipendes of deintie men, that get their liuing with singing, as prebendes, Canonships, personages, and dignities, chaplainships, and such other. Howbeit, sins things are nowe turned vpside downe, Abbaties and priories are geuen to very boyes, by priuilege, that is to say by common and vsuall custome. As concerning the hirelings, that get their liuing from day to day, what should they do otherwise than they do? that is in seruile and shameful maner to giue out them selues for gaine, specially sith there is so great a multitude as nowe the world swarmeth with? Therefore when they dare not beg openly, or forasmuch as they thinke they shoulde but little profite that way, they go about like hungry dogs, and with their importunacie, as with barking, they enforce out of men against their willes somewhat to thrust into their bealy. Here if I would go about to expresse in wordes, howe great a dishonour it is to the Church, that the honor and office of priesthod is come to this point, I should haue no ende. Therefore it is not mete that the readers should looke for at my hande such a long declaration as may be proportionall to so heinous indignitie. Brefely I say, if it be the office of priesthod, (as the word of God prescribeth, and the auncient canons require) to feede the Church, and to gouerne the spirituall kingdome of Christ: all such sacrificers as haue none other worke or wages, but in making a market of masses, are not onely idle in their office, but also haue no office at all to exercise. For there is no place assigned them to teach: they haue no flocke to gouerne: Finally there is nothing 1. Cor. 4. 21.

lefte to them, but the altar, whereupon to ſacrifice Chriſt: which is not to offer to God, but to deuils, as we ſhall ſee in an other place.

10 I do not here touch the outwarde faultes, but onely the inwarde euill, which ſticketh fait by the roote in their inſtitution. I will adde a ſaying, which will ſound ill in their eares: but becauſe it is true, I muſt ſpeake it: that in the ſame degree are to be accompted Canons, Deanes, Chaplains, Prouoſts, and all they that are fedde with idle benefices. For what ſeruice can they do to the Church? For they haue put from themſelues the preaching of the word, the care of diſcipline, and miniſtration of Sacraments, as to much troubleſome burdens. What then haue they remaining, whereby they may boaſt themſelues to be true prieſts? Singing forſooth, and a pompe of Ceremonies. But what is that to ỹ purpoſe? If they alledge Cuſtome, if vſe, if preſcription of long time: I againe on the other ſide do lay vnto them the definition of Chriſt, whereby he hath expreſſed vnto vs both true prieſts, and what they ought to haue that will be accompted ſuch. But if they can not beare ſo hard a lawe, to ſubmit themſelues to Chriſtes rule: at the leaſt let them ſuffer this matter to be determined by the authoritie of the Primitiue Church. But their caſe ſhall be neuer the better, if their ſtate be iudged by the olde canons. They that haue degenerate into Canons, ſhould haue bene prieſts, as they were in olde time, that ſhould rule the Church in cõmon with the Biſhop, and be as it were his companions in the office of Paſtor. Thoſe Chapiter dignities as they call them, do nothing at all belong to the gouerning of the Church: much leſſe, chapleinſhips, and the other dregges of like nãmes, What accompt then ſhall we make of them all? Truely both the word of Chriſt, and the vſage of the Church excludeth them from the honor of prieſthode. Yet they ſtiffely holde that they be prieſts: but we muſt plucke of their viſour; ſo ſhall we finde, that their whole profeſſion is moſt ſtrange and far remoued from that office of prieſts, both which the Apoſtles deſcribe vnto vs, and which was required in the primitiue Church. Therefore all ſuch Orders, with what titles ſoeuer they be notified, ſith they be newe, being verily neither vpholden by the inſtitution of God, nor by the auncient vſage of the Church, ought to haue no place in the deſcription of the ſpiritual gouernment, which the Church hath receiued conſecrate with the Lordes owne mouth. Or (if they will rather haue me to ſpeake more ſimply and groſſely) for as much as chaplains, canons, Deanes, Prouoſts, & other idle bealies of the ſame ſorte, do not ſo much as with their litle finger touch any ſmall parcell of that office, which is neceſſarily required in prieſts, it is not to be

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suffred, that in wrongfully taking a fals honor vpon themselues, they should breake the holy institution of Christ.

11 There remaine Bishops, and persons of Paroches: who, I would to God they did striue to reteine their office. For we would willingly graunt vnto them, that they haue a godly and excellent office, if they did execute it. But when they will be accõpted Pastors, while they forsake the Churches committed to them, and cast the care of them vpon other, they do as if it were the Pastors office to do nothing. If an vsurer ý neuer stirred his foote out of the city, would professe himself a plowman, or a keper of a vineyarde: if a souldiour that had bene continually in the bataile and in the campe, and hadde neuer seene iudiciall court or bookes, would boast himselfe for a lawyer, who could abide such stinking folies? But these mẽ do somewhat more absurdly, that will seeme and be called lawefull Pastors of the Church, and yet will not be so. For howe many a one is there, that doth so much, as in shewe, exercise the gouernement of his Church? Many do all their life long deuoure the reuenues of Churches, to which they neuer come so much as to loke vpon them. Some other do ones by yeare either come themselues, or sende their stewarde, that nothing should be lost in the letting to ferme. When this corruption first crept in, they that would enioy this kinde of vacation, exempted themselues by priuiledges: nowe it is a rare example, to haue one resident in his owne Church. For they esteeme them none otherwise than farmes, ouer which they set their vicars as bailies or farmers. But this very naturall reason reiecteth, that he should be pastor of a flocke, that neuer sawe one shepe thereof.

12 It appereth that euen in the time of Gregorie, there were certaine seedes of this mischief, that the rulers of Churches, began to be negligẽt in teaching: for he doth in one place grieuously complaine of it. The world (sayeth he) is full of priests: but yet in the harueſt there are seldome workemen founde: because in deede we take vppon vs the office of priest, but we fulfill not the worke of the office. Againe, because they haue not the bowelles of charitie, they will seeme Lordes: they acknowledge not themselues to be fathers. They change the place of humilitie into the aduauncing of lordlinesse. Againe, but what do we, O pastours, which receiue ý rewarde, and are no workemen? We are fallen to outwarde businesse, and we take in hande one thing, and performe an other. We leaue the ministerie of preaching: and to ourpunishment, as I see, we are called Bishops, that keepe the name of honor and not of vertue. Sith he vseth so great sharpnesse of wordes against them, which were but lesse Homil. 17.

continuing and lesse diligent in their office: What I pray you, would he say, if he sawe of the Bishops almost none, or truely very fewe; and of the rest scarcely euery hundreth man ones in all his life to go vp into a pulpet? For men be come to such madnesse, that it is commonly compted a thing to base for the dignitie of a Bishop, to make a sermon to the people. In the time of Bernarde, things were somewhat more decayed: but we see also with howe sharpe chidings he inueyeth against the whole order: which yet it is likely to haue bene then much purer than it is nowe.

13 But if a man do well wey & examine this outward forme of ecclesiasticall gouernement that is at this day vnder the papacy, he shall finde that there is no theuish corner wherin robbers do more licenciously range without lawe and measure. Truely all things are there so vnlike the institution of Christ, yea so contrary to it, they are so degenerate from the auncient ordinances and maners of the Church, they are so repugnant to nature and reason, that there can be no greater iniurie done to Christ, than when they pretend his name to the defence of so disordred gouernement. We (say they) are the pillers of the Church, the chief Bishops of religiõ, ỹ vicars of Christ, the heades of the faithfull: because the power of the Apostles is by succession come vnto vs. They are alway bragging of these follies, as though they talked vnto stockes. But so oft as they shall boast of this, I will aske of them againe, what they haue common with the Apostles. For we speake not of any inheritably descending honor, that may be geuen to men euen while they ly sleping: but of the office of preaching, which they so much flee from. Likewise when we affirme that their kingdom is the tyranny of Antichrist, byandby they aunswer, that it is that reuerende Hierarchie, so ofte praised of notable and holy men. As though the holy fathers, when they commended the Ecclesiasticall Hierarchie or spirituall gouernement, as it was deliuered them from hande to hande from the Apostles, did dreame of this misshapen and waste disordred heape, where the Bishops are for the most part, either rude asses, which knowe not the very first and common principles of faith, or sometime children yet newe come from the nourse: and if any be learneder (which yet is a rare example) they thinke a Bishoprike to be nothing els but a title of gloriousnesse and magnificence: where the persones of Churches thinke no more of feedinge the flocke, than a shoemaker doth of plowing: where all things are confounded with more than Babylonicall dispersing, that there remaineth no more any one steppe whole of that ordinance of the Fathers.

14 What

14 What if we descende to their maners? where shalbe that light of the world, which Christ requireth? where is the salte of the earth? where is that holinesse, which may be as a perpetuall rule to iudge by? There is no degree of men at this day more il spoken of for riot, wantonnesse, deintinesse, finally all kinde of lustes. There are of no degree men either fitter, or conninger maisters of all deceit, fraude, treason, and breach of faith: there is no where so great conning or boldnesse to do hurt. I passe ouer their disdainfulnesse, pride, extorcion, crueltie. I passe ouer the dissolute licenciousnesse in all the parts of their life. In suffering whereof the world is so weried, that it is not to be feared, that I should seeme to enforce any thing too much. This one thing I say, which they themselues shall not be able to denie: that of the Bishops there is almost none, of the Parsons of paroches not the hundreth man, but if iudgemēt should be geuen of his maners, according to the olde Canons, he should be either to be excommunicate, or at left to be put from his office. I seeme to say somwhat incredible: so farre is that auncient Discipline growen out of vse, that commaunded an exacter triall to be had of the maners of the clergie: but the truth is so. Now let them go, that fight vnder the standerd and guiding of the see of Rome, & let them boast among themselues of the order of priestehode. As for the order that they haue, truely it is euident, the it is neither of Christ, nor of his Apostles, nor of the fathers, nor of the olde Church. Matt.5. 14.

15 Nowe let the Deacons come forth, and that most holy distributing that they haue of the goods of the Church, Howbeit they do not nowe creat their Deacons to that purpose, for they enioine them nothing els but to minister at the altar, to read and sing the Gospell, and do I wote not what trifles. Nothing of the almes, nothing of the care of the poore, nothing of all that functiō which they in olde time executed. I speake of the very institution. For if we haue respect what they do, in deede it is not to them an office, but onely a steppe toward priesthoode. In one thing, they that kepe the Deacons place at the masse, do represente a voide image of antiquity. For they receiue the offrings before the consecration. This was the auncient maner, that before the communion of the Supper, the faithfull did kisse one an other, and offer their almes at the altar: so first by a signe, & afterward by very liberalitie they shewed their charitie. The Deacon, that was the poore mens steward, receiued that which was giuen, to distribute it. Nowe of those almes, there cometh no more to the poore, than if they vere throwen into the sea. Therefore they mocke the Church with this lying Deaconrie. Truely therin they haue nothing like,

neither to the institution of the Apostles, nor to the auncient vsage. But the very destribution of the goods they haue cõueyed an other way: and haue so framed it, that nothing can be deuised more vnorderly. For as theues, when they haue cutte mens throtes, do diuide the pray among them: so these, after the quenching of the light of Gods word, as though the Church were slaine, do thinke that whatsoeuer was dedicate to holy vses is laid open for pray and spoile. Therefore making a diuision, euery one hath snatched to himselfe as much as he coulde.

16 Here all these olde orders, that we haue declared, are not onely troubled, but vtterly wiped out and rased. The Bishops and priests of cities, which being made riche by this pray, were tourned into canons, haue made hauocke of the chiefe part among them. But it appereth that the partition was vnorderly, because to this day they striue about the boundes. Whatsoeuer it be, by this diuision it is prouided, that not one halfepeny of the goodes of the Church should come to the poore, whoes had bene the halfe part at least For the canons do giue them the fowerth part by name: and the other fowerth parte they do therefore appoint to the Bishops, that they shoulde bestowe it vpon hospitalitie, and other duties of charitie. I speake not what the clerkes ought to do with their portion, and to what vse they ought to bestowe it. For we haue sufficiently declared, that the rest which is appointed: for temples, buildings and other expenses, ought to be open for the poore in necessitie. I pray you, if they had one sparke of the feare of God in their hart, would they abide this burden of conscience, that all that they eate, and wherewith they be clothed, cometh of thefte; yea of sacrilege? But sith they are litle moued with the iudgement of God, they should at least thinke, that those be men endued with wit and reason, to whome they would persuade, that they haue so goodly and well framed orders in their Church, as they are wont to boast. Let them aunswer me shortly, whether deaconrie be a licẽce to steale and robbe. If they denie this, they shall also be compelled to confesse, that they haue no deaconrie left: for as much as among them, all the disposition of the goodes of the Church is openly tourned into a spoiling full of sacrilege.

17 But here they vse a very faire colour. For they say, that the dignitie of the Church is by that magnificence not vncomlily vpholden. And they haue of their secte some so shamelesse, that they dare openly boast, that so onely are fulfilled those prophecies, whereby the olde Prophets describe the gloriousnesse of the kingdome of Christ, when that kingly gorgeousnesse is seen in the priestly order. Not in

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vayne (say they) God hath promised these things to his Church: Kings shall come, they shall worship in thy sight, they shall bring thee giftes. Arise, arise, clothe thee with thy strength, O Syon: clothe thee with the garmentes of thy glorie, O Hierusalem: All shall come from Saba, bringing golde and incense, and speaking praise to the Lorde. All the cattell of Cedar shalbe gathered together to thee. If I should tarie long vpon confuting this lewdnesse, I feare least I should seeme foude. Therefore I will not lose wordes in vaine. But I aske: if any Iewe would abuse these testimonies, what solution would they geue? Verily they would reprehende his dullnesse, for that he transferred those things to the flesh and the world, that are spiritually spoken of the spirituall kingdome of Christ. For we knowe, that the Propheres vnder the image of earthly things, did paint out vnto vs the heauenly glorie of God, that ought to shine in the Church. For the Church had neuer lesse abundance of these blessings, which their wordes expresse, than in the time of the Apostles: and yet all confesse, that the force of the kingdome of Christ then chiefly flourished abroade. What then mean these sayings? Whatsoeuer is any where precious, hy, excellent, it ought to be made subiect to the Lord. Where as it is namely spoken of kings, that they shal submit their scepters to Christ, that they shall throwe downe their crownes before his feete, that they shall dedicate their goodes to the Church: when (will they say) was it better and more fully performed, than when Theodosius, casting away his purple roabe, leauing the ornamentes of the empire, as some one of the common people, submitted himselfe before God and the Church, to solemne penance? then when he and other like godly princes bestowed their endeuors and their cares to preserue pure doctrine in the Church, and to cherish and defende sounde teachers? But howe priests at that time exceded not in superfluous richesse, that onely sentence of the Sinode at Aquileia, where Ambrose was chief, sufficiently declareth: Glorious is pouertie in the priests of the Lord. Truely the Bishops had at that time some richesse, wherewith they might haue set out the Churches honor, if they had thought those to be the true ornamentes of the Church. But when they knew that there was nothing more against the office of Pastors, than to glister and shew themselues proudly with deintinesse of fare, with gorgeousnesse of garments, with great train of seruantes, with stately palaces, they followed & kept the humblenesse & modestie, yea the very pouertie which Christ holily appointed amōg his ministers.

Psa. 72. 10. Esa. 52. 1. & 60. 6.

18 But, that we may not be to long in this point, let vs againe gather into a short summe, howe farre that dispēsation or dissipation

of the goods of the Church, that is nowe vsed, differeth from the true deaconrie, which both the word of God commendeth vnto vs, and the auncient Church obserued. As for that which is bestowed vpon the garnishing of temples, I say it is ill bestowed, if that measure be not vsed, which both the very nature of holy things appointeth, and the Apostles and other holy fathers haue prescribed both by doctrine and examples. But what like thing is there seen at this day in the temples? whatsoeuer is framed, I will not say after that auncięt sparing, but to any honest meane it is reiected. Nothing at all pleaseth, but that which sauoureth of riot and the corruption of times. In the meane time they are so farre frō hauing due care of the liuely temples, that they woulde rather suffer many thousandes of the poore to perish for hunger, than they would breake the least chalice or cruet, to releue their neede. And that I may not pronounce of my selfe any thing more greuously against them, this onely I would haue the godly readers to thinke vpon: if it should happen that same Exuperius bishop of Tholosa, whom we euen nowe rehearsed, or Acatius, or Ambrose, or any such to be raised from death, what they would say. Truely they would not allowe that in so great necessitie of the poore, richesse in a maner superfluous should bē tourned an other way Admit I speake nothing howe these vses vpon which they be bestowed, (although there were no poore) are many waies hurtful, but in no behalfe profitable. But I leaue to speake of men. These goodes are dedicate to Christ: therfore they are to be disposed after his will. But they shall in vaine say, that this part is bestowed vpon Christ, which they haue wasted otherwise than he commaunded. Howbeit, to confesse the trueth, there is not much of the ordinarie reuenue of the Church abated for these expenses. For there are no bishoprikes so welthy, no abbaties so fatte, finally neither so many, nor so large benefices, that may serue to fill the gluttonie of priests. But while they seke to spare themselues, they persuade the people by superstition, to turne that which should be bestowed vpon the poore, to builde temples, to sette vp images, to buy iewels, to gette costly garmentes. So with this gulfe are the daily almes consumed.

19 Of the reuenue, that they receiue of their landes and possession, what els shall I say, but that which I haue already said, & which is before all mens eyes? We see with what faithfulnesse they which are called bishops and Abbots do dispose the greatest parte. What madnesse is it, to seeke here for an ecclesiasticall order? Was it mete that they, whose life ought to haue bene a singular example of frugalitie, modestie, continence, and humilitie, should contende with the

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royaltie of princes in number of goodes, in gorgiousnesse of houses, in deintinesse of apparell and fare? And howe much was this contrary to their office, that they, whom the eternall and inuiolable cõmaundement of God forbiddeth to be desirous of filthy againe, and biddeth to be cõtente with simple liuing, should not only lay handes vpon townes and castels, but also violently entre vpon the greatest lordships, finally possesse forceably very empires? If they despise the word of God: what will they aunswere to those auncient decrees of the Synodes: whereby it is decreed that the bishop should haue a small lodging not farre from the Church, meane fare & household stuffe? what will they say to that praise of the Synode at Aquileia: where pouertie is reported glorious in the priests of the Lorde? For perhappes they will vtterly refuse as to much rigorous, that which Hierome aduiseth Nepotianus, that poore men and strangers, and among them Christ as a guest, may knowe his table. But that which he by and by addeth, they will be ashamed to denie, that it is the glory of a bishop to prouide for the goodes of the poore: that it is the shame of all priests to study for their owne richesse. But they can not receiue this, but they must all cõdemne themselues of shame. But it is not needefull in this place to speake more hardly against them, sith my meaning was nothing els, but to shewe, that among them the lawefull order of deaconry is long ago taken away: that they may no more glorie of this title to the commendation of their Church: which I thinke I haue already sufficiently shewed.

Tit.1.7

Concil. Iiũ Car thag. 4. cap. 14 and 15.

The vj. Chapter.

Of the Supremacie of the See of Rome.

HItherto we haue rehersed those orders of ỳ Church, which were in the gouernement of the olde Church: but afterwarde corrupted in times, and from thencefoorthe more and more abused, do nowe in the Popishe Church reteine onely their name, and in deede are nothing els but visours: that by comparison the godly reader might iudge, what maner of Church the Romanistes haue, for whoes sake they make vs schismatikes, because we haue departed from it. But as for the hed and top of the whole order, that is to say, the supremacy of the see of Rome, whereby they trauaile to proue that they only haue the catholike Church, we haue not yet touched it: because it toke beginning neither from the institution of Christ, nor from the vse of the olde Church, as those former partes did: which we haue shewed to haue so proceded from antiquitie, that by wickednesse of times they are vtterly

degenerate, and haue put on alltogether a new forme. And yet they go about to persuade the world, that this is the chief and in a maner onely bonde of the vnitie of the Church, if we cleaue to the see of Rome, and continue in the obedience thereof. They rest (I say) principally vppon this stay, when they will take away the Church from vs, and claime it to themselues, for that they kepe the head, vpon which the vnitie of the Church hangeth, and without which the Church must needes fall asunder and be broken in pieces. For thus they thinke, that the Church is as it were a maimed and headlesse body, vnlesse it be subiect to the see of Rome, as to her head. Therefore when they talke of their Hierarchie, they alway take their beginning at this principle: that the bishop of Rome (as the vicar of Christ, which is the head of the Church) is in his steede President of the vniuersall Church: and that otherwise the Church is not well ordred, vnlesse that See do holde the Supremacie aboue all other. Therefore this also is to be examined, of what sort it is: that we may omitt nothing that perteineth to a iust gouernement of the Church.

2 Let this therfore be the principal point of the question: Whether it be necessary for the true forme of Hierarchie (as they call it) or ecclesiasticall order, that one See should be aboue the other both in dignitie & in power, that it may be the heade of ỹ whole body. But we make the Church subiect to too vniust lawes, if we lay this necessity vpon it, without the word God. Therfore if the aduersaries wil proue that which they require, they must first shew ỹ this disposition was ordeined by Christ. For this purpose they alledge out of the law the hy priesthode, also the hy iudgement, which God did institute at Hierusalem. But it is easy to geue a solution, and that many wayes, if one way do not satisfie them. First no reason compelleth to extēde that to the whole world, which was profitable in one nation: yea rather, the order of one nation and of the whole world shall be farre different. Because the Iewes were on eche side compassed with idolatrers: that they should not be diuersely drawen with varietie of religions, God appointed the place of worshipping him in the middest part of the lande: there he ordeined ouer them one head bishop, whom they should all haue regard vnto, that they might be ỹ better kepte together in vnitie. Nowe, when religion is spred abroade into the whole world, who doth not see that it is altogether an absurdity, that the gouernment of the East and West be geuen to one man? For it is in effect as much as if a man should affirme, that the whole world ought to be gouerned by one ruler, because one piece of lande hath

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no mo rulers but one. But there is yet an other reason, why that ought not to be made an exãple to be followed. No man is ignorant that that hy bishop was a figure of Christ. Nowe, sins the priesthode is remoued, that right must also be remoued. But to whom is it remoued? Truely, not to the Pope (as he himselfe is so bold shamelessely to boast) when he draweth this title to himselfe: but to Christ, which as he alone susteineth this office, without any vicar or successor, so he resigneth the honor to none other. For the priesthode consisteth not in doctrine onely, but in the appeasing of God, which Christ hath fully wrought by his death, and in that intercessiõ which he nowe vseth with his Father. Hebr 12.

3 There is therefore no cause why they should bind vs by this example, as by a perpetuall rule, which we haue sene to be enduring but for a time. Out of the newe testament they haue nothing to bring forth for proofe of their opinion, but that it was sayed to one: Thou art Peter, & vpon this stone I will builde my Church. Againe, Peter, Loueſt thou me? Feede my shepe. But admitting that these be strong proues, they must first shewe, that he which is commaunded to feede the flocke of Christ, hath power committed to him ouer all Churches: and that to binde and to lose is nothing els but to be ruler of all the world. But as Peter had receiued the cõmaundement of the Lorde, so he exhorteth all other priests to feede the Church. Hereby we may gather, that by this saying of Christ, there was either nothing geuen to Peter more then to the rest, or that Peter did egally communicate with other the power that he had receiued. But, that we striue not vainly, we haue in an other place a cleare exposition out of the mouth of Christ, what is to binde and to lose: that is to say, to reteine and to forgeue sinnes. But the maner of binding and loosing, both the whole Scripture eche where sheweth, and Paul very well declareth, when he saith that the ministers of the Gospell, haue cõmaundement to reconcile men to God, and also haue power to punishe them that refuse this benefite. Mat. 18. Ioh. 15. 1.Pet 2. Ioh. 23. 2.Co 5.18 10.1

4 Howe shamefully they wrest those places, that make mention of binding and loosing, I both haue already shortly touched, and a litle hereafter I shall haue occasion to declare more at large. Nowe it is good to se onely, what they gather of that famous aunswere of Christ to Peter. He promised him ỹ keyes of the kingdome of heauẽ: he sayed that whatsoeuer he bounde in earth, should be bounde in heauen. If we agree vpon the word keyes, and the maner of binding, all contention shall by and by cesse. For the Pope himselfe will gladly geue ouer the charge enioined to the Apostles, which being full of

trauaile and grief, should shake from him his pleasures, without gaine. Forasmuch as the heauens are opened vnto vs by the doctrine of the Gospell, it is with a very fit metaphore expressed by the name of keyes. Nowe men are bounde and loosed in no other wise, but when faith reconcileth some to God, and their owne belefe bindeth other some. If the Pope did take this onely vpon him: I thinke there will be no man that would either enuie it or striue about it. But because this succession being trauailsome and nothing gainefull pleaseth not the Pope, hereupon groweth the beginning of the contention, what Christ promised to Peter. Therefore I gather by the very matter it selfe, that there is nothing meant by the dignitie of the office of an Apostle, which can not be seuered from the charge. For if that definitiō which I haue rehearsed, be receiued (which can not but shamelesly be reiected) here is nothing geuen to Peter, that was not also common to his other fellowes: because otherwise there should not only wrong be done to the persons, but the very maiestie of doctrine should halt. They crie out on the other side: what auaileth it, I pray you, to run vpon this rocke? For they shall not proue, but as the preaching of one same Gospell was enioined to all the Apostles, so they were also all alike furnished with power to binde & loose. Christ (say they) appointed Peter Prince of the whole Church, when he promised that he would geue him the keyes. But that which he then promised to one, in an other place he gaue it also to all the rest, and deliuered it as it were into their hādes. If the same power were graunted to all, which was promised to one, wherein shall he be aboue his fellowes? Herein (say they) he excelleth, because he receiued it both in cōmon together with them, & seuerally by himselfe, which was not geuen to the other, but in common. What if I answere with Cyprian and Augustine, that Christ did it not for this purpose, to prefer one man before other, but so to set out ỹ vnitie of the Church. For thus sayeth Cyprian, that God in the person of one gaue the keyes to all, to signifie the vnitie of all: and that the rest were the same thing that Peter was, endued with like partaking both of honor and power: but that the beginning is taken at vnitie, that the Church of Christ may be shewed to be one. Augustine sayeth: If there were not in Peter a mistery of the Church, the Lorde would not say to him, I will geue thee the keyes. For if this was sayed to Peter, the Church hath them not: but if the Church haue them, then Peter, when he receiued the keyes, betokened the whole Church. And in an other place. When they were all asked, onely Peter aunswered, thou art Christ: and it is said to him, I will geue thee the keyes, as though he alone had receiued

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ceiued the power of binding and loosing:whereas both he being one said the one for all,and he receiued the other with all,as bearing the person of vnitie.Therefore one for all, because there is vnitie in all.

5 But this, Thou art Peter, and vpon this rocke I will bilde my Church,is no where red spoken to any other.As though Christ spake there any other thing of Peter,than that which Paul and Peter himselfe speaketh of all Christians. For Paule maketh Christ the chiefe and corner stone, vpon which they are bilded together that growe into a holy temple to the Lorde. And Peter biddeth vs to be liuely stones which being founded vpon that chosen and precious stone,do by this ioynt and coupling together with our God, cleaue also together among our selues.He (say they) aboue the rest:because he hath the name peculiarly.In deede I do willingly graunt this honor to Peter,that in the bilding of the Church he be placed among the first,or (if they will haue this also) the first of all the faithfull:but I will not suffer them to gather thereupon, that he should haue a Supremacie ouer ȳ rest.For what maner of gathering is this? He excelleth other in feruentnesse of zele, in learning, and courage: therefore he hath power ouer thē. As though we might not with better colour gather, that Andrewe is in degree before Peter,because he went before him in time, and brought him to Christ. But I passe ouer this. Let Peter truly haue ȳ first place:yet there is great difference betwene ȳ honor of degree and power.We see that the Apostles commonly graunted this to Peter,that he should speake in assemblies,& after a certaine maner go before them with propounding, exhorting, and admonishing: but of his power we reade nothing at all.

Mat. 18.
Ephe 20.
1.Pe 5.
Iohn 40 a 42.

6 Howbeit we be not yet come to dispute of that point: onely at this present I would proue,that they do to fondly reason,when by the onely name of Peter they would bilde an Empire ouer the whole Church.For those olde follies wherwith they went about to deceiue at the beginning, are not worthy to be rehearsed, much lesse to be cōfuted,that the Church was bilded vpon Peter,because it was said vpon this rock.&c. But some of the Fathers haue so expounded it. But when the whole Scripture crieth out to the contrary, to what purpose is their authoritie alleged against God? Yea, why do we striue about the meaning of these wordes,as though it were darke or doutfull,whē nothing can be more plainly nor more certainly spokē? Peter had cōfessed in his owne and his brethrens name, that Christ is the sonne of God. Vpon this rocke Christ bildeth his Church: because it is (as Paule sayeth) the onely foundation, beside which there can be layed none other.Neither do I here therfore refuse the

Mat. 16.
1.Co 3.11

authority of the Fathers, because I wante their testimonies, if I listed to allege them: but (as I haue sayed) I will not with contending about so cleare a matter trouble the readers in vaine, specially sith this point hath bene long agoe diligently enough handeled and declared by men of our side.

7 And yet in deede no man can better assoile this question, than the Scripture it selfe, if we compare all the places, where it teacheth, what office and power Peter had among the Apostles, howe he behaued himselfe, and howe he was accepted of them. Runne ouer all that remaineth written, you shall finde nothing els, but that he was one of the. xij. egall with the rest, and their fellowe, but not their
t.15. Lorde. He doth in deede propounde to the councell, if any thing be to be done, and geueth warning what is mete to be done: but therewithall he heareth other, and doth not onely graunte them place to speake their minde, but leaueth the iudgement to them: when they had determined, he followed and obeyed. When he writeth to the
et. Pastors, he doth not commaunde them by authoritie, as Superior: but he maketh them his companions, and gently exhorteth them, as egalles are wont to do. When he was accused for that he had gone in
t. 11. to the Gentiles, although it were without cause, yet he aunswered & purged himselfe. When he was commaunded by his fellowes, to go
t.8. with Iohn into Samaria, he refused not. Whereas the Apostles did send him, they did thereby declare that they helde him not for their superior. Wheras he obeyed and toke vpon him the embassage committed to him, he did thereby confesse, that he had a fellowship with them, and not an authority ouer them. If none of these things were,
la 1. yet the only Epistle to the Galathiãs may easily take all douting from
& 2. vs: where almost in two whole Chapters together Paule trauaileth to proue nothing els, but that he himselfe was egall to Peter in honor of Apostleship. Then he rehearseth that he came to Peter, not to professe subiection, but onely to make their consent of doctrine approued by testimonie to all men: and that Peter himselfe required no such thing, but gaue him his right hande of fellowship, to worke in common together in the Lordes vineyarde: & that there was no lesser grace geuen to him among the Gentiles, than to Peter among the Iewes: Finally that when Peter dealt not very faithfully, he was corrected by him, and obeyed his reprouing. All these things do make plaine, either that there was an equalitie betweene Paule and Peter, or at least that Peter had no more power ouer the rest, than they had ouer him. And (as I haue already sayed) Paule of purpose laboureth about this, that none shoulde preferre before him in the

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Apostleship either Peter, or Iohn, which were felowes not Lordes.

8 But, to graunt them that which they require concerninge Peter, that is, that he was the Prince of the Apostles, and excelled the rest in dignity: yet there is no cause why they should of a singular example make an vniuersall rule, and drawe to perpetuity that which hath bin once done: sith there is a farre differinge reason. One was chiefe among the Apostles: forsooth, because they were few in number. If one were the chiefe of twelue men, shall it therefore folow that one ought to be made ruler of a hundred thousande menne? It is no maruell that twelue had one amonge them that should rule them all: For nature beareth this, and the witte of men requireth this, that in euery assembly, although they be all egal in power, yet there be one as a gouernour, whome the rest may haue regarde vnto. There is no court without a Consull: no sessiō of iudges without a pretor, or propounder, no company without a ruler, no felowship without a maister. So shoulde it be no absurdity, if we confessed that the Apostles gaue to Peter such a supremacy. But ỳ which is of force among few, is not byandby to be drawen to the whole world, to the ruling wherof no one man is sufficiēt. But (say they) this hath place no lesse in the whole vniuersality of nature, than in all the partes, that there be one soueraigne head of all. And hereof (and God will) they fetche a proofe from cranes and bees, which alway choose to themselues one guide, not many. I allow in dede the exāples which they bring forth: but do bees resorte together out of all the worlde to choose them one kinge? euery seuerall king is content with his owne hyue. So among cranes, euery heard hath their owne king. What else shall they proue hereby, but that euery Church ought to haue their own seueral bishop appointed them? Then they call vs to ciuile examples. They alleage ỳ saying of Homere, It is not good to haue many gouernours: & such things as in like sense are red in prophane writers to the commendation of Monarchie. The answere is easie. For Monarchie is not praised of Vlysses in Homere, or of any other, in this meaninge, as though one ought to be Emperor of ỳ whole world: but they meane to shew that one kingdom can not hold two kinges: & that power (as he calleth it) can abide no companion.

9 But let it be, as they will, that it is good and profitable that the whole worlde be holden vnder Monarchie, which yet is a very great absurdity: but let it be so: yet I will not therefore graunt that the same should take place in the gouernment of the Church. For the Church hath Christ her only head, vnder whose dominion we al cleaue together, according to that order and that forme of policy which he hath

Ephe.4. 15. prescribed. Therfore they do a great wronge to Christ, when by that pretense they wil haue one man to be ruler of the vniuersal Church, because it cā not be without a head. For Christ is the head, of whom the whole body coupled and knit together in euery ioint, wherewith one ministreth to an other, according to the working of euery member in the measure therof, maketh encrease of the body. See you not, how he setteth all men without exception in the body, & leaueth the honor & name of head to Christ alone? See you not how he giueth to euery member a certaine measure, & a determined & limited function: whereby both the perfection of the grace & the soueraigne power of gouernāce may remaine with Christ only? Neither am I ignorant what they are wont to cauill, whē this is obiected against them: they say that Christ is properly called the only hed, because he alone reigneth by his own authority & in his owne name: but that this nothing withstandeth, but that there may be vnder him an other ministerial heade (as they terme it) that may be his vicegerent in earth. But by this cauillation they preuaile nothing, vnlesse they first shew that this ministery was ordained by Christ. For the Apostle teacheth, that the whole ministratiō is dispersed through the members, & that the power floweth from the one heauenly head. Or if they wil haue it any plainer spoken, sith the Scripture testifieth that Christ is the hed, & claimeth that honor to him alone, it ought not to be transferred to any other, but whom Christ himself hath made his vicar. But ẏ is not only no where red, but also may be largely confuted by many places.

Ephe.1. 22 & 4. 15. & 5. 13. Colos.1 18 & 2. 10.

10 Paul somtimes depainteth vnto vs a liuely image of ẏ Church of one head he maketh there no mention. But rather by his description we may gather, that it is disagreing frō the institution of Christ. Christ at his ascending tooke frō vs the visible presence of himselfe: yet he went vp to fulfill all thinges. Now therefore the Church hath him yet present, and alway shall haue. When Paule goeth about to shew the meane wherby he presenteth himselfe, he calleth vs backe to the ministeries which he vseth. The Lord (sayth he) is in vs all, according to ẏ measure of grace ẏ he hath giuen to euery mēber. Therfore he hath appointed some Apostles, some Pastors, some Euangelistes, other some Teachers &c. Why doth he not say, that he hath set one ouer all, to be his vicegerent? For the place required that principally, and it could by no meanes haue bin omitted, if it had bin true. Christ (sayth he) is with vs. How? by the ministery of men, whom he hath appointed to gouerne the Church. Why not rather by the ministerial head, to whom he hath cōmitted his stede? He nameth vnity: but in God, & in the faith of Christ. He assigneth to men nothing but

Ephe.10.

Ephe.4. 7.& 11.

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common ministery, & to euery one a particular measure. In that cõmendatiõ of vnity, after that he had sayd that there is one body, one Spirite, one hope of calling, one God, one Faith, one Baptisme, why hath he not also immediatly added one chiefe Bishop, that may hold the Church together in vnity? For nothing, could haue bin more fitly spoken, if it had bin true. Let that place be diligently weyed. It is no dout but that he meant there altogether to represent the holy & spirituall gouernment of the Church, which they that came after called Hierarchie. As for Monarchy among ministers, he not only nameth none, but also sheweth that there is none. It is also no dout but ỹ he meant to expresse the maner of cõioyning, wherby the faithfull cleaue together with Christ their head. There he not only speaketh of no ministeriall head, but appointeth to euery of the mẽbers a particular working according to ỹ measure of grace distributed to euery one. Neither is there any reason why they shoulde suttelly dispute of the comparison of the heauenly and earthly Hierarchie. For it is not safe to know beyond measure of it. And in framing this gouernment we must follow no other figure, than the Lord himselfe hath painted out in his word.

11 Now although I graunt them an other thing, which they shal neuer winne by proofe before sober men, that the supremacy of the Church was so stablished in Peter, that it shoulde alway remaine by perpetuall successiõ: yet how wil they proue, that his seate was so placed at Rome, that whosoeuer is Bishop of that Church, shoulde be set ouer the whole world? By what right do they binde this dignity to the place, which is giuen without mention of place? Peter (say they) liued & died at Rome. What did Christ himself? Did not he, while he liued, exercise his Bishoprike, & in dying fulfill the office of Priesthoode, at Hierusalem? The Prince of Pastors, the soueraigne Bishop, the heade of the church, could not purchace honor to the place: & could Peter, that was farre inferior to him? Are not these follies more than childish? Christ gaue the honor of supremacy to Peter: Peter sate at Rome: therfore he there placed the see of Supremacy. By this reason, the Israelites in old time might haue set the seate of Supremacy in the desert, where Moses the chiefe Teacher and Prince of Prophets executed his ministery and died. Deu. 34 5.

12 Let vs see howe trimly they reason. Peter (say they) hadde the Supremacy amonge the Apostles: therefore the Church where he sate ought to haue that priuilege. But where sate he first? At Antioche, say they. Therefore the Church of Antioche doth rightly claime to it selfe the supremacy. They cõfesse that it was in old time

the first:but they say,that in remouing thense, he remoued to Rome the honor that he brought with him. For there is an Epistle vnder the name of Pope Marcellus to the bishops of Antioche, where he sayth thus:Peters seate was at the beginninge with you, which afterward by the Lordes commaundement was remoued hither. So the Church of Antioche,which was ones the chiefe,hath giuen place to the see of Rome.But by what Oracle had that good mã learned,that the Lorde so commaunded? For if this cause be to be determined by the law,it is necessary that they answere, whether they will haue this priuilege to be personall,or reall, or mixt. For it must be one of these three.If they say that it is personall,then it belongeth nothing to the place.If they say that it is real,then when it is once giuẽ to the place, it is not taken away by reason either of the death or departure of the person. It remaineth therefore that they must say it is mixt: but then that place shal be not simply to be considered, vnlesse the person do also agree.Let them choose which soeuer they will,I will byandby inferre and easily proue, that Rome can by no meane take the supremacy vpon it selfe.

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13 But be it, that as (they triflingly say) the supremacy was remoued from Antioche to Rome:yet why did not Antioche keepe the second place?For if Rome haue therefore the first place,because Peter sate there to ỹ end of his life:to whom shal the second place rather be graunted,than where he had his first seate?How came it to passe thẽ, that Alexandria went before Antioch?How agreeth it,that ỹ Church of one disciple should be aboue the seate of Peter?If honor be due to euery Church,accordinge to ỹ worthines of ỹ founder,what shall we say also of the other Churches?Paul nameth three,that semed to be pillers, Iames, Peter and Iohn. If the first place were giuen to the see of Rome in the honor of Peter: do not the sees of Ephesus,& Hierusalem,where Iohn & Iames sate,deserue the second & third place?But among the Patriarches Hierusalem had the last place: Ephesus could not sit so much as in the vttermost corner. And other Churches were left out,both all those that Paule founded,& those that the other Apostles were rulers of. The seate of Marcke, which was but one of their disciples,obtained the honor. Therfore they must either cõfesse that that was a preposterous order, or they must graũt vs that this is not a perpetuall rule, that there be due to euery Church the same degree of honor which the founder had.

Gal.2.9

14 Howbeit,as for that which they report of Peters sitting in the Church of Rome,I see not what credit it ought to haue.Truely that which is in Eusebius,that he ruled there fiue & twenty yeares,is very easily

easily confuted. For it is euident by the first and second Chapter to the Galathians, that about twenty yeares after the death of Christ, he was at Hierusalem, and that then he went to Antioche: where how long he was, is vncertaine. Gregory reckeneth seuen yeares, & Eusebius twenty & fiue. But from the death of Christ, to the end of Neroes Empire, (in whose time they say ý he was slayne) there shalbe found but thirty and seuen yeares. For the Lord suffred vnder Tiberius, the eighteenth yeare of his Empire. If you rebate twenty yeres, duringe the which Paule is witnesse that Peter dwelt at Hierusalem, there will remayne but seuenty yeares at the most, which must nowe be deuided betwene two bishoprikes. If he taried longe at Antioche he coulde not sitte at Rome, but a very litle while. Which thinge we may yet also more plainely proue. Paule wrote to the Romines, when he was in his iourney going to Hierusalem, where he was taken and frō thense brought to Rome. It is not likely that this Epistle was written foure yeares before that he came to Rome. Therein is yet no mentiō of Peter, which should not haue bin left out, if Peter had ruled that Church. Yea and in the end also, when he rehearseth a great number of the godly, whom he biddeth to be saluted, where verily he gathereth together all those ý he knew, he yet sayth vtterly nothing of Peter. Neither is it nedeful here to make a long or curious demōstration to men of founde iudgement: for the matter it selfe, and the whole argument of the Epistle crieth out, that he should not haue ouerpassed Peter, if he had bin at Rome.

Gala. 1. 18. Gal. 2. 1 Rom. 15 15. Rom. 16 3.

15 Then Paule was brought prisoner to Rome. Luke reporteth that he was receiued of the brethren, of Peter he sayth nothing. He wrote from thense to many Churches: & in some places also he wryteth salutatiōs in the names of certaine: but he doth not in one word shew that Peter was there at that time. Who, I pray you shall thinke it likely, that he could haue passed him ouer with silence, if he had bin present: Yea to the Philippians, where he sayd that he had none that so faithfully looked vnto the worke of the Lord, as Timothee, he cōplained that they did all seeke their owne. And to the same Timothee he maketh a more grieuous cōplaint, that none was with him at his first defense, but all forsooke him: where therefore was Peter then? For if they say that he was then at Rome, howe great a shame doth Paul charge him with, ý he was a forsaker of the Gospel? For he speaketh of the beleuers: because he addeth, God impute it not vnto thē. How long therfore, & in what time did Peter kepe that seate? But it is a constant opinion of writers, that he gouerned that Church euen to his death. But amonge the wryters themselues it is not certaine who

Act. 1a. 16. Phili. 2. 20. 2. Tim. 4 16.

was his ſucceſſor,becauſe ſome ſay Linus,& other ſome ſay Clement. And they tell many fond fables, of the diſputation had betwene him & Simon the magician. And Auguſtine ſticketh not to confeſſe,when he entreateth of Superſtitions, that by reaſon of an opinion raſhely conceiued, there was a cuſtome growen in vſe at Rome, that they ſhould not faſt that day that Peter got the victory of Simon the magician.Finally the doings of that time are ſo entangled with diuerſity of opinions, that we ought not raſhly to beleue where we finde any thing written. And yet by reaſon of this cõſent of writers,I ſtriue not againſt this,that he died there:but yet that he was Biſhop there, and ſpecially a long time,I can not be perſwaded,neither do I much paſſe vpõ that alſo:foraſmuch as Paul teſtificth that Peters Apoſtleſhip did peculiarly belonge to the Iewes,and his owne to vs. Therefore that that felowſhip which they couenanted betwene themſelues,may be confirmed with vs, or rather that the ordinance of the holy Ghoſt may ſtand in force amonge vs,we ought to haue reſpect rather to the Apoſtleſhip of Paul than of Peter.For the holy Ghoſt ſo diuided the prouinces bewene them, that he appointed Peter to the Iewes, and Paul to vs. Now therefore let the Romaniſtes go and ſeeke their ſupremacy elſe where than in the word of God, where it is founde not to be grounded.

Aug ad Sannar.

16 Now let vs come to the olde Church,that it may alſo be made to appeare plainely, ỳ our aduerſaries do no leſſe cauſeleſly,& falſely boaſt of the conſent therof, than they do of the witneſſe of the word of God.When therfore they brag of that principle of theirs,that the vnity of the Church can not otherwiſe be kept together, but if there be one ſupreme head in earth,to whom al the members may obey,& that therfore the Lord gaue the ſupremacy to Peter, and from thenſe forth to the ſee of Rome by right of ſucceſſion,that the ſame ſhoulde remaine in it to the end:they affirme,that this hath bin alway obſerued from the beginning.But foraſmuch as they wrongfully wreſt many teſtimonies.I wil firſt ſay this aforehand, that I deny not but that the olde wryters do eche where giue great honor to the Church of Rome, & do ſpeake reuerently of it. Which I thinke to be done ſpecially for three cauſes. For ỳ ſame opinion, which I wot not how was growen in force, that it was founded & ordained by the miniſtery of Peter,much auailed to procure fauour & eſtimatiõ vnto it. Therfore in the Eaſt parts it was for honors ſake called the ſee Apoſtolike.Secondly,when the heade of the Empire was there, & that therefore it was likely,that in ỳ place were men more excellent both in learninge & wiſdom,& skil,& experience of many things,than any where elſe: there

there was worthily consideration had therof, that both the honor of the citie, and also the other more excellent giftes of God shoulde not seeme to be despised. There was beside these also a third thinge, that when the Churches of the East, and of Grecia, yea & of Affrica, were in tumultes among themselues with disagrementes of opinions, the Church of Rome was quieter & lesse full of troubles thã the rest. So came it to passe, that the godly & holy Bishops, beinge driuen out of their seates, did oftentimes flee thither as into a Sanctuary or certaine hauen. For as the Westerne men are of lesse sharpenes & swiftnes of wit, than the Asians or Africans be, so much are they lesse desirous of alteratiõs This therfore added much authority to ỹ Church of Rome, that in those doutful times it was no so troubled as the rest, & did holde the doctrine once deliuered them, faster thã all the rest as we shal byandby better declare. For these three causes (I say) it was had in no small honor, & commended with many notable testimonies of the old wryters.

17 But when our aduersaries will thereupon gather that it hath a supremacie and soueraigne power ouer other Churches, they do too much amisse, as I haue already sayd. And that the same may the better appeare, I will first briefly shew what the olde fathers thought of this vnity which they enforce so earnestly. Hierome, wryting to Nepotianus, after that he had recited many examples of vnity, at the last descẽded to the Hierarchie of the Church. Eche Bishop of euery seuerall Church, eche Archpriest, eche Archdeacon, & all the ecclesiasticall order, do rest vppon their owne rulers. Here a Romaine Priest speaketh, he commendeth vnity in the ecclesiasticall order: why doth he not rehearse that all Churches are knitte together with one heade as with one bonde? Nothing could haue more fitly serued the matter ỹ he had in hand: & it can not be said that it was for forgetfulnes, that he omitted it: for he would haue done nothing more willingly if the matter had suffred him. He saw therfore without dout, that that is the true reson of vnity which Ciprian excellently wel describeth in these words: The bishoprike is one, whereof ech hath a part wholly: & the Church is one, which is with encrease of fruteful nesse more largely extended into a multitude. Like as there are many sunbeames & one light: and many branches of a tree, but one body grounded on a fast holding roote: and like as from one fountaine flow many streames, & though the multitude seme to be diuersly spread abroad with largenesse of ouerflowinge plenty, yet the vnity is kept whole in the originall: so the Church also being ouerspread with the light of the Lord, extendeth her beames abroad throughout ỹ whole world, yet is it but

De simpli. pre.

one that is ech where poured forth, and the vnity of the body is not seuered: she spreadeth her branches ouer the whole worlde, she sendeth out her ouerflowinge streames: yet is there but one heade and one beginninge &c. Afterward The spouse of Christ can not be an adultresse: she knoweth one onely house, she keepeth the holinesse of one onely chamber with chast shamefastnesse. You see how he maketh the vniuersall bishoprike to be Christ onely, which comprehendeth the whole Church vnder him: and sayth that all they that execute the office of bishop vnder this heade, haue their partes thereof wholly. Where is the supremacy of the see of Rome, if the whole bishoprike remaine with Christ only, & ech bishop hath his part therof wholly? These things therefore make to this purpose, that the reader may vnderstande by the way, that the olde fathers were vtterly ignorant of that principle, which the Romanistes do take for confessed & vndouted, concerning the vnity of an earthly head in the Hierarchie of the Church.

The vij. Chapter.

Of the beginninge and encreasinge of the Papacie of Rome, vntill it aduaunced it selfe to this height, vvhereby both the liberty of the Church hath bin oppressed, and all the right gouernment thereof ouerthrovven.

AS concerning the auncientnesse of the supremacy of the see of Rome, there is nothing had of more antiquity to stablishe it, than that decree of the Nicene Synode, wherin the bishop of Rome both hath the first place among the Patriarches giuen vnto him, and is commaunded to looke vnto the Churches adioyning to the city. Whē the Councel maketh such diuision betwene him and the other Patriarches, that it assigneth to euery one their boundes: truely it doth not appoint him the heade of all, but maketh him one of the chiefe. There were present Vitus and Vincentius in the name of Iulius, which then gouerned the Church of Rome: to them was giuen the fourth place. I beseeche you, if Iulius were acknowledged the head of the Church, should his Legats be thrust into the fourth seate? Should Athanasius be chiefe in the Councel, where principally the image of the Hierarchicall order ought to be seene? In the Synode at Ephesus it appeareth, that Celestinus which was then bishoppe of Rome, vsed a crooked suttle meane, to prouide for the dignitie of his seate. For when he sent his deputies thither, he committed his steede to Cyrillus of Alexandria, which shoulde notwithstandinge otherwise haue bin the chiefe. To what purpose was that

that ſame committing, but that his name might by what meane ſoeuer abide in the firſt place. For his Legates ſate in a lower place, and were asked their opinion among the reſt, & ſubſcribed in their order: In the meane time ỹ Patriarch of Alexandria ioyned Celeſtins name with his owne. What ſhall I ſay of the ſeconde councell at Epheſus: where when Leos Legates were preſent, yet Dioſcorus Patriarche of Alexandria ſate the chiefe as by his owne right? They wil take exception that it was no vpright councel, by which both the holy mã Flauianus was condemned, & Eutyches acquited, & his vngodlines allowed. But when the Synode was gathered, when the Biſhoppes tooke their places in order, verily the Legates of the Biſhop of Rome ſate there among the reſt none otherwiſe than in a holy & lawful Councell. Yet they ſtriued not for the firſt place, but yeelded it to an other: which they wold neuer haue done, if they had thought it to be theirs of right. For the Biſhops of Rome were neuer aſhamed to enter into the greateſt contẽtions for their honors, & for this only cauſe oftentimes to vexe & trouble the Church with many and hurtfull ſtriues. But becauſe Leo ſaw that it ſhoulde be a too much vnreaſonable requeſt, if he ſhould ſeke to get the chiefe place for his Legates, therefore he ſurceſſed it.

2 Then folowed ỹ Councell of Chalcedon, in which by the graũt of the Emperour ỹ Legates of the Church of Rome ſate in the chiefe place. But Leo himſelfe cõfeſſeth that this was an extraordinary priuilege. For whẽ he made petition for it to the Emperour Marcianus, & Pulcheria the Empreſſe, he did not affirme that it was due to him, but only pretended, that the Eaſterne Biſhops, which ſate as chief in the councel at Epheſus, troubled all things, & ill abuſed their power. Wheras therfore it was nedeful to haue a graue gouernour, & it was not likely that they ſhould be mete for it, which had once bin ſo light & diſordered: therfore he praied, that by reaſon of the default & vnfitneſſe of other, the office of gouerning might be remoued to him. Truely that which is gotten by ſingular priuilege and beſide order, is not by common law. Where this only is pretended, that there nedeth ſome new gouernour, becauſe the former gouernours had behaued themſelues ill, it is euident that it neither was ſo before, nor ought to cõtinue ſo for euer, but is done only in reſpect of preſent danger. The Biſhop of Rome therfore had the firſt place in the Councell at Chalcedon: not becauſe it was due to his ſee, but becauſe the Synode was at that time deſtitute of a graue and fit gouernour, while they ỹ ought to haue bin the chiefe, did through their owne intemperance & corrupt affectiõ, thruſt themſelues out of place. And this that I ſay, Leos

ſucceſſour did in dede proue. For when he ſent his Legates to the fift Synode at Conſtãtinople, which was holden long time after, he brauled not for the firſt ſeate, but eaſily ſuffred Menna the Patriarche of Conſtantinople to ſitte as chiefe. So in the councell at Carthage, at which Auguſtine was preſent, we ſee that not the Legates of the ſee of Rome, but Aurelius Archbiſhop of that place ſate as chiefe: when yet the contention was about the authority of the Biſhop of Rome. Yea there was alſo a generall councel holden in Italy it ſelfe, at which ỳ Biſhop of Rome was not preſent. Ambroſe was chiefe there, which was in very great authority with the Emperour, there was no mention made of the Biſhop of Rome. Therefore at that time it came to paſſe by the dignity of Ambroſe, that the ſee of Millain was more noble than the ſee of Rome.

The coũcell at Aquileia.

3 As concerning the title of ſupremacy, and other titles of pride, wherupon it now maruelouſly boſteth it ſelfe, it is not hard to iudge, whẽ & in what ſort they crept in. Ciprian oftentimes maketh mentiõ of Cornelius. He ſetteth him out with no other name, but by the name of brother, or felow biſhop, or felow in office. But when he writeth to Stephen the ſucceſſor of Cornelius, he doth not only make him egal with himſelfe & the reſt, but alſo ſpeaketh more hardly to him, charging him ſometime with arrogance, ſomtime with ignorance. Since Ciprian we haue what all the Church of Affrica iudged of that matter. The Councell at Carthage did forbid that any ſhoulde be called Prince of Prieſts, or chiefe Biſhop, but only biſhop of the chiefe ſee. But if a man turne ouer the auncienter monumentes, he ſhal find that the biſhop of Rome at that time was content with the cõmon name of brother. Certainly ſo long as the face of the Church cõtinued true & pure, all theſe names of pride, where with ſince that time the ſee of Rome hath begon to waxe outragious, were vtterly vnheard of: it was not knowen, what was the hieſt biſhop, & the only head of the church in earth. But if the biſhop of Rome had bin ſo bold to haue takẽ ſuch a thing vpon him, there were ſtout & wiſe men that woulde haue by-&by repreſſed his foly. Hierom foraſmuch as he was a prieſt at Rome, was not ill willing to ſet out the dignity of his owne Church, ſo much as the matter & ſtate of the time ſuffred: yet we ſee how he alſo bringeth it downe into felowſhip with the reſt. If authority (ſayth he) be ſought for, the world is greater thã a city. Why doeſt thou alleage to me the cuſtome of one city? Why doeſt thou defend ſmalnes of nũber, out of which hath growẽ pride, againſt the lawes of the Church? Wherefoeuer there be a biſhop, either at Rome, or at Eugubium, or at Conſtantinople, or at Rhegium, he is of the ſame merite & of the ſame

Lib. 2. Epiſt. 2. & lib. 4. Epiſt. 6.

Cap. 47.

Epi. ad Euag.

same Priesthoode. The power of richesse or basenes of pouerty maketh not a bishop hier or lower.

4 About the title of vniuersal bishop the contention first began in the time of Gregory, which was occasioned by the ambition of Iohn bishop of Cōstantinople. For he (which thing neuer any man before had attempted) would haue made himselfe vniuersall bishop. In that contention Gregorie doth not alleage that the right is taken away which was due to himselfe: but stoutly crieth out against it, that it is a prophane name, yea ful of sacrilege, yea the forewarner of Antichrist. The whole Church (sayth he) falleth downe from her state, if he fall, which is called vniuersall. In an other place: It is very sorowefull, to suffer paciently, that our brother and felow bishop, despising all other, should only be named Bishop. But in this his pride what els is betokened but ỹ times of Antichrist nere at hand? because verily he foloweth him, that despising the felowship of Angels, went about to climbe vp to the toppe of singularity. In an other place he wryteth to Eulolius of Alexandria, and Anastasius of Antioch. Nóne of my predecessors at any time woulde vse that prophane word: for if one be called vniuersall Patriarch, the name of Patriarches is abated from the rest. But farre may this be from a christian minde, that any shoulde haue a will to take that vpon him, wherby he may in any part, be it neuer so litle, diminish the honor of his brethren. To consent in this wicked word is nothing else but to lese the faith. It is one thing (sayth he) that we owe to the preseruing of the vnity of faith, and an other thinge that we owe to the keping downe of pride. But I say it boldly, because who soeuer calleth himselfe or desireth to be called vniuersall bishop, he doth in his proude aduācing runne before Antichrist, because he doth with shewing himselfe proude preferre himselfe aboue the rest. Again to Anastasius bishop of Alexandria: I haue sayd that he can not haue peace with vs, vnlesse he amēded the aduancing of the superstitious & proude word, which the first apostata hath inuēted. And (to speake nothing of the wrong done to your honor) if one be called vniuersal Bishop, the vniuersal Church falleth when that vniuersal one falleth. But whereas he writeth, that this honor was offred to Leo in the Synode at Chalcedō, it hath no colour of truth. For neither is there any such thing red in the actes of that Synode. And Leo himselfe, which with many Epistles impugneth ỹ decree there made in honor of the see of Constantinople, without dout would not haue passed ouer this argumēt, which had bin most to be liked of al other, if it had bin true, that he refused that which was giuen him: & beinge a man otherwise too much desirous of honor, he woulde not haue omitted that which

Lib. 4. epist. 7. Mauricio Augusto.
Lib 4. epist. 7. Cōstātiæ Augustæ.
Lib. 4 epist. 8.
Lib. 4. epist. 7. Auiano Diacono.
Lib. 7. epi. 8. Mauricio Augusto.
Lib 6. epi. 18.

made for his praiſe. Therfore Gregorie was deceiued in this, that he thought that that title was offered to the ſee of Rome by the Synode at Chalcedon: to ſpeake nothinge, how fonde it is, that he both teſtifieth it to haue proceeded from the holy Synode, & alſo at the ſame time called it wicked, prophane, abhominable, proude, & full of ſacrilege, yea deuiſed by the deuill, & publiſhed by the crier of Antichriſt. And yet he addeth that his predeceſſor refuſed it, leaſt all Prieſtes ſhould be depriued of their due honor, when any thing were priuatly giuen to one. In an other place: No man at any time hath willed to be called by that word: No mã hath taken to himſelfe that preſumptuous name: leaſt if he ſhould in the degree of biſhoprike take to him ſelfe a glory of ſingularity, he ſhoulde ſeeme to haue denied the ſame to all his brethren.

Libr. 4. Epi. 76.

Libr. 7. epi. 79.

5 Now I come to the iuriſdictiõ, which the biſhop of Rome affirmeth that he hath ouer all Churches. I know how great contentions haue bin in olde time about this matter: For there hath bin no time wherein the ſee of Rome hath not coueted to gette an Empire ouer other Churches. And in this place it ſhall not be out of ſeaſon, to ſearch by what meanes it grew then by litle & litle to ſome power. I do not yet ſpeake of that infinite Empire, which it hath not ſo long ago taken by force to it ſelfe: for we wil differre that to a place conuenient. But here it is good to ſhew briefly, how in old time & by what meanes it hath aduaunced it ſelfe, to take to it ſelfe any power ouer other Churches. When the Churches of the Eaſt were diuided and troubled with the factions of the Arrians vnder the Emperours, Cõſtantius & Conſtans the ſonnes of Conſtantine the Great, & Athanaſius the chiefe defendour there of the true faith was driuen out of his ſee: ſuch calamity compelled him to come to Rome, that with the authority of the ſee of Rome he might both after a ſort repreſſe the rage of his enemies, & confirme the godly that were in diſtreſſe. He was honorably receiued of Iulius then Biſhop, and obtained that the Biſhops of the Weſt tooke vpon thẽ the defence of his cauſe. Therfore when the godly ſtoode in great nede of foreine ayde, & ſaw that there was very good ſuccour for them in the Church of Rome, they willingly gaue vnto it the moſt authority that they could. But all that was nothing elſe, but that the communion thereof ſhould be hiely eſteemed, & it ſhould be compted a great ſhame, to be excommunicate of it. Afterward euill and wicked men alſo added much vnto it. For, to eſcape lawefull iudgementes, they fled to this ſanctuary. Therefore if any prieſt were condemned by his Biſhop, or any Biſhop by the Synod of his prouince, they byandby appelled to Rome. And the Biſhops of

Rome

Rome receiued ſuch appellatiōs more gredily thā was mete: becauſe it ſeemed to be a forme of extraordinary power, ſo to entermedle with matters farre & wide about them. So when Eutyches was condemned by Flauianus Biſhop of Conſtantinople, he complained to Leo that he had wronge done vnto him. Leo without delay, no leſſe vndiſcretely thē ſudenly, tooke in hand the defence of an euil cauſe: he grieuouſly inueyed againſt Flauianus, as though he had, without hearing the cauſe, condemned an innocent: and by this his ambition he cauſed that the vngodlineſſe of Eutyches was for a certaine ſpace of time ſtrengthened. In Affrica it is euident ẏ this oftētimes chaunced. For ſo ſoone as any lewd man had taken a foile in ordinary iadgement, he byandby flew to Rome, and charged his countreemen with many ſclaūderous reports: & the ſee of Rome was alway ready to entermedle. Which lewdnes compelled the biſhops of Affrica to make a law, that none vnder paine of excommunication ſhould appelle beyond the ſea.

6 But whatſoeuer it were, lette vs ſee what authority or power the ſee of Rome then had. Eccleſiaſticall power is contained in theſe four pointes, orderinge of Biſhops, ſummoning of Councels, hearinge of Appealles or iuriſdiction, Chaſtiſinge admonitions or cenſures. All the old Synodes commaund Biſhops to be conſecrate by their owne Metropolitanes: and they neuer bid the biſhop of Rome to be called vnto it, but in his owne Patriarchie. But by litle and litle it grewe in vſe, that all the Biſhops of Italy came to Rome to fetche their conſecration, except the Metropolitans, which ſuffred not themſelues to be brought into ſuch bondage: but when any Metropolitane was to be conſecrate, the biſhop of Rome ſent thither one of his prieſts, which ſhould only be preſent, but not preſident. Of which thinge there is an example in Gregorie: at the conſecration of Conſtantius Biſhoppe of Millain after the death of Laurence. Howebeit I do not thinke that that was a very auncient inſtitution: but when at the beginninge for honor & good wils ſake they ſent one to an other their Legates, to be witneſſes of the conſecration, and to teſtifie their communion with them, afterward that which was voluntary, began to be holden for neceſſary. Howſoeuer it be, it is euident that in olde time the Biſhop of Rome had not the power of conſecrating, but in the prouince of his owne Patriarchie, that is to ſay in the Churches adioining to the city, as the canon of the Nicene Synode ſayth. To the Conſecration was annexed the ſending of a Synodicall Epiſtle, in which he was nothing aboue the reſt. For the Patriarches were wont immediatly after their conſecration, by ſolemne wrytinge to declare their fayth, whereby

Libr. 2 epi. 68 & 70.

they professed that they subscribed to the holy & catholicke Councelles. So, rendringe an accompt of their Fayth, they didde approue themselues one to an other. If the bishoppe of Rome had receiued of other, and not himselfe giuen this confession, he hadde thereby bin acknowledged superior: but when he was no lesse bound to giue it, than to require it of other, and to be subiect to the common lawe: truely that was a token of felowship, not of dominion. Of this thinge there is an example in Gregories Epistle to Anastasius and to Cyriacus of Constantinople, and in other places to all the Patriarches together.

I lib 1. epist 25 lib. 6. epi 169 lib 1. e. epist. 24.

7 Then follow admonitions or censures: which as in old time the bishops of Rome vsed toward other, so they did againe suffer them of other. Ireneus grieuously reproued Victor, because he vndiscretly for a thing of no value, troubled the Church with a pernicious dissentiō: Victor obeied, and spurned not against it. Such a liberty was then in vre among the holy bishops, that they vsed a brotherly authority toward the bishop of Rome, in admonishing and chastisinge him if he at any time offended. He againe, when occasion required, did admonishe other of their duety: & if there were any fault, rebuked it. For Cypriā, when he exhorteth Stephen to admonish the bishoppes of Fraunce, fetcheth not his argumēt from the greater power, but from the common right that priestes haue among themselues. I beseech you, if Stephen had thē bin ruler ouer Fraunce, would not Cyprian haue said: Restraine them, because they be thine? but he sayth farre otherwise. This (sayth he) the brotherly felowship, wherewith we be bound one to an other requireth that we should admonish one an other. And we see also with how great sharpnes of words he being otherwise a man of a mild nature inueyeth against Stephen himselfe, whē he thinketh him to be too insolent. Therfore in this behalfe also there appeareth not yet, ỳ the bishop of Rome had any iurisdiction ouer thē that were not of his owne prouince.

Epi. 13. lib. 3. Ad pōp. cōtra epi. Stepha.

8 As concerning the calling together of Synodes, this was the office of euery Metropolitane, at certaine appointed times to assemble a Prouinciall Synode. There the bishop of Rome had no authority. But a Generall councel the Emperour only might summon. For if any of the bishoppes had attempted it, not only they that were out of his prouince, would not haue obeyed his calling, but also there would byandby haue risen an vprore. Therfore the Emperor indifferently warned them all to be present. Socrates in dede reporteth, that Iulius did expostulate with the bishops of the East, because they called him not to the Synode of Antioch, whereas it was forbidden by the Canons, that

Tripar. hist. li. 4

that any thing ſhoulde be decreed without the knowledge of the Bi-ſhop of Rome. But who doth not ſee that this is to be vnderſtanded of ſuch decrees as binde the whole vniuerſal Church? Nowe it is no maruel, if thus much be graunted both to ỹ antiquity & honor of the city, & to the dignity of the ſee, that there ſhould be no generall decree made of religion, in the abſence of the biſhop of Rome, if he refuſe not to be preſent. But what is this to ỹ dominion ouer the whole Church? For we deny not, that he was one of the chiefe: but we will not graunt, that which the Romaniſtes now affirme, that he had a dominion ouer all.

9 Now remaineth the fourth kind of power, which ſtãdeth in appealles. It is euident that he hath the chiefe power, to whoſe iudgement ſeate appellation is made. Many oftentimes appelled to the Biſhop of Rome: and he himſelfe alſo went about to draw the hearinge of cauſes to himſelfe: but he was alway laughed to ſcorne, whẽ he paſſed his owne boundes. I will ſpeake nothing of the Eaſt and of Grecia: but it is certaine that the biſhops of Fraunce ſtoutly withſtoode him, when he ſeemed to take to himſelfe an empire ouer them. In Affrica there was longe debate about that matter. For where at the Mileuitane Councell, at which Auguſtine was preſent, they were excommunicate that appelled beyond the ſea, the biſhop of Rome trauailed to bringe to paſſe, that that decree might be amended. He ſent his legates to ſhew that that priuilege was giuen to him by ỹ Nicene Councell. The Legates brought foorth the acts of the Nicene Coũcell, which they hadde fetched out of the ſtorehouſe of their owne Church. The Affricans withſtoode it, and denied that the biſhops of Rome ought to be credited in their owne cauſe: and ſayd that therefore they would ſend to Conſtantinople, & into other cities of Grecia, where copies were to be had ỹ were leſſe ſuſpicious. It was foũd, that therein was no ſuch thing written, as the Romains had pretẽded. So was ỹ decree confirmed, which tooke the chiefe hearing of cauſes from the biſhop of Rome: In which doing the lewde ſhamelesneſſe of the Biſhoppe of Rome himſelfe appeared. For when he guilefully did thruſt in the Synode at Sardos in ſtede of the Nicene Synode, he was ſhamefully taken in a manifeſt falſehoode. But yet greater and more ſhameleſſe was their wickedneſſe, that added a forged Epiſtle to the Councell, wherein I wote not what biſhoppe of Carthage, condemninge the arrogance of Aurelius his predeceſſour, for that he was ſo bold to withdraw himſelfe from the obediẽce of the ſee Apoſtolike, and yeldinge himſelfe & his Church, humbly craueth pardon. Theſe be the goodly monumentes of antiquity, whereupon the maieſty of

the ſee of Rome is founded, while they ſo childiſhely lye, vnder the pretence of Antiquity, that very blinde men may finde it out by gropinge. Aurelius (ſayth he) puffed vp with deueliſhe boldeneſſe and ſtubbornneſſe, rebelled againſt Chriſt, and ſaint Peter, and therfore to be condemned with curſe. What ſayd Auguſtine? But what ſayd ſo many fathers that were preſent at the Mileuitane Councel? But what neede is it to ſpende many wordes in confuting that fooliſh writing, which the Romaniſtes themſelues, if they haue any face left, can not looke vpon without great ſhame? So Gratian, I can not tell whether of malice or of ignorance, where he rehearſed that decree, that they ſhoulde be excommunicate that appelle beyonde the ſea, addeth an exception: Vnleſſe paraduenture they appelle to the ſee of Rome. What may a man do to theſe beaſtes, which are ſo voide of common reaſon, that they except that only thing out of ỹ law, for whoſe cauſe euery man ſeeth that the lawe was made? For the Councell when it condemneth appelles beyond the ſea, forbiddeth only this, that none ſhould appelle to Rome. Here the good expoſitor excepteth Rome out of the common law.

2.queſt. cap.4.

10 But (to determine this queſtion at once) one hiſtory ſhal make plaine what maner of iuriſdictiõ the biſhop of Rome had in old time. Donate of the blacke houſes had accuſed Cecilian biſhoppe of Carthage. The man accuſed was condemned, his cauſe not hearde. For when he knew that the biſhops had conſpired againſt him, he would not appeare. Then the matter came to the Emperour Conſtantine. He, foraſmuch as he willed to haue the matter ended by eccleſiaſticall iudgement, committed the hearinge of it to Melciades biſhop of Rome. To whom he adioyned felow commiſſioners many biſhops of Italy, Fraunce and Spaine. If that belonged to the ordinary iuriſdiction of the ſee of Rome, to heare an appelle in an eccleſiaſtical cauſe: why doth he ſuffer other to be ioyned with him at the will of the Emperour? Yea why did he himſelfe take the iudgement vppon him rather by the Emperours commaundement, than by his owne office? But let vs heare what hapned afterward. There Cecilian got ỹ victory. Donate of the blacke houſes was condẽned for ſclaũder: he appelled: Conſtantine cõmitted the iudgement of ỹ appelle to ỹ biſhop of Orleance. He ſate as iudge, to pronounce what he thought, after the biſhop of Rome. If the ſee of Rome hath ỹ chief power without appellatiõ: why doth Melciades ſuffer himſelf to receiue ſo great a ſhame, ỹ ỹ biſhop of Orleance ſhould be preferred aboue him? And what Emperor doth this? euẽ Conſtantine of whom they boaſt ỹ he employed not only al his endeuor, but in a maner al the richeſſe of the empire to

Auguſt. epi.162

encreaſe

encreaſe the dignitie of their ſee. We ſe therefore nowe, howe farre the biſhop of Rome was at that time by all meanes from that ſupreme dominiõ, which he affirmeth to be geuen vnto him by Chriſt ouer all Churches, and which he liengly ſayeth that he hath in all ages poſſeſſed by the conſent of the whole world.

11 I knowe howe many epiſtles there be, howe many writings and decrees, wherin the biſhops do geue much, and boldly chalenge much vnto it. But this alſo all men that haue but a very little wit and lerning do knowe, that the moſt part of thoſe are ſo vnſauerie, that by the firſt taſt of them a man may ſoone find out of what ſhop they came. For what man of ſounde wit and ſobre, will thinke that that goodly interpretation is Anacletus his owne, which is in Gratian reported vnder the name of Anacletus: that is, that Cephas is a head? The Romaniſts do at this day abuſe for defence of their ſee, many ſuch trifles, which Gratian hath patched together without iudgement: and yet ſtill in ſo great light they will ſell ſuch ſmokes, wherewith in olde time they were wont to mocke out the ignorãt in darkeneſſe. But I will not beſtowe much labor in confuting thoſe things, which do openly confute themſelues by reaſon of their vnſauory folie. I graunt that there remain alſo true epiſtles of the olde biſhops, wherin they ſet forth the honor of their ſee with glorious titles: of which ſort are ſome epiſtles of Leo. For that man, as he was learned and eloquent, ſo was he alſo aboue meaſure deſirous of glory and dominion: but whether the Churches then beleued his teſtimonie when he ſo aduanced himſelfe, that in deede is it that is in controuerſie. But it appereth that many offended with his ambition, did alſo withſtãd his gredie deſire. Sometimes he appointed in his ſteede the biſhop of Theſſalonica throughout Grecia and other countrees adioining: ſometime he appointed the biſhop of Orleance, or ſome other throughout Fraunce. So he appointed Hormiſdas biſhop of Hiſpalis to be his vicar in Spain, but euery where he excepteth, that he geueth out ſuch apointements vpon this condition, that the Metropolitans may haue their auncient priuileges remaining ſafe and whole. But Leo himſelf declareth, that this is one of their priuileges, that if any dout happen about any matter, the Metropolitane ſhould firſt be aſked his aduiſe. Therefore thoſe appointements of vicars in his ſteede were vpon this condition, that neither any biſhop ſhould be letted in his ordinary iuriſdictiõ, nor any Metropolitane in being iudge of Appealles, nor any prouincial Councel in ordering of their Churches. What was this els but to abſteine from all iuriſdiction: but to entermedle to the appeaſing of diſcordes, onely ſo farre as

Diſt. 1 cap. Sacroſãc

Vide epiſt. 8 Epiſ. 8

Epiſto 89.

the lawe and nature of the communion of the Church suffreth.

12 In Gregories time that auncient order was already much changed. For when the Empire was shaken, & torne in peeces, when Fraunce and Spaine were afflicted with many ouerthrowes receiued, Slauonia wasted, Italie vexed, and Africa in a maner destroyed with continuall calamities: that in so great a shakinge of ciuil affaires, at least the integritie of faith might remaine, or yet not vtterly perish, all the bishops from eche part did the rather ioine themselues to the bishop of Rome. Thereby it came to passe, that not only the dignity, but also the power of that see greatly encreased. Howebeit I do not so much passe by what meanes it was brought about. Truely it appeareth that it was then greater than in the ages before. And yet it then greatly differed from being an vnbridled dominion, that one man might beare rule ouer other after his owne will. But the see of Rome had this reuerence, that it might with her authoritie subdue and represse the lewde and obstinate that coulde not by the other bishops be kept within their dutie. For Gregorie deth oftentimes diligently testify this, that he doth no lesse faithfully preserue to other men their rightes, than he requireth his owne of them. Neither do I (saith he) pricked on by ambition, plucke from any man that which is his right: but I desire in all things to honor my brethren. There is no saying in his writings wherin he doth more proudely bost of the largenesse of his Supremicie, than this: I knowe not what bishop is not subiect to the see Apostolike when he is founde in faulte. But he by and by adioineth, Where fault requireth not, all according to the order of humilitie are egall. He geueth to himselfe power to correct them that haue offended: if all do their dutie, he maketh himselfe egall with the rest. But he himselfe geueth himselfe this power: and they assented to it that would: and other that liked it not, might frely gainesay it, which it is well knowen that the most parte of them did. Beside that he speaketh there of the Primate of Constantinople: which when he was condemned by the prouinciall Synode, refused the whole iudgement. His fellowe bishops informed the Emperour of this stubbornesse of him. The Emperour willed Gregorie to be iudge of the cause. We see therfore that he both attenpteth nothing, whereby he may breake the ordinary iurisdiction, and the same thing that he doth for the helping of other, he doth not but by the commaundement of the Emperour.

Libr. 1. Episto. 68.

Libr. 2. Epi. vlt. libr. 7. epi. 64.

13 This therfore was then all the power of the bishop of Rome, to set himself against obstinate & vntamed heds, when there needed any extraordinary remedy: and that to helpe & not to hinder other bishops.

bishops. Therefore he taketh no more to himselfe ouer all other, than in an other place he graunteth to all other ouer himselfe, when he confesseth that he is redy to be corrected of all, to be amended of all. So in an other place he doth in deede commaunde the bishop of Aquileia to come to Rome, to pleade his cause in a controuersy of faith that was risen betweene him and other: but he doth not commaunde him of his owne power, but because the Emperor had so commaunded. Neither doth he geue warning that he alone shalbe iudge, but promised that he will assemble a Synode by whom the whole matter may be iudged. But although there was yet such moderatiõ, that the power of the see of Rome had her certaine bounds; which it might not passe, and the bishop of Rome himselfe was no more aboue than vnder other: yet it appeareth howe much Gregory misliked such state. For he nowe and then complaineth, that vnder color of bishoprike he was brought backe to the world: and that he was more entangled with earthly cares, than euer he had serued them while he was a lay man: that he was in that honor oppressed with tumult of worldly affaires. In an other place: so great burdens (saith he) of businesse do holde me downe, that my minde can nothing at all be raised vp to things aboue. I am shakẽ with many waues of causes: and after those leisures of rest I am tossed with tempestes of troublesome life: so that I may rightly say, I am come into ỹ depth of the sea, and the tempeste hath drowned me. Hereby gather, what he would haue sayed, if he had happened to be in these times. Although he fulfilled not the office of a Pastor, yet he was doing it. He absteined from the gouernment of the ciuil Empire, and confessed himselfe to be subiect to the Emperor as other were. He did not thrust himself into the cure of other Churches, but being compelled by necessitie. And yet he thinketh himselfe to be in a maze, because he can not apply himselfe altogether onely to the office of a bishop.

Libr. 2. Epist. 37. Epi. 16.

Libr. 1. epi. 5.

Libr. 1. epist. 7. and 15.

14 At that time the bishop of Constantinople striued with the bishop of Rome for the Supremicie, as it is already said. For after that the seat of the Empire was stablished at Constantinople, the maiesty of the Empire seemed to require, that that Church also should haue the seconde place of honor after the Church of Rome. And truely at the beginning, nothing more auailed to cause the Supremicie to be geuen to Rome, but because the hed of the Empire was there at that time. There is in Gratian a writing vnder the name of Pope Lucinus, where he saith, that cities were no otherwise diuided, where Metropolitanes and Primates ought to sit, than by the reason of the ciuil gouernment that was before. There is also an other vnder the name

Dist. 80 Cap. 6.

of Pope Clement, where he saith, that Patriarches were ordained in those cities that had had the chefe Flamines in thē. Which, although it be false, yet is taken out of a truth. For it is certaine, that, to the ende there should be made as litle change as might be, the prouinces were diuided according to the state of thinges that then were: and that Primates and Metropolitanes were set in those cities that excelled the other in honors and power. Therefore in the Councell at Cap.1. Taurinū it was decreed, that those cities which in the ciuile gouernment where the chiefe cities of euery prouince, should be the chefe sees of bishops. And if it happened the honor of the ciuile gouernment to be remoued from one citie to an other, that then the right of the Metropolitane citie should therewithall be remoued thether. But Innocentius bishop of Rome, when he sawe the auncient dignity of his citie to growe in decay, after that the seate of the Empire was remoued to Constantinople, fearing the abacement of his see, made a contrary lawe: wherein he denieth it to be necessary that the ecclesiasticall mother cities should be changed as the Imperiall mother cities change. But the authoritie of a Synode ought of right to be preferred aboue one mans sentence. Also we ought to suspecte Innocentius himselfe in his owne cause. Howesoeuer it be, yet by his owne prouiso he sheweth, that from the beginning it was so ordered, that the Metropolitane cities should be disposed according to the outwarde order of the Empire.

Socrat. his. tripart. li. 9. ca. 13. Decret. 22 dist. 15 According to this auncient ordinance, it was decreed in the first councell at Constantinople, that the bishop of the citie should haue the priuileges of honor next after the bishop of Rome, because it was a newe Rome. But a long time after, when a like decree was made at Chalcedon, Leo stoutly cried out against it. And he not only gaue himselfe leaue to esteeme as nothing that which sixe hundred bishops or mo had decreed: but also bitterly taunted them, for that they toke from other sees that honor which they were so bolde to geue to the Church of Constātinople. I besech you, what other thing could moue a man to trouble the world for so smal a matter, but mere ambition? He sayth that ỳ ought to be inuiolable, which the Nicene Synode hath ones decreed. As though forsooth the Christian faith were endangered, if one Church be preferred before an other: or as though Patriarchies were there diuided to any other end, but for policies. But we know ỳ policy receiueth, yea requireth diuerse chaunges, according to the diuersity of times. Therfore it is fond that Leo pretendeth, that the honor, which by the authoritie of the Nicene Synode was geuen to the see of Alexandria, ought not to be geuen

to

to the ſee of Conſtantinople. For common reaſon telleth this, that it was ſuch a decree, as might be taken away according to the reſpect of times. Yea none of the biſhops of the Eaſt withſtode it, whom that thing moſt of all concerned. Truely Proterius was preſent, whom they had made biſhop of Alexãdria in the place of Dioſcorus. There were preſente other Patriarches, whues honor was diminiſhed. It was their parte to withſtand it, not Leos which remained ſafe in his owne place. But when all they holde their peace, yea aſſent vnto it, and onely the biſhop of Rome reſiſteth: it is eaſy to iudge, what moueth him: that is, he foreſaw that which not long after happened, that it would come to paſſe, that, the glory of olde Rome decaying, Conſtantinople not contented with the ſeconde place, would ſtriue with Rome for the Supremicie. And yet with his crying out he did not ſo much preuaile, but that the decree of the councell was confirmed. Therefore his ſucceſſors, when they ſawe themſelues ouercome, quietly gaue ouer that ſtiffeneſſe: for they ſuffred that he ſhould be accompted the ſeconde Patriarche.

16 But within a litle after, Iohn which in Gregories time ruled the Church of Conſtantinople, brake forth ſo farre that he called himſelfe the vniuerſall Patriarche. Here Gregorie, leſt he ſhould in a very good cauſe faile to defende his owne ſee, did conſtantly ſet himſelf againſt him. And truely both the pride and madneſſe of Iohn was intolerable, which deſired to make the boũdes of his biſhoprike egall with the boundes of the Empire. And yet Gregorie doth not claime to himſelfe, that which he denieth to an other: but abhorreth that name as wicked, and vngodly, and abhominable, whoſoeuer take it vpon him. Yea and alſo in one place he is angry with Eulolius biſhop of Alexandria, which had honored him with ſuch a title. Beholde (ſayeth he) in the preface of the Epiſtle which ye directed to my ſelfe that haue forbidden it, ye haue cared to emprinte the word of proude calling, in naming me vniuerſall Pope. Which. I pray that your holineſſe will no more do becauſe that is withdrawen from you, which is giuen to an other more than reaſon requireth. I compt it no honor, wherin I ſe the honor of my brethren to be diminiſhed. For my honor is the honor of the vniuerſall Church, and the ſounde ſtrength of my brethren. But if your holineſſe call me the vniuerſall Pope, it denieth it ſelfe to be that which it cõfeſſeth me to be wholly. Truely Gregorie ſtode in a good and honeſt cauſe. But Iohn holpen by the fauor of Maurice the Emperor, could neuer be remoued from his purpoſe. Cyriacus alſo his ſucceſſor neuer ſuffered himſelfe to be entreated in that behalfe.

Libr. 7. Epiſto. 30.

17 At the last Phocas, which when Maurice was slaine, was set in his place (I wote not for what cause being more frendly to the Romaines, but because he was there crowned without strife) graunted to Boniface the third, that which Gregorie neuer required, that Rome should be the hed of all Churches. After this maner was the controuersy ended. And yet this benefite of the Emperor, could not so much haue profited the see of Rome, vnlesse other things also had afterwarde happened. For Grecia & all Asia were within a litle after cut of from the communion of Rome. Fraunce so much reuerenced him, that it obeyed no further than it listed. But it was then first brought into bondage when Pipine vsurped the kingdome. For when Zacharie bishop of Rome had bene his helper to the breache of his faith, and to robbery, that thrusting out the lawefull king, he might violently enter vpon the kingdome as layed open for a pray: he receiued this rewarde, that the see of Rome should haue iurisdiction ouer the Churches of Fraunce: As robbers are wonted in parting to deuide the common spoile: so these good men ordered the matter betweene themselues, that Pipine should haue the earthly and ciuile dominion, spoiling the true king: and Zacharie should be made hed of all bishops and haue the spirituall power: which, when at the beginning it was weake, (as it is wont to be in newe things) was afterward confirmed by the authority of Charles, in maner for a like cause. For he was also indetted to the bishop of Rome, for that by his endeuor he had atteined to the honor of the Empire. But although it be credible, that Churches eche where were before that time much deformed, yet it is certaine that the olde forme of the Church was then first vtterly defaced in Fraunce and Germanie. There remaine yet in the recordes of the court of Parise brefe notes of these times, which, where they entreate of the matters of the Church, make mention of the couenant both of Pipine and of Charles with the bishop of Rome. Thereby we may gather that then was an alteration made of the olde state.

18 Sins that time, when things did eche where daily fall from worse to worse, the tyranny of the see of Rome was nowe and then also stablished and encreased, and that partly by the ignorance, and partly by the slouthfulnesse of the bishops. For when one man toke all things vpon him, and without measure proceded more and more to aduaunce himselfe against lawe and right: the bishops did not with such zele as they ought, endeuor themselues to restraine his lust, & though they wãted not courage, yet they were destitute of true learning and knowledge: so that they were nothing fitt to attempte so

great

great a matter. Therfore we see what & howe Monstruous an vnholy defiling of all holy things, & a scattering abrode of the whole order of the Church, was in Bernardes time. He cōplaineth that there resort by heapes to Rome out of all the world, ambitious men, couetous, Simoniās, robbers of God, kepers of concubines, cōmitters of incest, and all such mor?ers, to obteine or reteine ecclesiasticall honors by the Apostolike authority: & that fraud and vndermining, & violence were growen in force. He saith that that maner of iudging which thē was vsed, was abhominable, and vnsemely, not onely for the Church, but also for a iudiciall court. He crieth out that the Church is full of ambitious men: and that there is none that more dredeth to cōmit mischeuous Actes, than robbers do in their caue, when they deuide the spoiles of waifaring men. Fewe (sayeth he) do loke vnto the mouth of the lawgeuer, but vnto his handes. But not without cause. For those hādes do all the Popes businesse. What a thing is this, that they are bought of the spoiles of Churches, that say to thee, oh well done, well done? The life of the poore is sowen in the stretes of the riche: siluer glistereth in the mire: men run to it from all places: not the poore, but the stranger taketh it vp, or he paraduenture that runneth fastest before. But this maner, or rather this death, came not of thee, I would to God it might ende in thee. Among these things thou a Pastor goest forward compassed with much and precious aray. If I durst say it, these are rather the Pastors of deuils, than of shepe. Forsoth Peter did thus, Paule played thus. Thy court is more accustomed to receiue men good than to make them good. For the ill do not there profit, but the good do decay. Nowe as for the abuses of appealles that he rehearseth, no godly man can reade them without great horror. At the last he thus cōcludeth of that vnbrideled gredinesse of the see of Rome in the vsurping of iurisdiction: I speake the murmour and common complaint of the Churches. They crie out that they be mangled and dismembred. There are either none or fewe that do not either bewaile or feare this plage. Askest thou what plage? The Abbotes are plucked from the bishops, the bishops from the Archebishops, &c. It is maruelous if this may be excused. In so doing ye proue that ye haue fulnesse of power, but not of righteousnesse. Ye do this, because ye can do it: but whether ye also ought to do it, is a question. Ye are sett to preserue, not to enuie to euery man his honor and his owne degree. These fewe things of many I listed to rehearse, partly that the rede:s may see, how sore the Church was then decayed, and partly that they may know in howe great sorowe and mourning this calamitie helde all the godly.

Libr. 1. de cōsi. ad Eug.

Libr. 3.

19 But nowe, albeit that we graunte to the bishop of Rome at this day that preeminence and largenesse of iurisdiction, which that see had in the meane times, as in the times of Leo and of Gregory: what is that to the present state of the Papacie? I do not yet speake of the earthly dominion, nor of the ciuil power thereof, which we will afterwarde consider in place fit for it: but the very spirituall gouernment ỳ they boſt of, what hath it like to the state of those times? For they define the Pope none otherwise than the Supreme hed of the Church in earth, and the vniuersall bishop of the whole world. And the bishops themselues, when they speake of their owne authoritie, do with great stoutnesse of countenance, pronounce that to them belongeth the power to commaunde, & other are bounde to the necessitie to obey, that so all their decrees are to be holden as confirmed with the diuine voice of Peter: that the prouinciall Synodes, are without force, because they want the presence of the Pope: that they may order clerkes of any Church that they will: and may call them to their see that haue bene ordered els where. Innumerable of that sorte are in Gratians packe, which I do not nowe rehearse, least I should be to tedious to the Reders. But this is the summe of them, that onely the bishop of Rome hath the Supreme hearing and determining of all ecclesiasticall causes, whether it be in iudging and defining of doctrines, or in making of lawes, or in stablishing of discipline, or in executing or iudgements: It were also long and superfluous to rehearse the priuileges that they take to themselues in reseruations, as they call them. But, (which is most intollerable of all other) they leaue no iudgement in earth to restraine and bridle their outragious lust, if they abuse so immeasurable power. It is lawefull for no man (say they) to reuoke the iudgement of that see, because of the Supremicie of the Church of Rome. Againe. The iudge shalbe iudged neither by the Emperor, nor by kinges, nor by all the Clergie, nor of the people. That is in deede to imperiously done, that one man maketh himselfe iudge of all men, and suffreth himselfe to obey the iudgement of no man. But what if he vse tyranny ouer the people of God? if he scatter abroade and wast the kingdome of Christ? if he trouble the whole Church? if he turne the office of Pastor into robberie? Yea though he be neuer so mischeuous, he sayeth that he is not bounde to yelde accompte. For these be the sayinges of the bishops: Gods wil was to determine the causes of other men by men, but he hath without question reserued the bishop of this see to his owne iudgement. Againe. The doinges of subiectes are iudged of vs: but oures, of God onely.

Decret. 17. question. 3. ca. Nemini. Innoc. 9. que. 3 cap. nemo. Sym. 9. quest. 3. Cap. Aliorũ Anther. Ibid. c. facta.

20 And

20 And that such decrees might haue the more weight, they haue falsly thrust in the name of the olde bishops, as though things had bene so ordeined from the beginning: whereas it is most certaine, that it is newe & lately forged whatsoeuer the bishop of Rome geueth to himselfe more than we haue rehearsed to be geuen him by the auncient Councells. Yea they are come to so great shamelesnesse, that they haue set forth a writing vnder the name of Anastasius Patriarch of Constantinople, wherin he testifieth that it was decreed by the olde rules, that nothing should be done euen in the furthest prouinces, that were not first moued to the see of Rome. Beside this that it is certaine that this is most vaine, what man shall thinke it likely, that such a commendation of the see of Rome proceded from the aduersary and enuier of the honor & dignitie therof? But verily it behoued that these Antichristes should be carried on to so great madnesse and blindenesse, that their lewdenesse might be plaine for all men to see, at least so many as will open their eyes. But the decretall epistles heaped togrther by Gregorie the ix. againe the Clementines, and Extrauagantes of Martine, do yet more openly and with fuller mouth eche where breath forth their outragious fiercenesse and as it were the tyrannie of barbarous kinges. But these be the oracles, by which the Romanistes will haue their papacie to be weyed. Hereupon arose those notable principles, which at this day haue euery where in the papacie the force of oracles: that the Pope can not erre: that the Pope is aboue the councells: that the Pope is the vniuersall bishop of all bishops, and the Supreme head of the Church in earth: I passe ouer the much absurder follies, which the foolish Canonistes babble in their scholes: to which yet the Romish diuines do not onely assente, but do also clap their handes at them, to flatter their idole.

bidē. ca. Ant.

21 I will not deale with them by extremity of right. Some other man would against this their so great insolence set the saying of Cypriane, which he vsed among the bishops, at whoes councell he sate as chiefe. None of vs calleth himselfe bishop of bishops, or with tyrannous feare compelleth his fellowe bishops to necessitie to obey. He would obiect that, which a litle afterwarde was decreed at Carthage. That none should be called Prince of Priests, or chiefe bishop. He would gather many testimonies out of Histories, Canons out of Synodes, and many sentences out of the bokes of olde writers, by which the bishop of Rome should be brought downe into the fellowship of the rest. But I passe ouer all these, least I should seeme too precisely to presse them. But let the best patrones of the see of Rome

aunſwere me, with what face they dare defende the title of vniuerſal biſhop, which they ſe ſo oft to be condemned with curſe by Gregorie. If Gregories teſtimonie ought to be of force, they do thereby declare that Antichriſt is their biſhop, becauſe they make him vniuerſall. The name alſo of hed was no more vſuall. For thus he ſayeth in one place. Peter is the chiefe member in the body, Iohn, Andrewe and Iames the hedes of particular peoples: yet they all are members of the Church vnder one hed: yea the holy ones before the lawe, the holy ones vnder the lawe, the holy ones vnder grace, are ſet among members, altogether making vp the body of the Lorde: and no man euer willed to haue himſelfe called vniuerſall. But whereas the biſhop of Rome taketh vpon himſelfe the power of commaunding, that thing ſmally agreeth with that which Gregory ſaith in an other place, For whereas Eulolius biſhop of Alexandria, had ſaid that he was commaunded by him, he aunſwered in this wiſe. I pray ye, take away this word of commanding from my hearing. For I knowe what I am and what ye be. In place, ye be to me brethren: in maners ye be to me fathers. Therefore I commanded not, but I cared to tell you thoſe things that I thought profitable. Whereas he ſo extendeth his iuriſdiction without end, he doth therin great & hainous wrong, not onely to the other biſhops, but alſo to all particular Churches, which he ſo teareth and plucketh in peeces, that he may bilde his ſeate of their ruines. But whereas he exempteth himſelfe from all iudgements, and will ſo reigne after the maner of tirantes, that he accompteth his owne onely luſt for lawe, that verily is ſo hainous, and ſo farre from eccleſiaſticall order, that it may in no wiſe be borne: for it vtterly abhorreth not onely from all feling of godlineſſe, but alſo from all humanitie.

Libr.4. Ep.92.

Libr.7. Epiſto. 28.

22 But that I be not cõpelled to go through & examine al things particularly, I do againe appelle to them, that will at this day be accompted the beſt and moſt faithfull patrones of the ſee of Rome, whether they be not aſhamed to defende the preſent ſtate of the papacie: which it is certaine to be a hundred times more corrupt, than it was in the times of Gregory and Bernard: which ſtate yet did then ſo much diſpleaſe thoſe holy men. Gregory eche where cõplaineth, that he is to much diuerſly drawen away with forain buſines: that he is vnder the colour of biſhoprike brought back to the world: wherin he ſerueth ſo many cares of the world as he neuer remembreth that he ſerued when he was a lay man: that he is preſſed downe with tumulte of worldly affaires, that his minde is nothing raiſed vp to things aboue: that he is ſhaken with many waues of cauſes, and toſſed with tempe-

Libr.1. Epiſt.5. 7 & 25. & alibi.

tempestes of troublesome life: so that he may worthily say, I am come into the depth of the sea. Truely among those earthly businesses, he might yet teache the people with Sermons, priuately admonishe and correct such as it behoued, order the Church, geue counsell to his fellowe bishops and exhort them to their dutie: beside these things there remained some time to write: and yet he lamenteth his calamitie, that he is drowned in the depest sea. If the gouernement of that time was a sea: what is to be sayed of the papacie at this time? For what likenesse haue they together? Here be no preachings, no care of discipline, no zele to the Churches, no spirituall doing, finally nothing but the world. Yet this maze is praised, as though there could nothing be founde more orderly and better framed. But what complaintes doth Bernarde poure out, what grones doth he vtter, when he loketh vpon the faultes of his age? What then would he do, if he behelde this our age of iron, and worse if any be worse than iron? What obstinate wickednesse is this, not onely stiffly to defende as holy and diuine, that which all the holy men haue with one mouth condemned: but also to abuse their testimonie to the defense of the papacie, which it is certaine that they neuer knewe of? Howbeit of Bernardes time I confesse, that then the corruption of all things was so great, that it was not much vnlike our time. But they are without all shame, that fetche any pretense for it, out of that meane age, that is the time of Leo, Gregory, & such other. For they do like as if one, to stablishe the Monarchie of Emperours, would praise the olde state of the Empire of Rome: that is, would borrowe the praises of libertie, to set forth the honor of tyranny.

23 Finally, although all these things were graunted them: yet there ariseth of fresh a newe strife for them, when we deny that there is a Church at Rome, in which such benefites may be resident: when we denie that there is a bishop, which may beare these priuileges of dignitie. Admit therefore all those things to be true, (which yet we haue already wroong from them) that Peter was by the mouth of Christ appointed hed of the vniuersall Church: and that he left the honor that was geuen him, in the see of Rome: that the same was stablished by the authoritie of the auncient Church, and confirmed with long continuaunce: that the Supreme power hath bene alway by one consent geuen of all men to the bishop of Rome: that he hath bene the iudge of all both causes and men, and himselfe subiect to the iudgement of none: let them haue also more, if they will: yet I answere in one word, that none of these things auaile, vnlesse there be at Rome a Church & a bishop. This they must needes graunt me,

that it can not be the morher of Churches, which is not it selfe a Church: that he can not be chiefe of bishops, which is not himselfe a bishop. Will they therfore haue the see Apostolike at Rome? Then let them shewe me a true and lawefull Apostleship. Will they haue the chief bishop? Then let them shewe me a bishop. But what? where will they shewe vs any face of a Church? They name one in deede, and haue it oft in their mouth. Truely the Church is knowen by her certaine markes: and bishoprike is a name of office. I speake not here of the people: but of the gouernment it selfe, which ought continually to shine in the Church. Where is the ministerie in their Church, such as Christes institution requireth? Let vs call to remembrance that which hath before bene spoken of the office of Priests and of a bishop. If we shall bring the office of Cardinals to be tried by that rule, we shall confesse that they are nothing lesse than Priests. As for the chiefe bishop himselfe, I would faine knowe what one thing at all he hath bishoplike. First it is the principall point in the office of a bishop, to teach the people with the word of God: an other and the next point to that is, to minister the sacraments: the third is to admonish and exhort, yea and to correct them that offend, and to hold the people together in holy discipline. What of these things doth he? yea, what doth he faine himselfe to do: Let them tell therefore, by what meane they would haue him to be compted a bishop, that doth not with his little finget, no not ones so much as in outwarde shewe, touche any part of a bishops office.

24 It is not so of a bishop as it is of a king. For a king, although he do not execute that which belongeth to a king, doth neuertheleſſe reteine the honor and title. But in iudging of a bishop respect is had to Christes commaundement, which alway ought to be of force in the Church. Therefore let the Romanistes loose me this knot. I denie that their hy bishop, is the chiefe of bishops, forasmuch as he is no bishop. They must needes proue this last point to be false, if they will haue the victorie in the first. But howe say they to this, that he not onely hath no propertie of a bishop, but rather all things contrarie? But here, O God, where at shall I beginne? at his learning, or at his maners? What shall I say, or what shall I leaue vnsaide? where shall I make an ende? This I say: that whereas the world is at this day, stuffed with so many peruerse and wicked doctrines, full of so many kindes of superstitions, blinded with so many errors, drowned in so great idolatry: there is none of these any where, that hathe not either flowed from thense, or at least bene there confirmed. Neither is there any other cause, why the bishops are caried with so greate

rage

rage against the doctrine of the Gospell newly springing vp agame, why they bend all their strengthes to oppresse it, why they kindle vp kings and princes to crueltie, but because they see that their whole kingdom decayeth & falleth down, so sone as the Gospell of Christ cometh in place. Leo was cruell: Clement was bloudie: Paule is a fierce murtherer. But nature hath not so much moued them to fight against the truth, as for that this was their onely meane to maintain their power. Therfore sith they can not be safe, till they haue driuen away Christ, they trauaile in this cause, as if they did fight for their religion and contries, and for their owne liues. What then? Shall that be to vs the see Apostolike, where we see nothing but horrible Apostasie? Shal he be Christes vicar, which by persecuting the Gospel with furious enterprises, doth openly professe himselfe to be Antichrist? Shall he be Peters successour, that rangeth with swerd and fire, to destroy all that euer Peter hath builded? Shall he be hed of the Church that cutting of & dismembring the Church from Christ the onely true head thereof, doth in it selfe plucke and teare it in pieces? Admitte verily that in the olde time Rome was the mother of all Churches: yet sins it hath begon to be the seate of Antichrist, it hath cessed to be that which it was.

25 We seeme to be to much euill speakers and railers, when we call the bishop of Rome Antichrist. But they that so thinke, do not vnderstande that they accuse Paule of immodestie, after whom we so speake, yea out of whoes mouth we so speake. And least any man obiecte, that we do wrongfully wrest against the bishop of Rome, these wordes of Paul that are spoken to an other intent, I will brefely shewe, that they can not be otherwise vnderstanded, but of the Papacie. Paul writeth, that Antichrist shall sitt in the temple of God. 2. Thes. 2.4. In an other place also the Holy Ghost describing his image in the person of Antiochus, sheweth that his kingdome shal consist in hautinesse of speche, and blasphemings of God. Hereupon we gather, that Dan. 7. 25. it is rather a tyrannie ouer soules, than ouer bodies, that is raised vp against the spirituall kingdom of Christ. Then, that it is such, as doth not abolish the name of Christ and the Church: but rather should abuse the pretēce of Christ, and lurke vnder the title of the Church, as vnder a disguised visour. But although all the heresies and sectes that haue bene from the beginning, belong to the kingdome of Antichrist: yet where as Paule prophecieth, that there shall come a departing, by this description he signifieth, that that seate of abhomination shall then be raised vp, when a certaine vniuersall departing shall possesse the Church: howsoeuer many membres of the Church

here and there continue in the true vnitie of faith. But where he addeth, that in his time he began in a myſterie to ſette vp the worke of iniquitie, which he would afterward ſhewe openly: thereby we vnderſtand, that this calamitie was neither to be brought in by one man, nor to be ended in one man. Nowe whereas he doth ſet out Antichirſt by this marke, that he ſhould plucke away from God his due honor, to take it to himſelf: this is the chiefe token that we ought to followe in ſeeking out of Antichriſt, ſpecially where ſuch pride procedeth euen to the publike diſſipation of the Church. Sith therfore it is certaine, that the biſhop of Rome hath ſhameleſſely conueyed away to himſelfe that which was the chiefe propre thing to God alone & Chriſt, it is not to be douted but that he is the capitaine and ſtanderdbearer of the wicked and abhominable kingdome.

26 Nowe let the Romaniſts go, and obiect an iquitie againſt vs: As if in ſo great alteration of all things, the honor of the See might ſtand where there is no ſee. Euſebius telleth, howe God, that there might be place for his vengeance, remoued the Church that was at Hieruſalem to Pella. That which we heare to haue bene ones doone, might be ofter donne. Therefore ſo to binde the honor of ſupremacy to a place, that he which is in deede the moſt hateful enemy of Chriſt, the hieſt aduerſarie of the Goſpell, the greateſt waſter and deſtroyer of the Church, the moſt cruell ſlaughtermã & butcher of the ſaints, ſhould neuertheleſſe be accompted the vicar of Chriſt, the ſucceſſor of Peter, the chief biſhop of the Church, only becauſe he occupieth the ſee that was ones the chiefeſt of all: that verily is to much to be ſcorned and fooliſhe. I ſpeake not, howe great difference there is betwene the popes chauncerie, and a well framed order of the Church, Howbeit this one thing may well take away all dout of this queſtion. For no man that hath his right wit, will thinke the biſhoprike encloſed in leade and bulles: much leſſe, in that ſchoole of fraudes and deceites, in which thinges the Popes ſpirituall gouernment conſiſteth. Therefore it was very well ſaid by a certain man, that that Church of Rome which is boſted of, is long ago tourned into a court which onely is nowe ſeene at Rome. Neither do I here accuſe the faultes of men: but I ſhewe that the Papacie it ſelfe is directly contrary to the true order of à Church.

Euſeb. lib.3. cap.5.

27 But if we come to the perſones of men, it is well enough knowẽ what maner of vicars of Chriſt we ſhall finde. Iulius forſooth, and Leo, and Clement, and Paul, ſhalbe pillers of the chriſtian faith, and the chiefe expoſitours of religion, which neuer knewe any other thing of Chriſt, than that which he had learned in Lucians ſchole.

But

But why do I recken vp thre or fower Popes? as though it were doutful, what maner of forme of religion the Popes with their whole college of Cardinals haue sins long ago professed, & at this day do professe. For first this is the principall article of that secret Diuinity that reigneth among them, That there is no God: the seconde, That all things that are written and taught concerning Christ, are lies and deceits: the third, That the doctrine of the life to come, and of the last resurrection, are mere fables. They do not all thinke so: and fewe of them speake so. I graunt. But this hath long ago begon to be the ordinarie religion of Popes. Whereas this is very well knowen to all that knowe Rome, yet the Romishe Diuines ceasse not to boast, that by Christes priuilege it is prouided, that the Pope can not erre, because it was said to Peter: I haue prayed for thee, that thy faith should not faint. What, I pray you, winne they by mocking so shamelessely, but that the whole world may vnderstand, that they are come to that extremitie of wickednesse, that they neither feare God, nor stande in awe of men? Luc. 22. 32.

28 But let vs imagine, that the vngodlines of those Popes whom I haue spoken of, is hidden, because they haue neither published it by prechings, nor by writings: but onely haue bewrayed it at their table, and in their chamber, or at least within walles of houses. But if they will haue this priuilege to be of force, which they pretēde, they must needes wipe Iohn the. xxij. out of the number of Popes, who openly affirmed that soules are mortall, and that they die together with the bodies vntil the day of resurrection. And, that you may perceiue that the whole See with her principall stayes was then wholly fallen: none of all the Cardinals withstode so great a madnesse, but the schoole of Parise moued the king of Fraunce to compell him to recant it. The kinge forbad his subiectes to communicate with him, vnlesse he did out of hande repent: and the same, as the maner is, he proclaimed by a heralde. The Pope compelled by this necessitie, abiured his error. This example maketh that I neede not to dispute any more with my aduersaries about this that they say, that ỹ see of Rome and the bishops therof, can not erre in the faith, because it was saide to Peter, I haue prayed for thee, that thy faith may not fainte. Truly he fell with so fowle a kinde of fall from the right faith, that he is a notable example to them that come after, that they are not all Peters which succede after Peter in the bishoprike. Howbeit this is also of it selfe so childish, that it needeth no aunswere. For if they will drawe to Peters successours whatsoeuer was spoken to Peter, it shall followe that they are all Satans, forasmuch as the Lorde said this also to Gerson vvhich liued then. Luc. 22. 32. Mat. 16. 23.

Peter. Go behinde, thou Satan, becauſe thou art an offence to me. For it ſhalbe as eaſy for vs to turne backe this latter ſaying againſt them, as it ſhalbe for them to obiect the other againſt vs.

29 But I liſt not to ſtriue with them in playing the foole. Therfore I returne thether from whenſe I made digreſſion. So to bind the place, and Chriſt, and the Holy Ghoſt, and the Church together, that whoſoeuer ſit in that place, although he be the deuil, yet he muſt be iudged the vicar of Chriſt, and the hed of the Church, becauſe it was ones the ſeate of Peter: I ſay this is not onely wicked & ſclaunderous to Chriſt, but alſo to great an abſurdity and againſt common reaſon. It is already long ago ſins the biſhops of Rome are either without al religion, or the greateſt enemies of religion. Therefore they are no more made the vicars of Chriſt, by reaſon of the ſeate which they occupie, than an idoll, when it is ſet in the tẽple of God, is to be taken for God. Nowe if their maners be to be iudged vppon, let the Popes themſelues aunſwere for themſelues: what one thinge at all there is in them, wherin they may be knowen for biſhops. Firſt whereas there is ſuch life at Rome, they not onely winking at it, but alſo as it were with ſecret countenãce allowing it, this is vtterly vnmete for biſhops, whoes duetie is with ſeueritie of diſcipline to reſtraine the licẽtiouſneſſe of the people. But I will not be ſo rigorous againſt them, to charge them with other mens faultes. But whereas they themſelues, with their owne houſehold, with almoſt ỹ whole college of Cardinals, with ỹ whole flocke of their clergie, are ſo geuen forth to all wickedneſſe, filthineſſe, vncleanneſſe, to all kindes of lewde and miſcheuous doings, that they reſemble rather monſters than men: therin truely they bewray thẽſelues to be nothing leſſe thã biſhops. And yet they neede not to feare leaſt I ſhould further diſcloſe their filthineſſe. For both I am wery to haue to do in ſo ſtinking mire, and I muſt fauour chaſt eares, and I thinke that I haue already enough and more proued that which I went about: that is, that although Rome had in old time bene the head of Churches, yet at this day ſhe is not worthy to be iudged one of the ſmalleſt toes of the Churches feete.

30 As concerning the Cardinals (as they call them) I can not tell howe it is come to paſſe, that they be ſo ſodeinly riſen vp to ſo great dignitie. This name in Gregories time belonged to biſhops only. For ſo oft as he maketh mention of Cardinals, he meaneth it not of them of the Church of Rome, but of any other: ſo that brefely, a Cardinall Prieſt is nothing els but a biſhop. In the writers before that age I finde not this name at all. But I ſee that they were then leſſe than biſhops, whom they be nowe farre aboue. This ſaying of Auguſtine

is well

is well knowen: Although according to the names of honor, which the vse of the Church hath already obtained, bishoprike is greater than priesthoode, yet in many things Augustine is lesse than Hierom. Here in deede he maketh difference betwene a priest of the Church of Rome and other: but he indifferently setteth them all behinde the bishops. And ỳ was so long obserued, that in ỳ Councel at Carthage, when there were present two legates of the see of Rome, the one a bishop, the other a priest, the priest was thrust back into ỳ last place. But not to folow two old examples, there remaineth a Councel holden vnder Gregorie at Rome, at which the priestes sate in the lowest place, & subscribed seuerally by themselues, as for the Deacons, they had no place at al in subscribing. And truely they had then no office, but to be present and vnder the bishop at ministring of doctrine and of the sacraments. Now the case is so changed, that they are become the cousins of kings and Emperours. And it is no dout but that they grew vp by litle and litle together with their heade, till they were aduaunced to this hie toppe of dignity. But this also I thought good to touch shortly by the way, that the readers might the better vnderstande, that the See of Rome, such as it is at this day, doth much differ from that auncient one, vnder pretense wherof, it doth nowe maintaine and defende it selfe. But of what sort soeuer they were in old time, forasmuch as they haue now nothinge of the true and lawfull office in the Church, they retaine only a deceitful colour & vaine visour: yea forasmuch as they haue all thinges vtterly contrary, it was necessary that that should happen to them, which Gregorie wryteth so oft. I say it (sayth he) wepinge: I giue warninge of it, groninge: ỳ sith the order of priesthoode is fallen within, it shall also not be able to stand long without. But rather it behoued that this should be fulfilled in thē which Malachie sayth of such: Ye haue gone backe out of the way, and haue made many to stumble in the law. Therefore ye haue made voide the couenant of Leui, sayth the Lord. Therfore beholde I haue giuen you out of estimation, and vile to all the people. Now I leaue it to all the godly to thinke of what sort is that supreme height of the Hierarchie of Rome, whereunto the Papistes with abhominable shamelesnesse sticke not to make subiect the very worde of God, which ought to haue bin honorable & holy both to heauen & earth, men and Angels.

Lib 4. epist. 2 & 55.
Lib 5. epist. 7
Maia. 8.

The viij. Chapter.

Of the power of the Church as touching the articles of Faith: & with how vnbridled licentiousnes it hath in the Papacy bin vnrested to corrupt all pureness of Doctrine.

NOw foloweth the third place, of the power of the Church, which partely consisteth in all the bishoppes, and partely in the Councelles, and those either prouinciall or generall. I speake onely of the spirituall power, which is proper to the Church. That consisteth either in doctrine, or in iurisdiction, or in makinge of lawes. Doctrine hath two partes, the authoritie to teache articles of Doctrine, and the expoundinge of them. Before that we beginne to discourse of euery one of these in specialty, we will that the godly readers be warned, that whatsoeuer is taught concerning the power of the Church, they must remember to applie it to that ende, whereunto (as Paule testifieth) it was giuen: that is, to edification, and not to destruction: which who so lawefully vse, they thinke themselues no more than the ministers of Christ, and therewithall the ministers of the people in Christ. Nowe of the edifyinge of the Church, this is the onely way, if the ministers themselues endeuour to preserue to Christ his authoritie, which can not otherwise be safe vnlesse that be left vnto him, which he receiued of his Father: that is, that he be the onely schoolemaister of the Church. For it is wrytten, not of any other, but of him alone, Heare him. The power of the Church therfore is not to be sparingly set forth, but yet to be enclosed within certaine boundes, that it be not drawen hither and thither after the lust of men. Hereunto it shalbe much profitable to note, how it is described of the Prophetes and Apostles. For if we simply graunt vnto mē such power as they list to take vppon them, it is plaine to all men, what a slippery readinesse there is to fal into tyranny, which ought to be farre from the Church of Christ.

Cor. 3. & 10.

Mat. 17

2 Therfore here it must be remembred, that whatsoeuer authority or dignity ỳ holy Ghost in the scripture giueth either to the priests or to the Prophets, or to the Apostles, or to the successours of the Apostles, al that same is giuen, not proprely to the men themselues, but to the ministery ouer which they are appointed, or (to speake it more plainly in one word) whereof the ministery is commited to them. For if we go through them all in order, we shall not finde that they had any authority to teach or to answere, but in the name and word of the Lord. For when they are called to the office, it is also enioyned them,

that

that they ſhould bring nothinge of themſelues, but ſpeake out of the mouth of the Lord. And he himſelfe doth not bring them foorth to be heard of the people, before that he haue giuen them inſtructions what they ought to ſpeake, to the entent that they ſhould ſpeake nothing beſide his word. Moſes himſelfe, the prince of all the Prophets, was to be heard aboue the reſt: but he was firſt inſtructed with his cõmaundemẽtes, that he might not declare any thing at all, but frõ the Lord. Therefore it is ſayd, that the people when they embraced his doctrine, beleued in God and in his ſeruant Moſes. Alſo that the authority of the prieſtes ſhould not grow in contempt, it was ſtabliſhed with moſt grieuous penalties. But therwithall the Lord ſheweth vpon what condition they were to be heard, when he ſaith ý he hath made his couenãt with Leui, that the law of trueth ſhould be in his mouth. And a litle after he addeth: The lips of the prieſt ſhal kepe knowledge, & they ſhal require the law at his mouth: becauſe he is the angell of the God of hoſtes. Therefore if the prieſt will be heard, let him ſhew himſelfe the meſſinger of God: that is, let him faithfully reporte the cõmaundements that he receiued of his author. And where it is ſpecially entreated of the hearing of them, this is expreſly ſet, That they may anſwere according to the law of God.

Exo.3.4 Exo.14.31 Deu.16.9. Mala.2.4.&6. Deu.17.10.

3 What maner of power the Prophets generally had, is very well deſcribed in Ezechiel: Thou ſonne of man (ſayth the Lord) I haue giuen thee to be a watcheman to the houſe of Iſraell. Therefore thou ſhalt heare the worde out of my mouth, and thou ſhalt declare it to them from me. He that is commaunded to heare out of the mouth of the Lorde, is he not forbidden to inuent any thinge of himſelfe? But what is to declare from the Lord, but ſo to ſpeake as he may boldely boaſt, that it is not his owne, but the Lords word ý he hath brought? The ſelfe ſame thing is in Hieremy, in other words. Let the Prophet (ſayth he) with whom is a dreame, tell a dreame: & let him that hath my word ſpeake my word true. Certainly he appointeth a law to thẽ all. And that is ſuch, that he permitteth not any to teach more than he is commaunded. And after he calleth it chaffe, all that is not come from himſelfe only. Therfore none of the Prophets themſelues opened his mouth, but as the Lord told him the wordes before. Wherupon theſe ſayings are ſo oft found among them: the word of the lord, the burden of the Lord, ſo ſayth the Lord, the mouth of ý Lord hath ſpoken. And worthily. For Eſay cried out that he had defiled lips. Ieremy cõfeſſed that he could not ſpeake, becauſe he was a child: What coulde proceede from the defiled mouth of the one, and the fooliſh mouth of the other, but vncleane and vnwiſe, if they had ſpokẽ their

Ezc.3.17. Hier.23.28. Eſa.6.5. Ioh.1.6 Eſa 6.5 Ier.1.6.

owne ſpech?But his lips were holy and pure, when they began to be the inſtruments of the holy Ghoſt. When the Prophets are bounde with this religion, that they deliuer nothinge, but that which they haue receiued, then they be garniſhed with notable power and excellent titles. For when the lorde teſtifieth, that he hath ſet them ouer nations and kingdomes,to plucke vp and to roote out,to deſtroy
er.1.10 and plucke downe, to build and to plant, he byandby adioyneth the cauſe:becauſe he hath put his words in their mouth.

4 Now if you looke to the Apoſtles: they are in deede commended with many & notable titles, that they are the light of the world, and the ſalt of the earth,that they are to be hearde in ſtede of Chriſt, that whatſoeuer they binde or looſe in earth ſhalbe bound or looſed in heauen. But in their very name they ſhew how much is permitted them in their office:that is,if they be Apoſtles, that they ſhould not prate whatſoeuer they liſt:but ſhould faithfully report his commaundements frō whom they are ſent. And the words of Chriſt are plaine
Mat.28 .enough,in w̄ he hath determined their embaſſage:whē he commaūded thē to go & teach all nations, all thoſe things ẏ he had cōmaunded.Yea & he himſelfe alſo receiued this law,& laid it vpō himſelfe,
ohn.7. that it ſhould be lawfull for no mā to refuſe it.My doctrine (ſayth he)
6. is not mine, but his that ſent me, my fathers. He that was alway the only & eternall counſeller of the Father,& he that was appointed by the Father the Lorde and ſchoolemaiſter of all men, yet becauſe he executed the miniſtery of techinge,preſcribed by his owne example to all miniſters what rule they ought to folow in teaching.Therfore the power of the Church is not infinit,but ſubiect to the word of the lord,& as it were encloſed in it.

5 But ſith this hath from the beginning bin of force in the church, & at this day ought to be in force,that the ſeruantes of God ſhould teach nothing,which they haue not learned of him:yet according to the diuerſity of times they had diuers orders of learning.But that order which is now,much differeth from thoſe that were before.Firſt if
Mat.11. it be true which Chriſt ſayeth, that none hath ſeene the Father, but
7. the Sonne, and he to whom it hath pleaſed the Sonne to ſhew him:it behoued verily that they ſhould be alway directed by that eternal wiſdom of the Father,which would come to the knowledge of God. For how ſhould they either haue comprehended in minde,or vttered the miſteries of God,but by his teaching, to whom alone the ſecretes of the Father are opē?Therfore the holy fathers in old time knew God no other wiſe but beholding him in the Sonne as in a glaſſe.When I ſay this,I meane that God did neuer by any other meane diſcloſe him

ſelfe

selfe to men but by the Sonne, that is, his only wisdom, light, & truth. Out of this fountaine did Adam, Noe, Abraham, Isaac, Iacob & the other drawe all the knowledge that they had of heauenly doctrine. Out of the same fountaine haue also all the Prophets thēselues drawen all the heauenly Oracles that they vttered. For verily this Wisedom hath alway disclosed it selfe by moe waies than one. To the Patriarches he vsed secret reuelations: but therwithall to confirme their mindes, he adioyned such signes, that it could not be doutful to them, that it was God that spake. The Patriarches conueied ouer frō hand to hand to posterity, that which they had receiued. For the Lord left it with them to this entent, that they should so spread it abroade. But the children and childrens children, by God secretly informing thē, did know that that which they heard was from heauen, & not from the earth.

6 But when it pleased God, to raise a more apparant forme of a Church, he willed to haue his word put in wryting & noted, that the priestes should fetch from thēse what they might deliuer to the people, and that all the doctrine that should be taught should be tried by that rule. Therefore after the publishing of the law, when the priests are commaunded to teache out of the mouth of the Lord, the meaninge is, that they should teach nothinge straunge or differinge from that kinde of learning which the Lord comprehended in the lawe: & to adde and diminish was vnlawful for them. Then followed the Prophetes, by whom in dede the Lord published new oracles to be added to the law: but yet not so new, but that they came out of the law, & had respect vnto it. For, as touching doctrine, they were only expositors of the law, & added nothing vnto it, but prophecies of things to come. Those excepted, they vttered nothing else but a pure expositiō of the law. But because it pleased the Lord that there should be a plainer & larger doctrine, that weake consciēces might be the better satisfied: he commaūded that the Prophecies also should be put in writing, and accompted parte of his word. And hereunto were added the histories, which are also the works of the Prophets, but made by the enditinge of the holy Ghost. I recken the Psalmes amonge the Prophecies, because that which we attribute to the prophecies is also cōmon to the psalmes. Therefore that whole body compacted of the law, prophecies, psalmes & histories, was the word of ȳ Lord to ȳ old people, by the rule whereof the priests & teachers euē vnto Christes time were bound to examine their doctrine: neither was it lawful for them to swarue either to the right hand or to the left: because all their office was enclosed within these boundes, that they should aunswere

Mala 2. 7.

the people out of the mouth of God. Which is gathered of a nota-
Mal. 4.4 ble place of Malachie, where he biddeth them to be mindefull of the law, & to giue hede to it, euen to the preachinge of the Gospell. For therby he forbiddeth them all new found doctrines, & graunteth thē no leaue to swarue neuer so litle out of the way which Moses hadde faithfully shewed thē. And this is the reason why Dauid so honorably setteth out the excellēcy of the law, & rehearseth so many praises of it: that is, that the Iewes should couet no forein thing without it, sith within it was all perfection enclosed.

7 But when at last the Wisdom of God was openly shewed in the flesh, that same Wisdom with full mouth declared vnto vs all that euer can with mans witte be comprehended, or ought to be thought concerninge the heauenly Father. Nowe therefore, since Christ the sonne of righteousnesse hath shined, we haue a perfect brightnesse of the trueth of God, such as the clearenesse is wont to be at midde day, when the light was before but dimme. For verily the Prophete meant not to speake of any meane thinge, when he wrote that God
He. 1. 1. in olde time spake diuersly & many wayes to the fathers by the Prophetes: but ý in these last daies he began to speak to vs by his beloued Sonne. For he signifieth, yea he openly declareth, that God will not hereafter, as he did before, speake sometime by some and sometime by other, nor will adde Prophecies to Prophecies, or reuelations to reuelations: but that he hath so fulfilled all the partes of teachinge in the Sonne, that they must haue this of him for the last and eternall testimony. After which sort al this time of the new Testament wherein Christ hath appeared to vs with the preaching of his Gospell euen to the day of iudgement, is expressed by the last houre, the last times, the last daies: to the end verily that contented with the perfection of the doctrine of Christ, we should learne neither to faine vs any newe beside it, or receiue it fained of other. Therfore not without cause the Father hath by singular prerogatiue ordayned the Sonne to be our Teacher: commaunding him, and not any man, to be heard. He did in
Mat. 17 deede in few wordes set out his schoolemaistership vnto vs, when he sayd, heare him: but in which there is more weight and force than men commonly thinke. For it is as much in effect, as if leading vs away from all doctrines of men, he should bring vs to him only, and commaūd vs to looke for al the doctrine of saluation at him alone, to hang vpon him alone, to cleaue to him alone, finally (as the very wordes do sound) to harkē to the voice of him alone. And truely what ought there now to be either looked for or desired at the hand of man, when the very worde of life hath familiarly and openly disclosed himselfe

vnto

vnto vs? Yea but it is mete that the mouthes of all men be shut, after that he, in whom the heauenly Father willed to haue al the treasures of knowledge and wisedome to be hidden, hath once spoken, and so spoken as became both the wisdom of God (which is in no parte vnperfect) and Messias at whose hande the reuelation of all thinges is hoped for: that is to say, that he left nothinge afterward for other to be spoken. Iohn. 4. 25.

8 Let this therfore be a stedfast principle: ẏ there is to be had no other word of God, wherunto place should be giuen in the Church, than that which is contained first in the lawe & the Prophets, & then in the writinges of the Apostles: and that there is no other maner of teaching rightly, but accordinge to the prescription and rule of that word. Hereupon also we gather, that there was no other thing graunted to the Apostles, but that which ẏ Prophets had had in olde time: that is, that they shoulde expounde the olde Scripture, and shew that those thinges that are therein taught are fulfilled in Christ: and yet that they shoulde not do the same but of the Lord, that is to say, the Spirit of Christ going before them, and after a certaine maner enditinge wordes vnto them. For Christ limited their embassage with this condition when he commaunded them to go and teache, not such thinges as they themselues had rashely forged, but all those thinges that he had commaunded them. And nothing could be more plainly spoken, than that which he sayth in an other place: but be not ye called maisters, for onely one is your maister, Christ. Then, to emprint this more deepely in their minde, he repeateth it twise in the same place. And because their rudenes was such, that they could not conceiue those thinges that they had hearde & learned of the mouth of their maister, therfore the Spirit of trueth is promised them, by whom they should be directed to the true vnderstãding of all things. For that same restraining is to be diligently noted, where this office is assigned to the holy Ghost, to put thẽ in mind of all those things ẏ he before taught them by mouth. Mat. 28 20. Mat. 23 8. Ioh. 14. 26. & 16 13.

9 Therefore Peter who was very wel taught how much he might lawfully do, leaueth nothing either to himself or other, but to distribute the doctrine deliuered of God. Let him that speaketh (sayth he) speake as the words of God, ẏ is to say, not doutingly, as they are wõt to tremble whose own conscience misgiueth them, but with sure confidence, w̃ becõmeth the seruãt of God furnished with assured instructions. What other thinge is this, but to forbid al inuentions of mans minde, from what head soeuer they haue proceded, ẏ the pure word of God may be heard & learned in the church of ẏ faithful? to take away 1. Pet. 4 11.

the ordinances or rather the fayned deuises of all men, of what degree soeuer they be, that the decrees of God onely may remaine in force? These be those spirituall armures, mighty through God to cast downe holdes: by which the faithfull seruantes of God may throwe downe counselles, and all height that aduaunceth it selfe against the knowledge of God, and may lande all knowledge captiue to obey Christ. Lo this is the soueraigne power, wherewith it behoueth the Pastors of the Church to be endued, by what name soeuer they be called, that is, that by the word of God they may with confidence be bold to do all thinges: may compell all the strength, glory, wisdom & height of the world to yeelde and obey to his maiesty: being vpholden by his power, may commaunde all euen from the hiest to the lowest: may build vp the house of Christ and pull downe the house of Satan: may feede the sheepe and driue away the wolues: may instruct and exhort the willing to learne: may reproue, rebuke & subdue the rebellious and stubborne: may binde, and loose: finally may thunder and lighten, if nede be: but all thinges in the word of God. Howbeit there is, as I haue said, this difference betwene the Apostles and their successors, that the Apostles were the certaine and authentike secretaries of the holy Ghost, & therefore their wrytings are to be esteemed for the Oracles of God: but the other haue none other office, but to teach that which is set forth and written in the holy Scriptures. We determine therefore, that this is not nowe left to faithfull ministers, that they may coyne any new doctrine, but that they ought simply to cleaue to ỹ doctrine, wherunto the lord hath made al mẽ without exception subiect. When I say this, my meaninge is not onely to shew what is lawfull for all particular men, but also what is lawfull for the whole vniuersall Church. Now as touchinge all particular men: Paule verily was ordained by the Lorde Apostle to the Corinthians: but he denieth that he hath dominion ouer their faith. Who nowe dare take a dominion vpon himselfe, which Paule testifieth that it belonged not to him? If he had acknowledged himselfe to haue this liberty of teaching, that whatsoeuer ỹ Pastor teacheth he may therein of right require to be beleued: he would neuer haue taught the Corinthians this discipline, that while two or three Prophets speake, the rest should iudge, & if it were reuealed to any that sate, the first should holde his peace. For so he spared none, whose authority he made not subiect to the iudgement of the word of God. But, wil some man say, of the whole vniuersall Church the case is otherwise. I answere that in an other place Paule meeteth with this dout also, where he sayth, that Faith is by hearinge, and hearinge by the word of God. Truely if

.Cor. 0.4.

1.Cor. 14.

.Cor. 4.19.

Rom.10

Faith

Faith hang of the word of God only, hath respect vnto & resteth vpō it alone, what place is there now left to ỹ word of the whole world? For herin no mā may dout, ỹ hath wel knowē what Faith is. For Faith ought to be staid vpon such assurednes, wherby it may stand inuincible against Satan, & all the engines of the hels, & against the whole world. This assurednes we shal no where find but in the only word of God. Again, it is a generall rule which we here ought to haue respect vnto: that God doth therefore take from men the power to set forth a new doctrine, ỹ he only may be our schoolemaister in heauēly learninge, as he only is true which can neither lie nor deceiue. This rule belōgeth no lesse to ỹ whole Church than to euery one of ỹ faithfull.

10 But if this power of the Church, which we haue spoken of, be compared with that power, whereof the spiritual tyrantes, that haue fasly called thēselues Bishops & Prelates of religion, haue in certaine ages past boasted thēselues among the people of God, the agrement shalbe no better than Christ hath w̄ Beliall. Yet it is not in this place my purpose to declare in what sort & with how wicked meanes they haue exercised their tyranny: I will but rehearse the doctrine, which at this day they defende, first with writings, & then with swerd & fire. Because they take it for a thing confessed, that a generall Councell is the true image of the Church, when they haue taken this principle, they do without dout determine, that such councels are immediatly gouerned of the holy Ghost, & that therefore they can not erre. But wheras they themselues do rule, the councels, yea & make them, they do in dede chalēge to themselues whatsoeuer they affirme to be due to the Councels. Therfore they will haue our Faith to stand & fall at their wil, that whatsoeuer they shal determine on the one side or the other, may be stablished & certaine to our mindes: so ỹ if they allow any thing we must allow the same without douting: if they condemne any thing we must also hold it for cōdemned. In the meane time after their owne lust, & despising the word of God, they coyne doctrines, to which afterward they require by this rule to haue Faith giuen. For they also say that he is no Christian, that doth not certainly consent to all their doctrines as well affirmatiue as negatiue: if not with expressed yet with vnexpressed Faith: because it is in the power of the Church, to make new articles of the Faith.

11 First let vs heare by what argumentes they proue that this authority is giuen to the Church: and then we shall see how much that maketh for thē which they alleage of the Church. The Church (say they) hath notable promises, that it shall neuer be forsaken of Christ her spouse, but that it shalbe guided by his Spirit into all truth. But of

the promises which they are wont to alleage, many are giuē no lesse to euery one of the faithfull particularly, than to the whole Church vniuersally. For though the Lord spake to the twelue Apostles, when he said: Beholde I am with you euen to the end of the world: Again: I will aske my Father, & he shall giue you an other comforter, namely the Spirit of truth: yet he made the promise not only to the whole number of the twelue, but also to euery one of thē: yea to the other disciples likewise, either those that he had already receiued, or those that should afterward be added to thē. But when they expounde such promises ful of singular comfort, as though they were giuen to none of the Christians, but to the whole Church together: what do they else, but take away from all Christians that confidence which they all ought to receiue thereby to encorage them? Yet I do not here deny, but that the whole felowship of the faithfull furnished with manifold diuersity of giftes, is endued with much larger & more plentiful treasure of the heauenly wisedom, than eche one seuerally: neither is it my meaning, that this is spoken in common to the faithful, as though they were all alike endued with the Spirite of vnderstanding and doctrine: but because it is not to be graunted, to ỹ aduersaries of Christ, that they should for the defense of an euill cause wrest the Scripture to a wronge sense. But, omittinge this, I simply confesse that which is true, that the lord is perpetually present with his, & ruleth them with his Spirite. And that this Spirite is not the Spirit of errour, ignorance, lying or darkenesse: but of sure reuelation, wisdom, trueth, & light, of whome they not deceitfully may learne those thinges that are giuen them, that is to say, what is the hope of their calling, & what be the richesse of the glory of the inheritance of God in the saintes. But wheras the faithfull, euen they that are endued with more excellent giftes aboue the rest, do in this flesh receiue only the first frutes & a certaine tast of that Spirit: there remaineth nothing leeuer to them than knowing their owne weakenes, to holde themselues carefully within the boundes of the word of God: least, if they wander far after their owne sense, they byandby stray out of the right way, insomuch as they be yet voide of that Spirite, by whose only teachinge trueth is discerned from falshode. For all men do confesse with Paule, that they haue not yet attained to the marke. Therefore they more endeuour to daily profiting, than glory of perfection.

Mat. 28 20. Ioh. 14. 16. 1. Cor. 1 12. Ephe. 1. 18. Phil. 3. 11.

12 But they wil take exceptiō, & say that whatsoeuer is particularly attributed to euery one of the holy ones, the same doth throughly & fully belong to the Church it selfe. Although this hath some seeming of trueth, yet I deny it to be true. God doth in dede so distribute to euery

uery one of the members the gifts of his Spirit by measure, that the whole body wanteth nothing necessary, when the giftes are giuen in common. But the richesse of the Church are alway such, that there euer wanteth much of that hiest perfectiō, which our aduersaries do boast of. Yet the Church is not therefore so left destitute in any behalfe, but that she alway hath so much as is enough. For the Lorde knoweth what her necessity requireth. But, to holde her vnder humility & godly modesty, he giueth her no more than he knoweth to be expedient. I know what here also they are wont to obiect, that is, that the Church is cleansed with the washing of water in the word of life, that it might be without wrincle & spot, & that therefore in an other place it is called the piller & stay of truth. But in the first of these two places is rather taught, what Christ daily worketh in it, than what he hath already done. For if he daily sanctifieth, purgeth, polisheth, wipeth from spots all them that be his: truely it is certaine that they are yet besprinkeled with some spots and wrincles, and that there wanteth somwhat of their sanctification. But how vaine and fabulous is it, to iudge the Church already in euery part holy & spotlesse, wherof al the members are spotty and very vncleane? It is true therefore that the Church is sanctified of Christ. But onely the beginninge of that sanctifying is here seene: but the end and ful accomplishment shalbe, when Christ the holyest of holy ones shall truely and fully fill it with his holinesse. It is true also that the spottes and wrincles of it are wiped away: but so that they be daily in wipinge away, vntill Christ with his comminge do vtterly take away all that remayneth. For vnlesse we graunt this, we must of necessity affirme with the Pelagians, that the righteousnesse of the faythfull is perfect in this life: and with the Cathari and Donatistes we must suffer no infirmitie in the Church. The other place, as we haue else where seene, hath a sense vtterly differinge from that which they pretende. For when Paule hath instructed Timothee, and framed him to the true office of a Bishoppe, he sayth that he did it to this purpose, that he shoulde knowe how he ought to behaue himselfe in the Church. And that he should with the greater religiousnesse and endeuour bende himselfe thereunto, he addeth that the Church is the very piller & stay of trueth. For what else do these words meane, but that the trueth of God is preserued in the Church, namely by the ministery of preaching? As in an other place he teacheth, that Christ gaue Apostles, Pastors & Teachers, that we shoulde no more be caried about with euery winde of doctrine, or be mocked of mē: but that being enlightened with the true knowledge of the Sonne of God, we shoulde altogether meete in vnity of Fayth.

Ephe. 5. 25.
1. Tim. 3 15.
Ephe. 4. 11.

Whereas therefore the trueth is not extinguished in the world, but remaineth safe, that same cōmeth to passe because it hath ỹ Church a faithfull keper of it, by whose help & ministery it is sustained. But if this keping standeth in the ministery of the Prophets & Apostles, it foloweth that it hangeth wholly hereupon, if the word of the Lord be faithfully preserued and do kepe his purity.

13 But that the readers may better vnderstande, vpon what point this question chiefly standeth, I will in few wordes declare what our aduersaries require, and wherein we stand against them. Where they say that the Church can not erre, it tendeth hereunto, and thus they expounde it, that forasmuch as it is gouerned by the Spirit of God, it may go salfely without the word: that whethersoeuer it goeth, it can not thinke nor speake any thing but trueth: that therefore if it determine any thing without or beside Gods word, the same is no otherwise to be esteemed than as a certaine Oracle of God. If we graunt that first point, that the Church can not erre in thinges necessary to saluation, this is our meaninge, that this is therfore because forsaking all her owne wisedom, she suffereth her selfe to be taught of the holy Ghost by the word of God. This therefore is the difference. They set the authority of the Church without the worde of God, but we will that it be annexed to the worde, & suffer it not to be seuered from it. And what maruel is it, if the spouse & scholar of Christ be subiect to her husband & schoolemaister, that she continually & earnestly hangeth of his mouth? For this is the order of a well gouerned house, ỹ the wife should obey the authority of the husband: & this is the rule of a wel ordered schoole, that the teaching of the scholemaister alone should there be heard. Wherefore let the Church not be wise of her selfe, not thinke any thing of her selfe: but determine the ende of her wisdom where he hath made an end of speaking. After this maner she shall also distrust all the inuentions of her owne reason: but in those things wherin it standeth vpon ỹ word of God, she shal wauer with no distrustfulnes or douting, but shal rest with great assurednes & stedfast constancy. So also trusting vpon the largenes of those promises that she hath, she shal haue whereupon aboundantly to sustaine her faith: that she may nothinge dout that the best guide of the right way the holy Spirit is alway present with her: but therewithall she shall kepe in memory what vse the Lord woulde haue vs to receiue of his holy Spirit. The Spirit (sayth he) which I wil send frō my Father, shal leade you into al truth. But how? because (saith he) he shal put you in minde of all those things that I haue tolde you. Therfore he giueth warning that there is nothing more to be looked for of his Spirit, but that he

Ioh.16. 7.& 13.

should

ſhould enlighten our mindes to perceiue the trueth of his doctrine. Therefore Chryſoſtome ſaith excellently well. Many (ſaith he) do boaſt of the holy Spirite: but they which ſpeake their owne do falſly pretende that they haue him. As Chriſt teſtified that he ſpake not of himſelfe: becauſe he ſpake out of the law and the Prophets: ſo if any thing beſide the Goſpel be thruſt in vnder the title of the Spirit, let vs not beleue it becauſe as Chriſt is the fulfillinge of the law & the Prophets: ſo is the Spirit, of the Goſpel. Theſe be his words. Now it is eaſie to gather how wrongefully our aduerſaries do, which boaſt of the holy Ghoſt to no other ende, but to ſet forth vnder his name ſtrange & foraine doctrines from the word of God: wheras he will with vnſpeakeable knot be cõioined with the word of God, & the ſame doth Chriſt profeſſe of him when he promiſeth him to his Church. So is it truly. What ſobriety ỹ lord hath once preſcribed to his church, ỹ ſame he will haue to be perpetually kept. But he hath forbidden her, ỹ ſhe ſhold not adde any thing to his word, nor take any thing frõ it. This is the inuiolable decree of God & of ỹ holy Ghoſt, which our aduerſaries go about to abrogate, when they faine that the Church is ruled of the Spirit without the word.

Sermo. de ſancto & adorand. Spiri. Ioh. 12. 50. & 14 10.

14 Here againe they murmure againſt vs, and ſay that it behoued that the Church ſhould adde ſome things to the writinges of the Apoſtles, or that they thẽſelues ſhould afterward with liuely voice ſupply many thinges which they had not clearly enough taught, namely ſith Chriſt ſaid vnto thẽ. I haue many things to be ſaid to you, which you can not now beare: & that theſe be the ordinances, which without the Scripture haue bin receiued onely in vſe & maners. But what ſhamelesneſſe is this? I graunt the diſciples were yet rude, & in a maner vnapt to learne, whẽ the Lord ſayd this vnto them. But were they then alſo holden with ſuch dulnes, whẽ they did put their doctrine in wrytinge, that they afterward needed to ſupply with liuely voice that which they had by fault of ignorance omitted in their wrytings? But if they were already led by the Spirite of trueth into all trueth when they did ſet foorth their wrytinges: what hindred that they haue not therein contained & left written a perfect knowledge of the doctrine of the Goſpel? But go to: let vs graunt them that which they require. Only let them point out what be thoſe thinges that it behoued to be reuealed without writing. If they dare enterpriſe that, I wil aſſaile thẽ with Auguſtines wordes: that is, When the Lord hath ſayd nothinge of them, which of vs dare ſay, theſe they be or thoſe they be? or if any dare ſay ſo, whereby doth he proue it? But why do I ſtriue about a ſuperfluous matter? For a very childe doth know, that in the wrytinges

Ioh. 16. 12.

Hom. in Ioh. 96.

of the Apostles, which these men do make in a maner lame and but halfe perfect, there is the frute of that reuelatiõ which the Lord did then promise them.

15 What? say they, did not Christ put out of controuersie whatso-
Mat. 18 euer the Church teacheth & decreeth, when he commaundeth him
17. to be takẽ for a heathen man & a Publicane that dare say against her? First in that place is no mention made of doctrine, but onely the authority of the censures is established for correctingof vices, that they which haue bin admonished or rebuked should not resist her iudgement. But omitting this, it is much maruell, that these losels haue so litle shame, that they dare be proude of that place. For what shal they get therby, but that the cõsent of the Church is neuer to be despised, which neuer cõsenteth but vnto the trueth of the word of God? The Church is to be heard, say they. Who denieth it? forasmuch as it pronounceth nothing but out of the word of ỹ Lord. If they require any more let them know that these words of Christ do nothing take their part therin. Neither ought I to be thought too much cõtentious because I stande so earnestly vpon this point, That it is not lawefull for the Church to make any new doctrine, that is, to teach & deliuer for an Oracle any more than ỹ which the lord hath reueled by his word. For men of founde wit do see howe great daunger there is, if so great authority be once graunted to men. They see also howe wide a window is opened to the mockings & cauillations of the wicked, if we say that that which mẽ haue iudged is to be taken for an Oracle among Christians. Beside that, Christ speaking according to the consideratiõ of his owne time, giueth this name to the Sinagoge, that his disciples should afterward learne to reuerence holy assemblies of the Church. So should it come to passe that euery city & village should haue egall authority in coyning of doctrines.

16 The examples which they vse, do nothing helpe them. They say that the Baptisinge of infantes, proceeded not so much from the expresse commaundemẽt of the Scripture as from the decree of the Church. But it were a very miserable succour, if we were compelled to flee to the bare authoritie of the Church for defense of the Baptisme of infantes: but it shal in an other place sufficiently appeare that it is farre otherwise. Likewise whereas they obiect that ỹ is no where founde in the Scripture, which was pronounced in the Nicene Synode, that the Sonne is consubstantiall with the father: therein they do great wrong to the fathers, as though they had rashly condemned Arrius, because he would not sweare to their wordes, when he professed all that doctrine which is comprehended in the writings of the

Prophets

Prophets & Apostles. This word, I graunt, is not in the Scripture: but when therein is so oft affirmed, that there is but one God, againe Christ is so oft called the true and eternall God, one with the Father: what other thing do the fathers of the Nicene councel whē they declare that he is of one substāce, but simply set out the natural sense of the Scripture? But Theodorite reporteth that Constantine vsed this preface in their assembly. In disputations (saith he) of diuine matters; there is a prescribed doctrine of the holy Ghost: the bookes of the Gospels & of the Apostles, with the Oracles of the Prophets, do fully shew vs ỹ meaning of God. Therfore laying away discorde, let vs take the discussinges of questions out of the wordes of the Spirite. There was at that time no man that spake against these holy monitions. No man tooke exception, that the Church might adde somewhat of her owne: that the Spirit reueled not all things to the Apostles, or at least vttered them, not to those that came after: or any such thing. If it be true which our aduersaries woulde haue: first, Constantine did euill, that tooke from the Church her authority: then, wheras none of the Bishops at that time rose vp to defend it, this was not without breach of their faith: for so they were betraiers of the right of the Church. But sith Theodorite rehearseth that they willingely embraced that which the Emperour sayd, it is certaine that this newe doctrine was then vtterly vnknowen.

Histo. eccl. li. cap. 5.

The ix. Chapter.

Of Councels and of their authority.

NOwe, although I graunt them all thinges concerninge the Church: yet they shall thereby not much preuaile for their intent. For whatsoeuer is sayd of the Church, the same they byandby giue to ỹ Councels, forasmuch as in their opinion those represent the Church. Yea where they so stiffely contende for the power of the Church, they do it of no other purpose, but to giue all that they can get to the bishop of Rome & his gard. But ere I begin to discusse this question, I must nedes here make protestation of two things aforehand. First, that where I shall in this point be somewhat rough, it is not because I lesse esteme the olde Councels than I ought to do. For I reuerence them from my hart, & wish them to be had in their due honor with all men. But here in is some meane, that is, that there be nothinge withdrawen from Christ. Nowe this is the right of Christ, to be the head in all Councels, & to haue no man fellow with him in this dignity. But I say that then only he is the head,

when he gouerneth the whole assembly with his worde & Spirit. Secondly, wheras I giue lesse to Councels than the aduersaries require, I do it not for this cause that I am afraid of the Councels, as though they did make for their side, & were against ours. For as we are aboudantly furnished with the word of the Lord to the full proofe of our owne doctrine fully, & to the ouerthrowe of the whole Papistry that we nede not much to desire any other thing beside it: so if the matter require, the old Councels do for a great part minister vnto vs so much as may suffice for both.

2 Nowe lette vs speake of the thing it selfe. If it be sought of the Scriptures, what is the authority of Councelles: there is no plainer
Mat.18. promise than in this saying of Christ: Where two or three shalbe ga-
o. thered together in my name, there I am in the middest of them. But that doth no lesse belong to euery particular assembly thã to a general Councel. But the dout of the question standeth not therin: but because there is a condition added, that God wil so only be in the middest of the Councel, if it be gathered together in his name. Therfore although our aduersaries do a thousand times name Councels of bishops, they shal litle preuail: neither shal they make vs to beleue that which they affirme, that is, that they be gouerned of the holy Ghost, vntil they haue proued that they are gathered together in the name of Christ. For it is as possible that wicked & euil Bishops may cõspire against Christ, as good & honest Bishops may come together in his name. For a very cleare proofe hereof are many decrees that haue proceded from such Councels. But this shalbe seen hereafter. Now I do but answere in one word, that Christ promiseth nothing, but to thẽ that are gathered together in his name. Let vs therefore define what
eut.4. that is. I deny that they be gathered together in the name of Christ, which casting away the cõmaundement of God, wherein he forbid-
eu.22 deth any thing to be added to his word, or taken from it, do decree e-
. uery thing after their owne wil: which beinge not contented with the Oracles of ỹ Scripture, that is to say the only rule of perfect wisdom, do imagine some new thing of their own hed. Surely sith Christ hath not promised that he wil be present at all Councels, but hath adioyned a peculiar marke, wherby to make true & lawful Councels different from other: it is mete that we should not neglect this difference.
ala.2. This is the couenant, which in old time God made with the Liuitical Priests, ỹ they should teach out of his mouth. This he alway required of the Prophets: this law also we see to haue bin laid vpon ỹ Apostles. Who so breake this couenãt, God doth not vouchsaue, to let thẽ haue the honor of Priesthoode, nor any authority. Let the aduersaries vndo

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me this knotte, if they will make my faith bonde to the decrees of men beside the word of God.

3 For wheras they thinke not that truth remaineth in the Church, vnlesse it be among the Pastours: & that the Church it selfe stãdeth not, vnlesse it appeare in general Councels: that is farre from hauing bene alway true, if the Prophets haue left vnto vs true testimonies of their owne times. There was in the time of Esaie a Church at Hierusalem, which God had not yet forsaken. But of the pastors he saith thus: The watchmen are all blinde, neither knowe they any thing. They are all dumme dogges, neither are they able to barke. They lie along & slepe, and loue slepinge: and the Pastors themselues knowe nothing, nor do vnderstãde: and they do altogether loke backe vnto their owne wayes. After the same maner Osee sayeth: The watcheman of Ephraim with God, the snare of the fouler, hatred in the house of God. Where ioining them with God by way of mockage, he teacheth ẏ their pretense of the priesthod is vaine. The Church also endured vnto the time of Hieremie. Let vs heare what he sayeth of the Pastors. From the Prophet euen to the priest, euery one followeth lying. Againe. The Prophets do prophecie a ly in my name, when I haue not sent them, nor commaunded them. And least we should be to long in reciting his wordes, let those things be red that he hath written in the whole.xxiij.and.xl. chapiters. At that time on the other side Ezechiel did no more gently inuey against the same men. The conspiracie (sayeth he) of the Prophets in the middes of her as a roaring lyon, and that violently taketh his pray. Her priests haue broken my lawe, and haue defiled my holy things, and haue made no difference betweene holy and prophane: and the rest that he adioineth to the same effect. Like complaintes are euery where in the Prophets, so that nothing is ofter found in them.

Esa. 56. 10.
Osee. 9. 8.
Hier. 6. 13.
Hier. 14 4.
Eze. 22. 25.

4 But perhappes it might be that that was so among the Iewes: but our age is free from so great an euill. I would to God in deede it were so: but the Holy Ghost hath geuen warning that it shalbe farre otherwise. The wordes of Peter are plaine. As (sayeth he) there were in the olde people false Prophets, so shall there also be among you false teachers, slily bringing in sectes of perdition. See you not howe he sayth, that there is daunger to come, not by men of the common people, but by them that shal boast themselues with the title of teachers & Pastors? Moroeuer howe oft hath it bene foretspoken by Christ and his Apostles, that there should very great daungers hang ouer the Church by the Pastors? Yea Paule plainely sheweth, that Antichrist shall sitt in no other place than in the temple of God.

2. Pet. 2
Mat 24 11. and 24.
2. Thes. 2. 4.

Whereby he ſignifieth, that the horrible calamitie of which he there ſpeaketh, ſhall come from no where els but from them that ſhall ſitt in ſteede of Paſtors in ỹ Church. And in an other place he ſheweth, that ỹ beginnings of ſo great a miſchief are euen alredy nere at hād. Act.20. 29. For when he ſpeaketh to the biſhops of Epheſus. I know (ſayeth he) that after my departure there ſhall enter into you rauening wolues not ſparing the flocke. And they ſhalbe of your owne ſelues, that ſhall ſpeake peruerſe things, to leade away diſciples after them. Howe much corruption might a long courſe of yeares bring among Paſtors, when they could ſo fatre go out of kinde in ſo ſamall a ſpace of time? And, not to fill much paper with reherſing thē by name: we are admoniſhed by the examples in a maner of all ages, that neither the truth is alway nouriſhed in the boſome of the paſtors, nor the ſafetie of the Church doth hang vpon their ſtate. They ought in deede to haue bene the gouernours and kepers of the peace and ſafetie of the Church, for preſeruation whereof, they are ordeined: but it is one thing for a man to performe that which he ought, and an other thinge to owe that which he performeth not.

5 Yet let no man take theſe our wordes in ſuch part, as though I would euery where and raſhely without any choiſe diminiſh the authoritie of Paſtors. I do but onely admoniſh that euen among Paſtors themſelues there is a choiſe to bee had, that we ſhould not immediatly thinke them to be paſtors that are ſo called. But the Pope with all his flocke of biſhops, vpon none other reaſon, but becauſe they are called paſtors, ſhaking away the obedience of the word of God, do tumble & toſſe al things after their own luſt: & in the meane time they trauaile to perſuade, that they can not be deſtitute of the light of truth, that the ſpirit of God perpetually abideth in them, that the Church conſiſteth in them and dieth with them. As though there be nowe no iudgements of the Lord, whereby he may puniſh the world at this day with the ſame kinde of puniſhment, wherewith ſomtime he toke vengeance of the vnthankefulneſſe of the olde people, that is, to ſtrike the Paſtors with blindneſſe and amaſed dullneſſe. Zacha. 12.4. Neither do they moſt fooliſh men vnderſtande, that they ſing the ſame ſong, which thoſe in olde time did ſing that warred againſt the word of God. For the enemies of Hieremie did thus prepare themſelues againſt the truth: Come, & we will imagine imaginatiōs againſt Hieremie: foraſmuch as the lawe ſhall not periſh from the Prieſt, nor counſell from the wiſe man, nor the word from the Prophet. Hier.18 18.

6 Hereby it is eaſy to aunſwer to that other obiection cōcerning generall councells. It can not be denied but that the Iewes had a

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true Church in the time of the Prophets. But if there had then bene a generall councell gathered together of the priests, what maner face of the Church had there appered? We heare what God saith, not to one or two of them but to the whole order: The priestes shalbe astonied, and the prophets shalbe made afraide. Againe, the lawe shall perish from the priest, and councell from the Elders. Againe, Night shalbe to you in steede of a vision, and darkenesse in steede of prophecieng: and the sunne shall fall downe vpon the Prophets, and be darkened vpon these dayes. &c. Well: if all such had then bene gathered together in one, what Spirit should haue gouerned in that assemblie? of that thing we haue a notable example in that councell which Achab called together. There were present foure hundred Prophets. But, because they were come together of no other minde but to flatter the wicked king: therefore Satan was sent of the Lord to be a lying spirit in the mouth of thē all. There by all their voices the truth was condemned. Micha was condemned for an heretike, striken and cast in prison. So was done to Hieremie, so to the other Prophets.

Hier. 4. 9. Ezec. 7. 26. Mich. 3. 6. 1 Kin. 22. 5. & 22.

7 But let one example suffice for all, which is more notable then the rest. In that councell which the bishops and Pharisees gathered at Hierusalem against Christ, what can a man say that there wanted, in so much as pertained to the outwarde shewe? For if there had not then bene a Church at Hierusalem, Christ would neuer haue communicate with their sacrifices and other ceremonies. There was made a solemne summoning of them together: the hy bishop sat as chief: the whole order of priests sat by him: yet Christ was there condēned, and his doctrine driuen away. This doing is a profe that the Church was not enclosed in that councell. But there is no perill that any such thing should happen to vs. Who hath geuen vs assurance thereof? For it is not withour fault of sluggishnesse, to be to carelesse in so great a matter. But where the Holy Ghost doth with expresse wordes prophecie by the mouth of Paule, that there shall come a departing (which can not come but that the Pastors must be the first that shall forsake God) why are we hering wilfully blinde to our owne destruction? Wherefore it is in no wise to be graunted, that the Church consisteth in the companie of Pastors, for whom the Lorde hath no where vndertaken that they shall perpetually be good, but he hath pronounced that they shall somtime be euill. But when he warneth vs of the daunger, he doth it to this entente to make vs the warer.

Ioh. 11. 47. 2. Thes. 2. 3.

8 What then? wilt thou say: Shall the councells haue no authoritie in determining? Yes forsooth. For neither do I here argue that all councells are to be condemned, or all their actes to be re-

pelled,or (as the ſaying is) to be defaced with one blotte. But (thou wilt ſay to me) thou bringeſt them all into ſubiection,that it may be free for euery man to receiue or refuſe that which the councells haue determined. Not ſo. But ſo oft as ỳ decree of any councell is brought foorth, I would haue it firſt to be diligently weyed, at what time it was holden, for what cauſe it was holden, what maner of men were preſent: and then the very thing that is intreated of,to be examined by the rule of the Scripture: and that in ſuch ſorte as the determination of the councell may haue his force, and be as a foreiudged ſentence, and yet not hinder the aforeſaid examination. I would to God all men did kepe that moderation which Auguſtine preſcribeth in the third boke againſt Maximinus. For when he minded brefely to put to ſilēce this heretike cōtending about the Decrees of councels: Neither (ſayth he) ought I to obiect againſt thee the Synode of Nice,nor thou againſt me the Synode of Ariminum, as to the entēt to conclude one an other by foreiudged ſentēce,neither am I bound by the authoritie of the one,nor thou of the other. By authorities of Scriptures,not ſuch as are propre to either one,but ſuch as are common to both, let there ſtriue matter with matter, cauſe with cauſe, reaſon with reaſon. So ſhould it come to paſſe, that councells ſhould haue the maieſtie that they ought: but in the meane ſeaſon the Scripture ſhould be alone in the hier place,that there might be nothing that ſhould not be ſubiect to the rule thereof. So theſe olde Synodes, as of Nice, of Conſtantinople, the firſt of Epheſus, of Chalcedon, and ſuch other, which were holden for confuting of errors, we willingly embrace and reuerence as holy, ſo much as belongeth to the doctrines of faith: for they conteine nothing but the pure and naturall expoſitiō of Scripture,which the holy fathers with ſpirituall wiſdome applied to the ſubduing of the enemies of religion that then roſe vp. In ſome of the later councells alſo, we ſe to appere a true zele of godlineſſe,& plaine tokens of witt,learning,and wiſdom. But as things arre wonte commonly to growe to worſe,we may ſe by the later councells,howe much the Church hath nowe and then degenerate from the pureneſſe of that golden age. And I doute not but that in theſe corrupter ages alſo, councells haue had ſome biſhoppes of the better ſorte. But in theſe the ſame happened which the Senators themſelues complained to be not well done in making of ordinances of the ſenate at Rome. For while the ſentēces are numbred, not weyed, it is of neceſſitie that oftentimes the better part is ouercome of the greater. Truely they brought forth many wicked ſentences. Neither is it here needefull to gather the ſpeciall examples,

either

either becauſe it ſhould be to long, or becauſe other haue done it ſo diligently that there can not much be added.

9 Nowe, what neede I to reherſe Councells diſagreing with councells? And it is no cauſe that any ſhould murmure againſt me, and ſay, that of thoſe councells that diſagree the one is not lawefull. For, howe ſhall we iudge that? By this, if I be not deceiued, that we ſhall iudge by the Scriptures, that ỹ decrees thereof are not agreable with true doctrine. For this is the onely certaine lawe to diſcerne them by. It is nowe about nine hundred yeares ago, ſins the Synode of Cõſtantinople gathered together vnder Leo the Emperour, iudged that images ſette vp in Churches ſhould be ouerthrowen, and broken in peeces. A littell afterward, the councel of Nice, which Irene the Empreſſe aſſembled in ſpite of him, decreed that they ſhould be reſtored. Whether of theſe two ſhall we acknowledge for a lawefull councell? The later which gaue images a place in Churches, hath preuailed among the people. But Auguſtine ſaith that that can not be done without moſt preſent perill of idolatrie. Epiphanius which was before in time, ſpeaketh much more ſharply: for he ſaith that it is wickedneſſe and abhomination to haue images ſeen in a Church of Chriſtians. Wolde they that ſo ſpeake, allowe that councell, if they were aliue at this day? But if both the hiſtorians tell truth, and the very actes be beleued, not onely images themſelues, but alſo the worſhipping of them was there receiued. But it is euident that ſuch a decree came from Satan. Howe ſay you to this, that in deprauing and tearing the Scripture, they ſhewe that they made a mocking ſtocke of it? Which thing I haue before ſufficiently made open. Howeſoeuer it be, we ſhall no otherwiſe be able to diſcerne betwene contrarie and diſagreing Synodes, which were many, vnleſſe we trie them all by that balance of all men and angels, that is, by the word of the Lorde. So we embrace the Synode of Chalcedon, refuſing the ſecõde Synode of Epheſus, becauſe in this latter one the wickedneſſe of Eutiches was cõfirmed, which the other former condemned. This thing holy men haue iudged none otherwiſe but by the Scripture: whom we ſo followe in iudging: that the worde of God which gaue light to them doth alſo nowe geue light to vs. Nowe let the Romaniſtes go and boaſt, as they are wont, that the Holy Ghoſt is faſtned and bound to their councells.

10 Howbeit there is alſo ſomwhat which a man may well thinke to be wanting in thoſe auncient and purer councells: either becauſe they that then were at them, being otherwiſe learned and wiſe men, wholly bent to the buſineſſe then in hande, did not foreſee many

other things, or for that many things of lighter importance escaped them being busied with weightier and more earnest matters: or for that simply, as beying menne they might be deceiued with vnskilfulnesse: or for that they were sometime caried headlong with to much affection. Of this last point (which seemeth the hardest of all) there was a plaine example in the Nicene Synode, the dignitie whereof hath by consent of all men, as it was worthy, bine receiued with most hy reuerence. For when the principall article of our faith was there in daunger, Arrius the enemie was present in redinesse, with whom they must fight hande to hande, and the chiefe importance lay in the agremēt of them that came prepared to fight against the error of Arrius, this not withstanding, they careless of so great daungers, yea as it were hauing forgotten grauitie, modestie and all humanitie, leauing the battell that they had in hand, as if they had come thether of purpose to do Arrius a pleasure, began to wound themselues with inward dissentions, and to tourne against themselues the stile that should haue bene bēt against Arrius. There were hearde fowle obiectings of crimes, there were scattered bokes of accusatiōs, and there would haue bene no ende made of cōtentions, vntill they had with mutuall woundes one destroyed an other, vnlesse the Emperor Constantin had preuēted it, which professing that the examining of their life was a matter aboue his knowledge, and chastised such intemperāce rather with praise than with rebuking. Howe many wayes is it credible that the other councells also failed, which followed afterward? Neither doth this matter neede long prose. For if a man reade ouer the actes of the councells, he shall note therin many infirmities: though I speake of nothing more greuous.

11 And Leo bishop of Rome sticketh not to charge with ambition and vnaduised rashnesse, the Synode of Chalcedon, which yet he confesseth to be sounde in doctrines. He doth in deede not denie that it was a lawfull Synode: but he openly affirmeth, that it might erre. Some man peraduenture will thinke me fonde, for that I busy my selfe in shewing such errors: forasmuch as our aduersaries do confesse, that councells may erre in those things that are not necessary to saluation. But this labor is not yet superfluous. For although because they are compelled, they do in deede confesse it in word: yet when they thrust vnto vs the determination of all councells in euery matter whatsoeuer it be, for an oracle of the Holy Ghost, they do therin require more than they toke at the beginning. In so doing what do they affirme, but that councells can not erre: or if they erre, yet it is not lawefull for vs to see the truth, or not to sooth their errors? And

I intend

I intend nothing els, but that it may thereby be gathered that the Holy Ghost so gouerned the godly and holy Synodes, that in the meane time he suffred somewhat to happen to them by the nature of men, lest we should to much trust to men. This is a much better sentence, thã that of Gregory Nazianzene, that he neuer saw a good end of any councel. For he ỳ affirmeth ỳ all without exceptiõ ended ill, doth not leaue them much authoritie. It is nowe nothing needefull to make mention seuerally of prouinciall councells: forasmuch as it is easy to iudge by the generall, how much authoritie they ought to haue to make newe articles of faith and to receiue what kinde of doctrine soeuer it pleaseth them.

12 But our Romanists, when they see that in defence of their cause all helpe of reason doth faile them, do resort to that extreme & miserable shift: that although the men themselues be blockish in wit and councell, and most wicked in minde & will, yet the word of God remaineth, which commaundeth to obey Rulers. Is it so? what if I denie that they be rulers that are such? For they ought to take vpon themselues, no more thã Iosua had, which was both a Prophet of the Lorde, and an excellent pastor. But let vs heare with what wordes he is set by the Lorde into his office. Let not (sayth he) the volume of this lawe depart from thy mouth: but thou shalt studie vpon it dayes and nights. Thou shalt neither bowe to the right hand nor to the left: then shalt thou direct thy way and vnderstande it. They therefore shalbe to vs spirituall rulers which shall not bow from the lawe of the Lord, neither to ỳ one side nor to the other. But if the doctrine of all pastors whatsoeuer they be, is to be receiued without any douting, to what purpose was it that we should so oft & so earnestly be admonished not to harken to the speche of false prophetes. Here not (saith he by Hieremie) the words of the prophets that prophecie to you. For they teach you vanitie, & not out of ỳ mouth of the Lord. Again, Beware you of false prophets, that come vnto you in shepes clothing, but inwardly are rauening wolues. And Iohn should in vaine exhort vs, that we should proue the Spirits, whether they be of God. From which iudgement the very Angels are not exẽpted, much lesse Satan with all his lies. What is to be said of this saying: if the blind lead the blind, they shall both fall into ỳ ditch? Doth it not sufficiẽtly declare, that it is of great importance what maner of prophets be heard, and that not all are rashely to be heard? Wherfore there is no reason that they should make vs afraid with their titles, thereby to drawe vs into partaking of their blindnesse: forasmuch as we see on the other side, that the Lorde hadde a singular care to fray vs away from suffring

Iosua.1. 7.
Hie. 23. 16
Mat. 7. 15.
1. Ioh. 4. 1.
Mat. 15. 10.

our selues to be led with other mens error, vnder what visor of name soeuer it lurketh. For if the aunswer of Christ be true, then all blinde guides, whether they be called fathers of the Church, or prelates, or bishops, can do nothing but drawe their partners into the same headlong downefall. Wherefore let no names of councells, Pastors, bishops, (which may as well be falsely pretended as truely vsed,) hinder vs, but that being taught by lessons both of words and examples, we may examine all spirits of all men by the rule of the word of God, that we may proue whether they be of God or no.

13 Forasmuch as we haue proued that there is not geuen to the Church a power to set vp a newe doctrine, nowe let vs speake of the power which they attribute vnto it in expoūding of Scripture. Truly we do willingly graūt, that if there happen debate about any doctrine, there is no better nor surer remedy than if a Synode of true bishops assemble together, where ȳ doctrine in cōtrouersie may be discussed. For such a determination, whereunto the Pastors of Churches shall agree in common together, calling vpon the Spirit of Christ, shall haue much greater force, than if euery one seuerally should conceiue it at home, and so teach it to the people, or if a fewe priuate men should make it. Againe, when bishops are gathered in one, they do the more commodiously take aduise in common, what and in what forme they ought to teach, least diuersitie should brede offence. Thirdely Paule prescribeth this order in discerning of doctrines: For whereas he geueth to euery seuerall Church a power to discerne, he sheweth what is the order of doing in weightier causes: that is, that the Churches should take vpon them a common triall of the matter together. And so doth the very feeling of godlinesse instructe vs, that if any man trouble the Church with an vnwonted doctrine, and the matter procede so farre that there be perill of greater dissention, the Churches should first mete together, and examine the question propounded, at last, after iust discussing had, bring forth a determination taken out of the Scripture, such as may both take away douting out of the people, and stoppe the mouthes of wicked & gredy men, that they may not be so hardy to procede any further. So when Arius was risen, the Nicene Synode was gathered together, which with the authoritie thereof both did breake the wicked endeuors of the vngodly man, and restored peace to the Churches, which he had vexed, and defended the eternall godhead of Christ, against his blasphemous doctrine. When afterwarde Eunomius and Macedonius stirred vp newe troubles, their madnesse was resisted with like remedie by the Synode of Cōstantinople. In the councel at Ephesus the wickednesse

1. Cor. 14.29.

of

of Nestorius was banished. Finally this hath bene frō the beginning the ordinarie meane in the Church to preserue vnitie, so ofte as Satan began to worke any thing. But let vs remembre, that not in all ages or in all places are founde Athanasies, Basiles, Cyrilles, and such defenders of true doctrine whom the Lorde then raised vp. But let vs thinke what happened at Ephesus in the second Synode, where the heresie of Eutiches preuailed, the man of holy memory Flauianus was banished with certaine other godly men, and many such mischeues committed: euen because Dioscorus a seditious man and of a very naughty nature, was there the chief, and not the Spirit of the Lorde. But there was not the Church. I graunt. For this I determine vtterly that the truth doth not therefore die in the Church, although it be oppressed of one councell: but that the Lorde meruailously preserueth it, that it may againe in due time rise vp, and get the ouerhande. But I denie that this is perpetuall, that that is a true and certaine exposition of scripture which hath bene receiued by consentes of a councell.

14 But the Romanists shoote at an other marke, when they teach that the power to expound the Scripture belōgeth to the councells, yea and that without appellation from them. For they abuse this colour, to call it an exposition of the Scripture whatsoeuer is decreed in the councels. Of purgatorie, of the intercession of Saintes, of auricular confession, & such other, there can not be founde one sillable in the Scriptures. But because all these things haue bene stablished by the authoritie of the Church, that is to say (to speake truely) receiued in opinion and vse, therfore euery one of them must be taken for an exposition of Scripture. And not that onely: But if a councell decree any thing, though Scripture crie out against it, yet it shall beare the name of an exposition thereof. Christ commaundeth all to drinke of the Cuppe, which he reacheth in the Supper. The councell of Constance forbade, that it should not be geuen to the lay people, but willed that the priest onely should drinke of it. That which so directly fighteth against the institution of Christ, they will haue to be taken for an exposition of it. Paule calleth the forbidding of mariage, the hypocrisie of deuels: and the Holy Ghost in an other place pronounceth, that mariage is in all men holy and honorable. Where as they haue afterwarde forbidden priests to marry, they require to haue that taken for the true and naturall exposition of the Scripture, when nothing can be imagined more against it: If any dare ones open his mouth to the contrary, he shalbe iudged an heretike: because the determination of the Church is without appellation: and to

Mat. 26. 26.

1. Tim. 4. 1. Heb. 13 4.

doute of her expoſition,that it is not true,is a hainous offence.Why ſhould I inueye againſt ſo great ſhameleſſnes ? For the very ſhewing of it is an ouercoming of it. As for that which they teach of the power to allowe the Scripture,I wittingly paſſe it ouer. For in ſuch ſort to make the Oracles of God ſubiect to the iudgement of men, that they ſhould therefore be of force becauſe they haue pleaſed men, is a blaſphemie vnworthy to be reherſed: and I haue before touched the ſame matter already. Yet I will aſke them one thing: If the authoritie of the Scripture be founded vpon the allowance of the Church, what councells decree will they alledge of that matter ? I thinke they haue none. Why then did Arrius ſuffer himſelfe to be ouercome at Nice with teſtimonies brought out of the Goſpell of Iohn? For after theſe mens ſaying,it was free for him to haue refuſed them, foraſmuch as there had no allowance of a generall councell gone before.They alledge the olde rolle,which is called the Canon, which they ſay to haue proceded from the iudgemēt of the Church. But I aſke them againe, in what councell that Canon was ſet forth. Here they muſt needes be dumme.Howbeit I deſire further to know, what maner of canon they thinke that was. For I ſe that the ſame was not very certainly agreed among the olde writers, And if that which Hierome ſayeth ought to be of force, the bokes of Machabees, Tobie, Eccleſiaſticus and ſuch other ſhalbe thruſt among the Apocrypha: which thoſe canons do in no wiſe ſuffer to be done.

The x. Chapter.

Of the pouver in making of lavves: vvherin the Pope and his haue vſed a moſt cruell tyranny and butcherie vpon ſoules.

NOwe followeth the ſecond part, which they will haue to conſiſt in making of lawes,out of which ſpring haue flowed innumerable traditions of men, euen ſo many ſnares to ſtrāgle poore ſoules.For they haue had no more cōſcience, than had the Scribes and Phariſees,to lay burdens vpon other mens ſhoulders, which they themſelues would not touch with one finger. I haue in an other place taught howe cruell a butcherie is that which they commaunde concerning auricular confeſſion. In other lawes there appeareth not ſo great violence: but thoſe which ſeeme the moſt tolerable of all, do tyrannouſly oppreſſe conſciences. I leaue vnſpoken howe they corrupt the worſhip of God,and do ſpoile God himſelfe of his right, which is the onely lawmaker. This power is nowe to be entreated of,whether the Church may binde cōſciences with her lawes. In which diſcourſe ȳ order of policy is not touched, but

Mat.23

but this only is intended, that God be rightly worshipped according to the rule which himselfe hath prescribed, and that the spirituall liberty, which hath regarde vnto God, may remaine safe vnto vs. Vse hath made that all those decrees be called traditions of men, whatsoeuer they be that haue concerning the worship of God proceded from men beside his word. Against these do we striue, not against the holy and profitable ordinances of the Church which make for the preseruation either of discipline or honestie or peace. But the ende of our striuing is, that the immeasurable and barbarous Empire may be restrained, which they vsurpe vppon soules, that would be compted pastors of the Church, but in very dede are most cruel butchers. For they say that the lawes which they make are spirituall, and perteining to the soule, and they affirme them to be necessarie to eternall life. But so (as I euen nowe touched) the kingdome of Christ is inuaded, so the libertie by him geuen to the consciences of the faithfull is vtterly oppressed and throwen abrode. I speake not nowe with howe great vngodlinesse they stablish the obseruing of their lawes, while out of it they teache men to seke both forgeuenesse of sinnes, and righteousnesse, and saluatiõ, while they set in it the whole summe of religion and godlynesse. This one thing I earnestly holde, that there ought no necessitie to be layed vpon consciences in those things wherin they are made free by Christ, & vnlesse they be made free, as we haue before taught, they can not rest with God. They must acknowledge one onely king Christ their deliuerer, and be gouerned by one lawe of libertie, euen the holy word of the Gospell, if they will kepe still ỳ grace which they haue ones obteined in Christ: they must be holden with no bondage, and bounde with no bondes.

2 These Solons do in deede faine that their constitutions are lawes of libertie, a swete yoke, a light burden: but who can not se that they be mere lies? They themselues in deede do fele no heauinesse of their owne lawes, which casting away the feare of God, do carelesly and stoutly neglect both their owne and Gods lawes. But they that are touched with any care of their saluation, are farre from thinking themselues free so long as they be entangled with these snares. We se with how great warenesse Paul did deale in this behalfe, that he durste not so much as in any one thing lay vpon men any snare at all, and that not without cause. Truly he foresawe with howe great a wounde consciences should be striken, if they should be charged with a necessitie of those things whereof the Lorde had left them liberty. On the other side the cõstitutions are almost innumerable, which these men haue most greuously stablished with threate- 1. Cor. 7. 35.

ninge of eternall death, which they most seuerely require as necessarie to saluation. And among those there are many most hard to be kept, but all of them (if the whole multitude of them be layed together) are impossible: so great is the heape. Howe then shall it be possible, that they vpō whom so great a weight of difficultie lieth, should not be vexed in perplexitie with extreme anguish & terror? Therfore my purpose is here to impugne such cōstitutions, as tend to this ende, inwardly to binde soules before God, and charge them with a religion, as though they taught them of things necessary to saluation.

3 This question doth therfore encomber the most part of men, because they do not suttelly enough put difference betweene the outward court (as they call it) and the court of cōscience. Moreouer
Rom. 13.1. this encreaseth the difficultie, that Paul teacheth that the Magistrat ought to be obeyed, not onely for feare of punishment, but for consciences sake. Wherupon followeth, that consciences are also bounde with the politike lawes. But if it were so, then all should fall that we haue spoken in the last chap. and entende nowe to speake cōcerning the spirituall gouernment. For the loosing of this knot, first it is good to learne what is conscience. The definition is to be gathered of the proper deriuation of the word. For, as when men do with minde and vnderstāding cōceiue the knowledge of things, they are thereby said scire, to knowe, wherupon is deriued the name of science knowledge: so when they haue a feling of Gods iudgemēt as a witnesse adioined with them, which doth not suffer them to hide their sinnes, but that they be brought accused to the iudgement seate of God, that same feling is called cōscience. For it is a certaine meane betwene God & man: because it suffreth not man to supresse that which he knoweth, but pursueth him so farre till it bring him to giltinesse. This is it that
Rom. 2. 15. Paule meaneth when he teacheth that conscience doth together witnesse with men, when their thoughtes do accuse or acquite them in the iudgemēt of God. A simple knowledge might remaine in man as enclosed. Therfore this feling which presenteth man to the iudgement of God, is as it were a keper ioined to man, to marke and watch all his secretes, that nothing should remaine buried in darkenesse. Wherupon also cōmeth that olde prouerbe, conscience is a thousand
1 Pet. 3. 21. witnesses. For the same reason also Peter hath set the examination of a good conscience, for quietnesse of minde, when we being persuaded of the grace of Christ, do without feare present our selues
Heb. 10 2. to God. And the author of the Epistle to the Hebrues, vseth these wordes, to haue no more conscience of sinne, in steede of, to be deliuered or acquited, that sinne may no more accuse vs.

4 There-

4 Therefore as workes haue respect to men, so the conscience is referred to God: so that conscience is nothing els but the inwarde pureness of the hart. In which sense Paul writeth that Charitie is the fulfilling of the lawe, out of a pure conscience, and faith not fained. 1.Tim. 1.5. Afterwarde also in the same chap. he sheweth, howe much it differeth from vnderstanding, saying that some had suffered shipwracke from the faith, because they had forsaken good conscience. For in these words he signifieth, that it is a liuely affection to worship God, and a sincere desire to liue Godlily and holily. Sometime in deede it is referred also to men, as in Luke, when the same Paule testifieth, that he endeuored himself that he might walke with a good cōsciēce toward God and men. Act. 24. 16. But this was therfore sayed, because the frutes of good consciēce do flowe and come euen to men. But in speaking properly, it hath respect to God only, as I haue already said. Herupon cōmeth that a lawe is said to binde conscience, which simply bindeth a man, without regarde of men, or not hauing any cōsideration of them. As for example. God cōmaundeth not only to kepe the minde chast and pure frō all lust, but also forbiddeth all maner of filthinesse of words and outward wantonnesse whatsoeuer it be. To ȳ keping of this lawe my consciēce is subiect, although there liued not one man in ȳ world. So he that behaueth himselfe intemperantly, doth not onely sinne in this that he geueth euill example to his brethren, but he hath his cōscience bounde with giltinesse before God. In things ȳ are of themselues meane, there is an other cōsideratiō. For we ought to absteine from thē, if they brede any offense, but the conscience still being free. So Paul speaketh of flesh cōsecrate to idoles. If any (saith he) make dout, touch it not, for cōsciences sake. I say for conscience, not thine own, but ȳ others. 1 Cor. 10.28. A faithful mā should sinne, which being first warned should neuertheles eate of such flesh. But howsoeuer in respect of his brother, it be necessary for him to absteine, as it is prescribed of God, yet he cesseth not to kepe still ȳ liberty of cōscience. We see how this lawe binding the outward worke, leaueth the conscience vnbounde.

5 Nowe let vs returne to the lawes of men. If they be made to this ende, to charge vs with a religion, as though the obseruing of them were of it selfe necessarie, then we say that that is layed vpon conscience which was not lawefull to be layed vpon it. For our consciences haue not to do with men, but with God onely: whereunto perteineth that common difference betwene the earthly court and the court of cōscience. When the whole world was wrapped in a most thicke mist of ignorance, yet this smal sparcle of light remained, that they acknowledged a mans cōscience to be aboue all iudgements of

men. Howbeit the ſame thing that they did with one word confeſſe, they did afterwarde in deede ouerthrowe: yet it was Gods will that there ſhould thē alſo remaine ſome teſtimonie of Chriſtian libertie, which might deliuer conſciences from the tyranny of men. But that difficulty is not yet diſſolued, which ariſeth out of the words of Paul. For if we muſt obey Princes not onely for penalties ſake, but alſo for conſcience, it ſeemeth thereupon to followe that Princes lawes haue alſo dominion ouer conſcience. If this be true, then the ſame alſo ought to be ſaid of the lawes of the Church. I anſwere that firſt here we muſt put a difference betweene the generaltie and the ſpecialtie. For though all ſpeciall lawes do not touch the conſcience, yet we are bounde by the generall cōmaundement of God, which commēdeth vnto vs the authoritie of magiſtrats. And vpon this point ſtādeth the
Rom. 13.1. diſputation of Paule, that magiſtrats are to be honored becauſe they are ordeined of God. In the meane time he teacheth not that thoſe lawes that are preſcribed by them, do belong to the inward gouernement of the ſoule: whereas he eche where extolleth both the worſhipping of God & the ſpirituall rule of liuing righteouſly, aboue all the ordinances of men whatſoeuer they be. An other thing alſo is worthy to be noted, (which yet hāgeth vpon ỳ former) that the lawes of men, whether they be made by the magiſtrat or by the Church, although they be neceſſarie to be kepte, (I ſpeake of the good and righteous lawes) yet therfore do not by themſelues binde cōſcience, becauſe the whole neceſſity of keping them is referred to the generall ende, but conſiſteth not in the things cōmaunded. From this ſort do farre differ both thoſe that preſcribe a newe forme of ỳ worſhipping of God, & thoſe that appoint neceſſitie in things ỳ be at liberty.

6 But ſuch are thoſe that at this day be called Eccleſiaſticall conſtitutiōs in the Papacie, which are thruſt in, in ſteede of the true and neceſſarie worſhipping of God. And as they be innumerable: ſo are there infinite bondes to catch and ſnare ſoules. But although in the declaration of the lawe we haue ſomewhat touched them: yet becauſe this place was fitter to entreate fully of them, I will nowe trauaile to gather together the whole ſumme in the beſt order that I can. And becauſe we haue already diſcourſed ſo much as ſeemed to be ſufficient, cōcerning the tyranny which the falſe biſhops do take vpon themſelues, in liberty to teach whatſoeuer they liſt, I will nowe omitt all that parte: and I will here tarry onely vpon declaring the power, which they ſay they haue, to make lawes. Our falſe biſhops therfore do burden cōſciences with newe lawes, vnder this pretenſe, that they are ordeined of the Lorde ſpirituall lawmakers, ſins the gouernemēt

of

of the Church is committed vnto them. Therefore they affirme that whatsoeuer they commaunde and prescribe, ought necessarily to be obserued of the Christian people: & that he that breaketh it, is giltie of double disobediēce, for that he is rebellious both to God & to the Church. Certainly, if they were true bishops. I would in this behalfe graunt to them some authoritie, not so much as they require, but so much as is requisite to ỹ well ordering of the policy of the Church. Nowe sith they are nothing lesse than that which they would be accompted, they can not take any thing to them, be it neuer so little, but that they shall take to much. But because this hath ben els where cōsidered, let vs graunt them at this present, that whatsoeuer power true bishops haue, the same rightly belōgeth to them also: yet I deny that they be therefore appointed lawmakers ouer the faithfull, that may of themselues prescribe a rule to liue by, or compell to their ordināces the people cōmitted vnto them. When I say this, I meane, that it is not lawfull for thē, to deliuer to the Church to be obserued of necessity, that which they haue deuised of themselues without the worde of God. Forasmuch as that authoritie both was vnknowen to the Apostles, and so oft takē away from the ministers of the Church by the Lords owne mouth: I maruell who haue bene so bolde to take it vpon them, and at this day are so bolde to defende it, beside the example of the Apostles, & against the manifest prohibition of God.

7 As touching that ỹ perteined to the perfect rule of well liuing, the Lorde hath so cōteined all that in his lawe, that he hath left nothing for men that they might adde to that summe. And this he did first for this purpose, that because the whole vprightnesse of liuing standeth in this point, if all works be gouerned by his will as by a rule, he should be holden of vs ỹ only maister and directer of life: then, to declare that he requireth of vs nothing more than obediēce. For this reason Iames saith: he ỹ iudgeth his brother iudgeth the law: he that iudgeth the lawe, is not an obseruer of the law, but a iudge. But there is one only lawmaker, that can both saue & destroy. We heare ỹ God doth claime this one thing as proper to himselfe, to rule vs with the gouernment and lawes of his worde. And the same thing was spoken before of Esay. although somwhat more darkly: the Lord is our king, the Lord is our lawmaker, ỹ Lord is our iudge, he shall saue vs. Truly in both these places is shewed, ỹ he that hath power ouer the soule, hath ỹ iudgemēt of life & death. Yea Iames pronounceth this plainly. Nowe, no man can take that vpon him. Therefore God must be acknowledged to be the only king of soules, to whom alone belongeth the power to saue and destroy, as those words of Esaie expresse, & to

Iam. 4. 12.

Esa. 33. 22.

.Pet.5. be the king,and iudge, and lawmaker and Sauior. Therefore Peter, when he admonisheth the Pastors of their dutie,exhorteth them so to feede the flocke,not as vsing a Lordship ouer the Clergy,by which word Clergie he signifieth the inheritance of God,that is to say the faithfull people. This if we rightly wey,that it is not lawfull,that that should be transferred to man, which God maketh his owne onely: we shall vnderstande that so all the power is cut of whatsoeuer it be that they chalenge, which aduaunce themselues to commaunde any thing in the Church without the word of God.

8 Nowe,forasmuch as the whole cause hangeth thereupon,that if God be the onely lawemaker,it is not lawefull for men to take that honor to themselues: it is mete also therewithall to kepe in minde those two reasons which we haue spoken,why the Lord claimeth that to himselfe alone. The first is,that his will may be to vs a perfect rule of all righteousnesse and holinesse:and that so in the knowing of him may be the perfect knowledge to liue well. The other is,that (when the maner is sought howe to worship him rightly and well) he onely may haue authoritie ouer our soules, whom we ought to obey, and vpon whoes becke we ought to hang. These two reasons being well marked,it shalbe easy to iudge, what ordinances of men are cōtrary to the word of God. Of that sort be all those which are fained to belong to the true worshipping of God, and to the obseruing whereof consciēces are bounde,as though they were necessary to be obserued. Let vs therefore remember that all lawes of men ought to be weyed with this balance,if we will haue a sure triall that may neuer suffer vs
Coloss. to erre. The first of these reasons Paul in the Epistle to the Colossiās
.8. vseth in contending against the false Apostles that attempted to oppresse the Churches with newe burdens. The second reason he more vseth with the Galatians in the like case. This therefore he trauaileth to proue in the Epistle to the Colossiās,that the doctrine cōcerning the true worshipping of God is not to be sought at mens handes:because the Lord hath faithfully and fully instructed vs howe he ought to be worshipped. To proue the same in ỹ first chap. he saith that in the Gospell is conteined all wisdome,whereby ỹ man of God may be made perfect in Christ. In ỹ beginning of the ij.chap. he saith,that all the treasures of wisdome & vnderstādīng are hiddē in Christ. Therevpon he afterward concludeth,let ỹ faithfull beware that they be not by vain Philosophie led from the flocke of Christ, according to the constitutiōs of men. But in the ende of the chapter,he doth yet with greater boldnesse condemne all Ethelothreskias,ỹ is to say,all fained worshippings,which men deuise to themselues,or receiue of other,&

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whatsoeuer precepts they dare of themselues giue concerninge the worshippinge of God. We haue therefore, that all those ordinances are wicked, in obseruinge whereof the worshippinge of God is fained to be. As for the places in the Galatiās wherewith he earnestly affirmeth that consciences, which ought to be ruled of God only, ought not to be entangled with snares, they are open enough, specially in the fift Chapter. Therefore lette it be sufficient to haue but noted them.

9 But beeause the whole matter shall better be made open by examples, before that we go any further, it is good also to apply this doctrine to our own times. We say that ỹ cōstitutions which they call Ecclesiasticall, wherwith the Pope and his do burden the Church, are pernicious and wicked: our aduersaries defende that they be holy & auailable to saluation. There be two kindes of thē: for some concerne Ceremonies & rites, other some pertaine more to discipline. Is there then a iust cause to moue vs to impugne them both? Truely a iuster than we woulde. First do not the authors themselues clearely define, that the very worshipping of God is cōtained in them? To what purpose do they apply their Ceremonies, but that God should be worshipped by them? And that commeth to passe not by the onely errour of the ignorant multitude, but by their allowance that haue the place of teachinge. I do not touch the grosse abhominations, wherewith they haue gone about to ouerthrow all godlines. But it shoulde not be imagined amonge them to be so hainous an offense, to haue failed in any of the least pety traditions, vnlesse they did make the worshipping of God subiect to their fained deuises. What do we thē offend, if at this day we can not beare that, which Paule taught to be intolerable, that the lawfull order of the worshipping of God should be reduced to the will of men: specially when they commaund men to worship according to the elementes of this world, which Paule testifieth to be against Christ? Againe it is not vnknowen, with how precise necessity they binde consciences to kepe whatsoeuer they commaund. Here when we cry out to the contrary, we haue all one cause with Paul, which in no wise suffreth faithful consciences to be brought into bondage of men.

Colos. 2. 20.
Gal. 5. 1

10 Moreouer this worst of all is added, that when religion hath once begon to be defined with such vaine inuentions, there euer foloweth after that peruersenesse an other abhominable frowardnesse, whereof Christ reproched the Pharisees that the commaundement of God is made voide for the traditions of men. I will not vse mine owne wordes in fightinge against our lawemakers at these daies. Let

them haue the victory, if they can by any meane purge themselues from this accusation of Christ. But how should they excuse thé, when amonge them it is thought infinitly more haynous, to haue omitted auricular cōfession when the time of yere cōmeth about, than to haue continued a most wicked life a whole yere together: to haue infected their tonge with a litle tasting of flesh on a Friday, than to haue defiled their body with whoredom al the daies of the weke? to haue put their hande to an honest worke vpon a day consecrate to I wote not what pety Saintes, than to haue continually exercised their members in most wicked offenses? for a Priest to be coupled with one lawefull mariage, thā to be entangled with a thousand adulteries? not to haue performed a vowed pilgremage, than to breake faith in al promises? not to haue wasted somwhat vpō monstruous & no lesse superfluous & vnprofitable excessiue gorgiousnes of tēples, than to haue failed to help the extreme necessities of the poore? to haue passed by an idole without honor, than to haue despitefully entreated all kindes of men? not to haue mūbled vp at certaine houres a great number of wordes without vnderstanding, than neuer to haue conceiued a true praier in their hart? What is to make voide the cōmaundement of God for the traditiōs of men, if this be not: when cōmending the keping of Gods cōmaundemēts but coldly & as it were lightly by the way, they do no lesse earnestly & busily exact the obeying of their owne, than if they contained in thé the whole pith of godlines? when reuenging ȳ transgressing of Gods law, with light penalties of satisfactions, they punish ȳ very least offence of one of their owne decrees with no lesse paine than with prisonment, banishment, fier or swerd? Beinge not so sharp & hard to entreate against the despisers of God, they persecute the despisers of them selues with vnappeaseable hatred to the extremity: and do so instruct all those, whose simplicity they hold captiue, that they would with more contented minde see ȳ whole law of God ouerthrowen, than one smal title (as they cal it) in the commaundements of the Church to be broken. First in this point is grieuous offence committed, that for small matters, and such as (if it shoulde be tried by Gods iudgement) are at liberty, one man despiseth, iudgeth & casteth away an other. But now, as though that were not euil enough, those triflinge elementes of the world (as Paule calleth them in his wryting to the Galatians) are weyed of more value than the heauēly Oracles of God. And he that is in a manner acquited in adultery, is iudged in meate: he that hath leaue to vse a harlot, is forbidden to haue a wife. This profite verily is gotten by that transgressinge obedience, which is so much turned from God as it declineth to men.

Ga.4.9.

11 There

11 There be also other two not scléder faultes, which we disalow in the same ordināces. First, because they prescribe for the most part vnprofitable, & somtime also fond obseruations: then, because godly consciences are oppressed with the infinite multitude of them, & being rouled backe into a certain Iewishnes, they so cleaue to shadowes, that they can not attaine to Christ. Wheras I cal them fond & vnprofitable, I know that that will not seeme credible to the wisdom of the flesh, which so wel liketh them, that it thinketh the Church to be vtterly deformed when they be taken away. But this is it that Paul writeth of, to haue a resemblance of wisdom in counterfait worshipping, in humility, & in this that they thinke that with their sharpenes they be able to tame their flesh. This is truely a most wholesome admonition, such as ought neuer to slip away from vs. Mens traditions (sayth he) do deceiue vnder the shewe of wisdom, whense haue they this colour? because they are fained of men, therefore the wit of man doth therin acknow his owne, & acknowinge it doth more gladly embrace it, thā any thing were it neuer so good, that lesse agreed with his vanity. Againe, they haue hereby an other cōmendation, because they seeme to be fit introductions to humility, for that with their yoke they hold the mindes of men pressed downe to the ground. Last of all, because they seeme to tend to this end to restraine the deintines of the flesh, & to subdue it with rigor of abstinēce, therfore they are thought to be wisely deuised. But what saith Paul to these things? doth he not shake of those visors, least the simple shoulde be deceiued with false pretense? Because he iudged this enough for cōfutation of them, that he had sayd that they were the inuentions of men, he passeth ouer all these things without confutation, as though he estemed them for nothing. Yea, because he knew ý all fained worshippinges in the Church were condemned, and are so much more suspicious to the faithful as they more delite the wit of man: because he knew that that fained image of outward humility doth so much differ from true humility, as it might easily be discerned: finally because he knew that that childish introduction was no more estemed thā an exercise of the body: therfore he willed that the very same things should be to the faithfull in steede of a confutation of mens traditions, by fauour of which they were commended among the ignorant.

Colo. 2. 23.

12 So at this day not only the vnlearned commō people, but euery mā as he is most puffed vp with worldly wisdom, so is he most marueloufly delited with beholding of Ceremonies. But hypocrites & foolish women thinke that there can be nothinge deuised more glorious nor better. But they which do more depely searche, and more truely

weie according to the rule of godlineſſe, of what value ſo many and ſuch Ceremonies are, do vnderſtand, firſt that they are trifles, becauſe they haue no profite: then, that they are deceites, becauſe they do with vaine pompe beguile the eies of the beholders. I ſpeake of thoſe Ceremonies, vnder which ȳ Romiſh maiſters wil that there be great miſteries: but we find them by experience to be nothing els but mere mockeries. And it is no maruel that the authors of them haue fallen ſo far as to mocke both themſelues & other with trifling follies: becauſe they partely tooke their examplar out of the dotages of the Gentils, & partly after the maner of apes did vndiſcretly counterfaite the olde vſages of the lawe of Moſes, which no more pertained to vs than the Sacrifices of beaſtes & ſuch other thinges. Truely although there were none other argument, yet no man that hath his ſound wit wil looke for any goodnes of a heape ſo il patched together. And the thinge it ſelfe plainly ſheweth, that many Ceremonies haue no other vſe but to amaſe the people rather thã to teach them. So in theſe new found Canons, that do rather peruert thã preſerue diſcipline, the hypocrites repoſe great importance: but if a man do better looke into them, he ſhal finde that they are nothinge elſe but a ſhadowiſh & vaniſhing ſhew of diſcipline.

13 But nowe (to come to the other point) who doth not ſee that traditions with heapinge one vpon an other, are ouergrowen into ſo great a number, that the Chriſtian Church may in no wiſe beare thẽ? Hereby it is come to paſſe, that in Ceremonies there appereth I wote not what Iewiſhneſſe, & the other obſeruatiõs bring a grieuous butchery to Chriſtian ſoules. Auguſtine complained that in his time, the commaundementes of God neglected, all things were ful of ſo many preſumptions, that he was more grieuouſly rebuked ȳ in his vtas had touched the ground with bare foote, than he that had buried his wit with dronkennes. He complained that the Church, which the mercy of God willed to be free, was ſo burdened, that the ſtate of the Iewes was much more tolerable. If that holy man had happened to liue in our age, with what complaintes would he haue bewailed the bondage that nowe is? For both the number is ten times greater, and euery ſmal title is a hundred times more rigorouſly looked vnto, thã at that time. So is wont to be done: when theſe peruerſe lawemakers haue gotten the dominion, they make no end of bidding and forbiddinge, till they come to extreme peuiſhneſſe. Which thing Paule hath alſo very wel declared in theſe wordes: If ye be deade to the world, why are ye holden as though ye were liuinge, with traditions, as eate not, taſt not, handle not? For where as the Greeke word apteſthai, ſignifieth both

Ad Ian. Epiſto. 119.

Colo. 2. 20.

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to eate and to touche, doutlesse in this place it is taken in the first of these two significations, least there shoulde be a superfluous repetition. Therefore he doth here excellently well describe the proceedinges of the false Apostles. They beginne at superstition, so that they do not onely forbid to eate, but also euen slenderly to chawe: when they haue obteined this, they thē also forbid to tast. When this is also graunted them, they recken it not lawfull so much as to touch with a finger.

14 This tyranny in the ordinances of men we do at this day worthily blame, by which it is come to passe that poore consciences are marueloufly tormented with innumerable decrees and immeasurable exacting of keepinge of them. Of canons pertaining to discipline we haue spoken in an other place. Of the Ceremonies what shall I say, by which it is brought about that, Christ beinge halfe buried, we are returned to Iewishe figures? Our Lorde Christ (sayth Augustine) hath bound together the felowship of the new people, with Sacramentes very fewe in number, most excellent in signification, most easie in obseruing. How farre the multitude and diuersity of vsages wherwith at this day we see the Church to be entangled, doth differ from this simplicity, it can not be sufficiently declared. I know with what crafty shifte some suttle men do excuse this peruersenesse. They say that among vs there are many as rude as they were in the people of Israel: that such introduction was ordained for their sakes, which although the stronger may well want, yet they ought not to neglect it, forasmuch as they see it to be profitable for the weake brethren. I aunswere, that we are not ignorant, what we owe to the weakenes of our brethren: but on the other side we take exception and say, that this is not the way whereby the weake may be prouided for, ỳ they should be ouerwhelmed with great heapes of Ceremonies. The Lorde did not in vaine put this difference betwene vs and the old people, that his will was to instruct them like children with signes and figures, but vs more simply without such outwarde furniture. As (sayeth Paule) a childe is ruled of his schoolemaister, and kept vnder custody, according to the capacity of his age: so the Iewes are kept vnder the lawe. But we are like vnto full growen men, which being set at liberty from tutorship and gouernment, haue no more neede of childish introductions. Truely the Lorde did foresee what maner of common people there shoulde be in his Church, and howe they shoulde be ruled. Yet he did in this maner as we haue said, make difference betwene vs & the Iewes. Therefore it is a foolish way, if we will prouide for the ignorant, in raisinge vp Iewishnes which is abrogate by Christ: Christ

Epiſto. 118. ad Ianuar.

Gal.4.a

also touched in his owne words this difference of the olde and new people, when he sayd to the woman of Samaria, that the time was come wherein the true worshippers shoulde worship God in Spirite and trueth. This verily had alway bin done: but the new worshippers differed from the olde in this point, that vnder Moses the spirituall worshipping of God was shadowed & in a maner entangled with many Ceremonies, which being abolished, he is now more simply worshipped. Therfore they that confound this difference, do ouerthrow the order institute & stablished by Christ. Shall there then (wilt thou say) no Ceremonies be giuen to the ruder sort to helpe their vnskilfulnes? I say not so: for I verily thinke that this kinde of help is profitable for them. I do here trauaile onely that such a meane may be vsed, as may brightly set out Christ, & not darken him. Therfore there are giuen vs of God few Ceremonies, & those not labourfome, that they should shewe Christ beinge present. The Iewes had moe giuen them, that they should be images of him beinge absent. Absent I say he was, not in power, but in maner of signifying. Therefore, ỳ meane may be kept, it is necessary to kepe that fewnesse in number, easines in obseruing, & dignity in signifying, which also consisteth in clearenes. What nede I to say that this hath not bin done? For the thing it selfe is in all mens eies.

15 Here I omit with howe pernicious opinions mens mindes are filled, in thinking that they be sacrifices wherewith oblation is rightly made to God, whereby sinnes are cleansed, whereby righteousnes & saluation is obtained. They wil deny that good things are corrupted with such forein errours: forasmuch as in this behalfe a man may no lesse offend in the very workes also cõmaunded of God. But this hath more hainousnes, that so much honor is giuen to works rashly fained by the wil of mã, that they are thought to be things deseruing eternal life. For the works cõmaunded of God haue reward therfore, because the lawmaker himselfe in respect of obedience accepteth them. Therfore they receiue not their value of their owne worthines, or of their own deseruinge, but because God so much esteemeth our obedience toward him. I speake here of that perfection of workes which is cõmaunded of God, & is not performed of men. For therefore the very workes of ỳ law which we do, haue no thanke but of the free goodnes of God, because in them our obedience is weake & lame. But because we do not here dispute, of what value works are without Christ, therfore let vs passe ouer that question. I come backe againe to that which
Hier. 7. 22. properly belongeth to this present argument, that whatsoeuer commendation workes haue in them, they haue it in respect of the obedi-

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ence, which onely the Lord doth looke vpon, as he testifieth by the Prophet: I gaue not commaundement of sacrifices & burnt offrings, but only that ye should with hearing, heare my voyce. But of fayned workes he speaketh in an other place, saying: Ye weie your siluer and not in bread, Againe, they worship me in vaine with ỹ precepts of mẽ. This therfore they can by no wayes, excuse, that they suffer the silly people to seke in those outward trifles the righteousnes wherby they may stand against God, & vphold thẽselues before ỹ heauenly iudgement seate. Morouer, is not this a fault worthy to be inueied against, that they shew forth Ceremonies not vnderstãded as it were a stage play, or a magical enchauntment? For it is certaine ỹ all Ceremonies are corrupt & hurtful, vnlesse men be by them directed to Christ. But the Ceremonies that are vsed vnder the papacy, are seuered frõ doctrine, that they may the more hold men in signes without all signification. Finally (such a cunning craftsman is the belly) it appeareth that many of thẽ haue bin inuented by couetous sacrificing priestes, to be snares to catche money. But what beginninge soeuer they haue, they are all so giuen forth in common for filthy gaine, that we must needes cut of a great part of them, if we wil bring to passe that there be not a prophane market, and ful of sacrilege vsed in the Church.

Esa. 55. 2 & 29. 13.

Matt. 15 9.

16 Although I seeme not to teach a continual doctrine cõcerning the ordinances of men, because this speakinge is altogether applied to our own time: yet there is nothing spokẽ that shal not be profitable for all times. For so oft as this superstition crepeth in, that men will worshippe God with their owne fained deuises, whatsoeuer the lawes be that are made to ỹ purpose, they do byandby degenerate to those grosse abuses. For the Lord threatneth not this curse to one or two ages, but to al ages of the world, that he will strike them with blindnes and amased dulnes that worship him with the doctrines of men. This blinding continually maketh that they flee frõ no kinde of absurdity, which despising so many warnings of God, do wilfully wrap themselues in those deadely snares. But if, settinge aside circumstances, you wil haue simply shewed what be the mens traditions of all ages, which it is mete to be reiected of the Church, and to be disalowed of all the godly, that same shalbe a sure and plaine definition which we haue aboue set: that all lawes without the word of God are made by men to this ende, either to prescribe a maner of worshipping God, or to binde consciences with religion, as though they gaue commaundement of thinges necessary to saluation. If to the one or both of these there be adioyned other faultes: as, that with their multitude they darken the brightnesse of the Gospell: that they nothing edifie, but be rather

Esa. 29. 13.

vnprofitable and triflinge occupations than true exercises of godlinesse: that they be laid abroade to filthinesse and vnhonest gaine: that they be too hard to be kept: that they be defiled with euil superstitions: these shall be helpes that we may the more easily finde how much euill is in them.

17 I heare what they answere for themselues, that their traditiōs are not of themselues, but of God. For, they say that the Church is gouerned of the holy Ghost, that it can not erre: and that the authority thereof remaineth with them. When this is obtained, it therewithall foloweth, that their traditions are the reuelations of the holy Ghost, which can not be despised but wickedly and with the contempt of God. And that they shoulde not seeme to haue attempted any thinge without great authority, they will haue it beleued that a great parte of their obseruations came from the Apostles: and they affirme that by one example is sufficiently declared what the Apostles did in other things, when being assembled in one Councell, they did by the decre of the Councell commaunde the Gentiles to abstaine from thinges offered to idols, from blood and strangled. We haue already in an other place declared, how falsly for boastinge of themselues they lyingely vsurpe the title of the Church. So much as concerning this present cause: if, plucking away all visors, and deceitfull colours, we truely looke vpon that which we ought principally to care for, & which chiefly is for our behoofe, that is, what maner of Church Christ will haue, that we may fashion and frame our selues to the rule therof: it shal easily be euidēt vnto vs, that it is not the Church, which passinge the boundes of the word of God, doth outrage and runne at riot in makinge of newe lawes. For doth not that lawe which was once prescribed to the Church, remaine eternall? What I commaund thee, that thou shalt kepe that thou maist do it. Thou shalt not adde any thing, nor take any thing frō it. And in an other place: Adde not to the word of the Lord, nor minish any thing: least he peradventure reproue thee, and thou be founde a lyer. Sith they can not deny that this was spokē to the Church, which do they else but report the stubbornesse of that Church, what they boast to haue bin so bold as after such prohibitions neuertheleſſe to adde & mingle of her owne with the doctrine of God? But God forbid that we shoulde assent to their lies, whereby they burden the Church with so great a sclaunder: but let vs vnderstande, that the name of the Church is fasly pretended, so oft as this lust of mens rasheneſſe is spoken of, which can not holde it selfe within the prescribed boūdes of God, but that it wildly rangeth & runneth out into her owne inuētions? There is nothing entangled,

Act 15. 20, & 29

Deu. 12. 32.

Pro. 30. 6.

nothing

nothing darke, nothing doutfull in these wordes, in which the whole Church is forbiddē to adde to the word of God, or to take any thing from it, when the worshippinge of God, and preceptes concerninge saluation, are entreated of. But this (say they) was spoken of the lawe only, after which folowed the prophecies & the whole ministration of the Gospel. I graunt in dede: and I adde also, which are rather fulfillinges of the law, than additions or diminishinges. But if the Lorde suffred nothing to be added to or taken from the ministery of Moses, which was (as I may so terme it) darke by reason of many doutfull enwrappinges, till by his seruantes the Prophetes, and at length by his beloued Sonne, he ministred a clearer doctrine: why shoulde we not thinke it much more seuerely forbidden vs, that we should adde nothing to the law, the Prophetes, the Psalmes, and the Gospel? The Lorde is not gone out of kinde from himselfe, which hath longe ago declared, that he is with nothing so hiely offended, as whē he is worshipped with the inuentions of men? Whereof came those notable sayinges in the Prophets, which ought to haue continually sounded in our eares: I spake no words to your fathers, in ȳ day that I brought them out of Ægipt, concerning sacrifice and burnt offringe. But this word I commaunded them, saying: With hearinge heare my voyce: and I will be your God, and you shalbe my people, & you shall walke in all the way that I shall commaunde you. Againe, I haue with protesting protested vnto your fathers, Heare my voyce. And other like sayings: but this is notable aboue the rest. Will God haue burnt offeringes and sacrifices, and not rather that his voyce be obeied? For obedience is better than sacrifice, and to harken is better than to offer the fatte of rammes. For, to resist is as the sinne of soothsayinge: and not to obey is as the wickednesse of Idolatry. Therefore whatsoeuer inuentions of men are in this behalfe defended with the authority of the Church, forasmuch as the same can not be excused from the crime of vngodlinesse, it is easie to proue that it is falsly imputed to the Church.

Iere. 7. 22.

Iere. 11.

1. Sa. 15 22.

18 After this sorte we freely inueie against this tyranny of mens traditions, which is proudly thrust in among vs, vnder the title of the Church. For neither do we scorne the Church (as our aduersaries, to bring vs in hatred, do vniustly lye vpon vs) but we giue vnto her the praise of obediēce, than which she knoweth no greater praise. They rather are very sore wrong doers to the Church, which make her obstinate against her Lorde, while they faine that she hath proceeded further than she lawfully might do by ȳ word of God: though I speake nothing how it is a notable shamelesnesse ioyned with as great ma-

Episto. 118. ad Ianu.

wrytten. For, that which Augustine sayth, that certayne Churches in his time did shunne that solemne folowinge of Christes example in washinge of feete, least that vsage shoulde seeme to pertaine to Baptisme, secretly sheweth that there was then no kinde of washing that had any likenesse with Baptisme. Whatsoeuer it be, I will not graunt that this proceeded from an Apostolike Spirite, that Baptisme, when it is with a daily signe brought into remembrance, should after a certaine manner be repeated. And I passe not vpon this, that the selfe same Augustine in an other place ascribeth other thinges also to the Apostles. For sith he hath nothing but coniectures, iudgement ought not vppon them to be giuen of so great a matter. Finally admitte that we graunt them also, that those thinges which he rehearseth came from the time of the Apostles: Yet there is great difference betwene instituting some exercise of Godlinesse, which the Faythfull with a free conscience may vse, or if the vse of it shall not be profitable for them, they may forbeare it: and making a law that may snare consciences with bondage. But now, from what author soeuer they proceeded, sith we see that they are sliddē into so great abuse, nothing withstandeth, but that we may without offence of him abolish them: forasmuch as they were neuer so commended, that they must be perpetually immouable.

21 Neither doth it much helpe them, that to excuse their tyranny they pretend the example of the Apostles. The Apostles (say they) & the elders of the first Church, made a decree beside the commaundement of Christ, wherin they commaunded all the Gentils to abstaine from things offred to idols, from strangled, & from blood. If that was lawful for thē, why is it not also lawful for their successours, to follow the same so oft as occasiō so requireth? I would to God, they did both in all other thinges and in this thing folow them. For I deny that the Apostles did there institute or decree any new thinge, which is easie to be proued by a strong reason. For whereas Peter in that Councell pronounceth, that God is tempted, if a yoke be layd vpon the neckes of the disciples: he doth himselfe ouerthrow his owne sentence, if he afterwarde consent to haue any yoke layd vppon them. But there is a yoke layd, if the Apostles do decree of their owne authority that the Gentils should be forbidden, that they should not touch things offred to idols, blood, and strangled. In dede there yet remaineth a dout, for that they do neuertheleſſe seeme to forbid. But this dout shall easily be dissolued, if a man do more nerely consider the meaning of the decree it selfe: in the order and effect wherof the chiefe point is, that to the Gentils their liberty is to be lefte, and that they ought not to be troubled,

troubled,nor accombred about the obseruations of the law.Hitherto it very well maketh of our side.But the exception that immediatly foloweth,neither is any new law made by the Apostles, but ỹ diuine and eternall commaundement of God, that charity ought not to be broken,nor doth diminish one title of that liberty:but only admonisheth the Gentils,how they should temper themselues to their brethrē,that they abuse not their liberty to the offence of them. Let this therfore be the second point,that the Gentils should vse a harmlesse liberty,and without offence of their brethren.But yet they prescribe some certaine thinge:that is,they teach & appoint,so farre as was expedient for the time,by what things they might runne into ỹ offence of their brethren,that they might beware of those thinges:but they adde no new thinge of their owne to the eternall law of God, which forbiddeth the offending of brethren.

22 Like as if the faithful Pastors which gouerne the Churches not yet well reformed, shoulde commaunde all their people, that till the weake with whom they liue do grow stronger,they should not openly eate flesh on Friday,or openly labour vpon holy daies,or any such thinge.For although these thinges,settinge superstition aside,are by themselues indifferent:yet when there is added offence of brethren, they cā not be done without a fault. But the times are such,that the faythfull can not shewe such a sight to the weake brethren , but that they shall sore wounde their consciences. Who,but a cauiller,will say that so they make a new law,whereas, it is certaine that they do only preuent offences , which are expressely enough forbidden of the Lord?And no more cā it be sayd of the Apostles, whose purpose was nothing else, but in takinge away the matter of offences, to call vpon the law of God concerninge the auoydinge of offence: as if they had sayd: It is the Lords cōmaundement ỹ ye offend not a weake brother. Ye can not eate thinges offred to images, strangeled and blood, but that the weake brethren shalbe offended.Therefore we commaunde you in the word of the Lord, that ye eate not with offence. And that the Apostles had respect to the same thinge, Paule himselfe is a very good witnesse,which writeth thus,verily none otherwise than according to the meaning of the Councel:Concerning meates that are offered to Idols,we know that the Idole is nothing.But some with conscience of the Idole,do eate it as offred to Idols,and their conscience, forasmuch as it is weake,is defiled.See that your liberty be not made an offence to the weake.He ỹ shall haue well weied these things,shall not afterwarde be deceiued with such a false colour as they make, that pretend the Apostles for defence of their tyranny,as though the 1. Cor. 8. 1.

Apostles had begonne with their decree to breake the liberty of the Church. But, that they may not be able to escape, but be driuen euen with their owne confession to allowe this solution, lette them aunswere me, by what right they were so bolde to abrogate the same decree. Because there was no more peril of those offences & dissentions, which the Apostles meant to prouide for, & they know that the lawe was to be weyed by the end therof. Forasmuch as therefore this law was made in respect of charity, there is nothinge prescribed in it, but so much as pertaineth to charity. When they confesse that the transgressing of this law is nothing but a breaking of charity, do they not therwithall acknowledge, that it is not a forged addition to the lawe of God, but a naturall and simple appliance to the times and maners whereunto it was directed?

23 But although such lawes be a hundred times vniust & iniurious vnto vs, yet they affirme that they must be heard without exception: for they say that this is not here intended, that we shoulde consent to errours, but only that being subiects we should beare the hard commaundements of our gouernours, which it is not our partes to refuse. But here also the Lorde very well resisteth them with the trueth of his word, & deliuereth vs out of such bondage into the liberty, which he hath purchased for vs with his holy blood, the benefit whereof he hath more than once confirmed with his word. For that is not here only intended (as they maliciously faine) that we shoulde suffer some grieuous oppression in our body, but that our consciences being spoiled of their liberty that is of the benefit of the blood of Christ, shold be seruilely tormented. Howbeit let vs passe ouer this also, as though it made litle to the matter. But of how great importance do we think it is, that the Lordes kingdom is taken away from him, which he claimeth to himselfe with so great seuerity? But it is taken away so oft as he is worshipped with the lawes of mens inuentions, whereas he will be holden for the only lawmaker of his owne worship. And least any man shold thinke it to be a matter of nothing, let vs heare how much the Lord estemeth it. Because (sayth he) this people hath feared me
Esa. 29. 13. with the commaundement & doctrine of men: beholde I wil astonish them with a great & wonderous miracle. For wisdom shal perish from the wise men therof, & vnderstanding shal depart frō the elders. In an
Matt. 15 9. other place, They worship me in vaine teaching doctrines, the commaundements of mē. And truly wheras the children of Israell defiled thēselues with many idolatries, the cause of al ỳ euil is ascribed to this vnclean mixture, ỳ transgressing the commaundements of God, they haue forged new worshippinges. And therefore the holy History rehearseth

hearseth that the new strãgers that had bin transplanted by the king of Babilon to inhabite Samaria, were torne in peeces & consumed of wilde beastes, because they knew not the iudgementes or statutes of the God of that lande. Although they had nothinge offended in the Ceremonies, yet God would not haue allowed a vaine pompe: but in the meane time he ceased not to take vengeance of the defilinge of his worship, for that men did thrust in deuises strange from his word. Wherupon it is afterward said, that they being made afraid with that punishment, receiued the Ceremonies prescribed in the law: but because they did not yet purely worship the true God, it is twise repeated that they did feare him and did not feare him. Wherupon we gather, that the parte of reuerence which is giuen to him, consisteth in this, while in worshipping him we simply follow what he commaundeth with mingling none of our inuentions. And therefore the godly kings are oftentimes praised, because they did according to al the cõmaundements, & declined not to the right hande nor to the left. I go yet further: although in some fayned worshipping there do not opẽly appeare vngodlines, yet it is seuerely condemned of the holy Ghost, so soone as men depart frõ the cõmaundemẽt of God. The Altar of Achaz, the paterne wherof was brought out of Samaria, might haue seemed to encrease the garnishment of the temple, whereas his deuise was to offer Sacrifices thereupon to God onely, which he shoulde do more honorably than vpon the first & old Altar: yet we see how the Spirit detesteth that boldnesse, for none other cause but for that the inuentions of mẽ in ỹ worshipping of God are vncleane corruptions. And howe much more clearely the will of God is opened vnto vs, so much the lesse excusable is our frowardnes to attẽpt any thinge. And therfore worthily with this circumstance the crime of Manasses is enforced, for that he builded a new altar in Ierusalẽ, of which God had pronounced I will there set my name, because the authority of God is now as it were of set purpose refused.

2. Kings 23.

2. Kings 16. 10.

2. Kings 21. 3.

24 Many do maruell why God so sharply threatneth ỹ he will do thinges to be wondred at to the people of whom he was worshipped with the commaundements of men, & pronounceth that he is worshipped in vaine with ỹ precepts of men. But if they considered, what it is in the cause of religion, that is to say of heauenly wisdom, to hang vpõ the only mouth of God, they would therwithal see, ỹ it is no sclẽder reason why God so abhorreth such peruerse seruices, that are done to him accordinge to the lust of mans wit. For although they that obey such lawes for the worshipping of God, haue a certaine shew of humility in this their obedience, yet they are not hũble before God,

to whom they prescribe the same lawes which they themselues do kepe. This is the reason why Paul willeth vs so diligently to beware, that we be not deceiued by the traditiōs of men & that which he call-
Colo. 2. 4. leth ethelothreskian that is, Wilworship inuented of men beside the doctrine of God. This is verily true, both our owne wisdom, & al mēs wisdom must be foolishe vnto vs, that we may suffer him alone to be wise. Which way they keepe not which do study with pety obseruations fained by the wil of men to commend themselues vnto him, & do thrust vnto him as it were against his wil a transgressinge obedience toward him, which is in dede giuen to men. As it hath bin done both in many ages heretofore, & in the time within our owne remēbrance, & is also at this day done in those places where the authority of the creature is more estemed than of the creator: where religiō (if yet the same be worthy to be called religion) is defiled with more & more vnsauory superstitions, than euer was any Paynime wickednes. For what could the wit of men brede but all things carnall & foolish and such as truely resemble their authors?

25 Wheras also the Patrones of superstitions alleage, that Samuel
1.Sam.7 7. Sacrificed in Ramatha, and although the same was done beside the law, yet it pleased God: the solution is easie, that it was not a certaine secōd altar to set against the one only altar: but because the place was not yet appointed for the arke of couenant, he appointed the towne where he dwelled for Sacrifices, as the most conuenient place. Truely the minde of the holy Prophet was not to make any innouation in holy things, wheras God had so streightly forbidden any thing to be
Iud.13. 9. added or minished. As for the example of Menoha, I say ȳ it was an extraordinary and singular case. He being a priuate man offred sacrifice to God & not without the allowance of God: verily because he enterprised it not of a rash motiō of his own minde, but by a heauenly instinction. But how much the Lord abhorreth those things that mē deuise of themselues to worship him withall, an other not inferior to
Iud.8. 7. Gedeon is a notable example, whose Ephod turned to destruction not only to him and his family, but to the whole people. Finally euery new found inuention, wherwith men couet to worship God, is nothing else but a defiling of true holinesse.

26 Why then (say they) did Christ will that those intolerable
Mat.23. & 16. burdens should be borne, which the Scribes and Pharisees bound vpon men? But why in an other place did the same Christ will that men should beware of the leuē of the Pharisees: calling leuen (as Mathew the Euangelist expoundeth it) all their owne doctrine that they mingled with the purenes of the word of God? What would we haue

more

more plaine,than that we be commaunded to flee and beware of all their doctrine?Whereby it is made most certaine vnto vs,that in the other place also the Lorde willed not, that the consciences of his should be vexed with the Pharisees owne traditions. And the very wordes,if they be not wrested,sounde of no such thing.For the Lord purposing there to enuey sharply against the maners of the Pharisees, did first simply instruct them that heard him, that although they sawe nothing in their life mete for them to followe, yet they should not cesse to do those things which they taught in wordes, while they sate in the chaire of Moses, that is, to declare the lawe. Therefore he meant nothing els but to prouide that the common people should not with the euill exãples of the teachers be brought to despise the doctrine. But forasmuch as many are nothing at all moued with reasons, but alway require authoritie, I will allege Augustines wordes,in which the very same thing is spoken. The Lordes shepefolde hath gouernours,some faithfull,and some hirelinges.The gouernours that are faithfull,are true Pastors: but heare ye,that the hirelinges also are necessarie: for many in the Church following earthly profits, do preach Christ, and by them the voice of Christ is heard: and the shepe do followe, not a hireling, but the Pastor by the meanes of a hireling. Heare ye that hirelinges are shewed by the Lorde himselfe. The Scribes (saith he) and the Pharisees sitt in the chaire of Moses. Do ye those things that they say, but do not those things that they do. What other thing said he, but heare the voice of the Pastor by the hirelinges?For in sitting in the chaire they teach the lawe of God: therefore God teacheth by them.But if they will teach their owne,heare it not,do it not.This saith Augustine. In Iol Tract. 46.

27 But whereas many vnskilfull men,when they here that consciences are wickedly bounde and God worshipped in vaine with the traditiõs of men,do at ones blott out altogether all lawes whereby the order of the Church is set in frame: therefore it is conuenient also to mete with their error: Verily in this point it is easy to be deceiued, because at the first sight it doth not by and by appeare what difference is betweene the one sort and the other. But I will so plainly in fewe wordes sett out the whole matter, that the likenesse may deceiue no man. First let vs holde this, that if we see in euery fellowship of men some policie to be necessarie, that may serue to nourish common peace and to reteine concorde:if we se that in the doing of things there is alway some orderly forme,which is behouefull for publike honestie and for very humanitie not to be refused: the same ought chiefely to be obserued in Churches,which are both

best mainteined by a well framed disposition of all things,& without agreement are no Churches at all. Therfore if we will haue the safetie of the Church well prouided for, we must altogether diligently procure that which Paule commaundeth, that all things be done comelily and according to order. But forasmuch as there is so great diuersitie in the maners of men, so great varietie in mindes, so great disagreement in iudgements and wittes: neither is there any policie stedfast enough, vnlesse it be stablished by certaine lawes, nor any orderly vsage can be obserued without a certaine appointed forme: Therefore we are so farre of from condemning the lawes that are profitable to this purpose, that we affirme that when those be taken away, Churches are dissolued from their sinewes, and vtterly deformed and scattered abrode. For this which Paule requireth, that all things be done decently and in order, can not be had, vnlesse the order it selfe and comelinesse be stablished, with obseruatiõs adioined as with certaine bondes. But this onely thing is alway to be excepted in those obseruatiõs, that they be not either beleued to be necessary to saluation, and so binde consciences with religion, or, be applied to the worshipping of God, and so godlinesse be reposed in them.

Cor. 14.40.

28 We haue therefore a very good and most faithfull marke, which putteth difference betwene those wicked ordinances, by which we haue sayed that true religion is darkened and consciences subuerted, and the lawfull obseruations of the Church: if we remember that the lawfull obseruations tende alway to one of these two things or to both together, that in the holy assembly of the faithfull all things be done comely and with such dignitie as beseemeth: and that the very common fellowship of men should be kept in order as it were by certaine bondes of humanitie and moderation. For when it is ones vnderstode that the lawe is made for publike honesties sake, the superstition is nowe taken away, into which they fall that measure the worshipping of God by the inuentiõs of men. Again when it is knowen that it perteineth to cõmon vse, then that false opinion of bond and necessitie is ouerthrowen, which did strike a great terror into consciences, when traditions were thought necessarie to saluation. For herein is nothing required but that charitie should with common dutiefull doing be nourished among vs. But it is good yet to define more plainely, what is comprehended vnder that comelinesse which Paule commendeth, and also what vnder order. The ende of comelinesse is, partly that when such Ceremonies are vsed as may procure a reuerence to holy things, we may by such helpes be stirred vp to godlinesse: partly also that the modestie and grauitie which ought

ought to be ſeen in all honeſt doings may therin principally appeare. In order, this is the firſt point, that they which gouerne may knowe the rule and lawe to rule well: and the people which are gouerned may be accuſtomed to obeying of God, and to right discipline: Then, that the ſtate of the Church being well framed, peace & quietneſſe may be prouided for.

29 Therefore we ſhall not ſay that comlineſſe is, wherein ſhalbe nothing but vaine delectation: ſuch as we ſe in that playerlike apparell which the Papiſtes vſe in their ceremonies, where appeareth nothing els but an vnprofitable viſor of gaineſſe, and exceſſe without frute. But we ſhall accompt that to be comelineſſe which ſhall ſo be mete for the reuerence of holy miſteries, that it be a fitt exerciſe to godlineſſe, or at leaſt ſuch as ſhall ſerue to conuenient garniſhing for the celebrating thereof: and the ſame not without frute, but that it may put the faithfull in minde with howe great modeſtie, religiouſneſſe and reuerence, they ought to handle holy things. Nowe, that ceremonies may be exerciſes of godlineſſe, it is neceſſarie that they leade vs the ſtreight way to Chriſt. Likewiſe we may not ſay that order conſiſteth in thoſe trifling pompes that haue nothing els than a vaniſhing gaineſſe: but that it ſtandeth in ſuch an orderly framing as may take away all confuſion, barbarouſneſſe, obſtinacie, and all ſtriues & diſſentions. Of the firſt ſort are theſe examples in Paul: that prophane bankettinges ſhould not be mingled with the holy Supper of the Lorde: that women ſhould not come abrode, but couered and many other which we haue in common vſe: as this, that we pray kneling and bare hedded: that we miniſter the Lordes Sacraments not vnclenly, but with ſome dignitie: that in the burying of the dead we vſe ſome honeſt ſhewe: and other things that are of the ſame ſort. Of the other kinde are the houres appointed for publike prayers, Sermons, and celebrations of miſteries: at Sermons, quietneſſe and ſilence, places appointed, ſinging together of Hymnes, dayes prefixed for celebrating of the Lordes Supper, that Paule forbiddeth that women ſhould teach in the Church, and ſuch like. But ſpecially thoſe things that concerne diſcipline, as the teaching of the Catechiſme, the cenſures of the Church, excommunication, faſtings, and ſuch as may be reckened in the ſame number. So all the conſtitutions of the Church, which we receiue for holy and holſome, we may referre to two chiefe titles: for ſome perteine to rites and ceremonies, and the other to diſcipline and peace.

1. Cor 11. 21 and 5

1. Co 14. 34

30 But becauſe here is perill, leaſt on the one ſide the falſe biſhops ſhould thereby catch a pretenſe to excuſe their wicked and tyrãnous

lawes, & least on the other side there be some men to fearfull, which admonished with the aforesaid euels do leaue no place to lawes be they neuer so holy: here it is good to protest, that I allowe onely those ordinances of men, which be both grounded vpon the authoritie of God, and taken out of the scripture, yea and altogether Gods owne. Let vs take for an example the kneling which is vsed in time of common prayer. It is demanded, whether it be a tradition of man, which euery man may lawfully refuse or neglect. I say that it is so of men, that it is also of God. It is of God, in respect that it is a part of that comelinesse, the care and keping whereof is commended vnto vs by the Apostle: it is of men, in respect that it specially betokeneth that which had in generaltie rather bene pointed to, than declared. By this one example we may iudge, what is to be thought of that whole kinde: verily because the Lord hath in his holy Oracles both faithfully conteined and clerely set foorth both the whole summe of true righteousnesse, and all the partes of the worshipping of his diuine maiestie, and whatsoeuer was necessarie to saluation: therefore in these things he is only to be heard as our scholemaster. But because in outward discipline and Ceremonies his will was not to prescribe ech thing particularly what we ought to followe (because he foresaw this to hang vpon the state of times, and did not thinke one forme to be fitt for all ages) herein we must flee to those generall rules which he hath geuen, that thereby all those things should be tried which the necessitie of the Church shall require to be commaunded for order and comelinesse. Finally, Forasmuch as he hath therefore taught nothing expressly, because these things both are not necessary to saluation, and according to the maners of euery nation and age ought diuersly to be applied to the edifying of the Church: therefore as the profit of the Church shall require, it shalbe conuenient as well to change and abrogate those that be vsed, as to institute newe. I graunt in deede, that we ought not rashly, nor oft, nor for light causes to runne to innouation. But what may hurt or edifie, charitie shall best iudge: which if we will suffer to be the gouernesse, all shall be safe.

Cor. 14.40.

31 Nowe it is the dutie of Christian people, to kepe such things as haue bene ordeined according to this rule, with a free conscience and without any superstition, but yet with a godly and easy redinesse to obey, not to despise them, not to passe them ouer with carelesse negligence: so farre is it of, that they ought by pride and obstinacie openly to breake them. What maner of libertie of conscience (wilt thou say) may there be in so great obseruation and warenesse? Yea, it shall stande excellently well when we shall consider, that they are

not stedfast and perpetuall stayed lawes, whereunto we be bounde, but outwarde rudements for the weakenesse of men: which although we do not all neede, yet we do all vse them, because we are mutually one bounde to an other, to nourish charitie among vs. This we may reknowledge in the examples aboue reherſed. What? Doth religion stande in a womans veile, that it is not lawefull to go out of dores with her hed vncouered? Is that holy decree of his cōcerning silence, such as can not be broken without most hainous offence? Is there any misterie in kneling, or in burying of a dead carcase, that may not be omitted without sinne? No. For if a woman neede, for the helping of her neighbor, to make such hast as may not suffer her to couer her hed, she offendeth not if she runne thether with her hed vncouered. And it may sometime befal that it may be no lesse conuenient for her to speake, than at an other time to holde her peace. And there is no cause to the contrary, but that he which by reason of disease can not bowe his knees may pray standing. Finally, it is better to burie a dead man spedely in time, than when they lacke a winding shete, or when there be not men present to conuey him, to tarry till he rott vnburied. But neuertheless in these things there is somewhat which the maner and ordinances of the contree, and finally very naturall honestie and the rule of modestie apointeth to be done or auoided: wherein if a man swarue any thing from them, by vnwarenesse, or forgetfulnesse, there is no crime committed: but if vpon contempt, such stubbornnesse is to be disallowed. Likewise the dayes themselues, which they be, and the houres, and howe the places be bilded, and what Psalmes be song vpon which day, it maketh no matter. But it is mete that there be both certaine dayes, and appointed houres, and a place fitt to receiue all, if there be regarde had of the preseruation of peace. For howe greate an occasion of brawlings should the confusion of these things be, if it were lawfull for euery man, as he list, to change those things that belong to common state: forasmuch as it will neuer come to passe that one same thing shall please all men, if things be leste as it were in the middest to the choise of euery man? If any man do carpe against vs, and will herein be more wise than he ought, let him se himselfe by what reason he can defende his owne precisenesse to the Lorde. As for vs, this saying of Paule ought to satisfie vs, that we haue not an vse to contende, nor the Churches of God. 1.Cor. 11.16.

32 Moreouer it is with great diligence to be endeuored, that no error crepe in, that may corrupt or obscure this pure vse. Which shalbe obteined, if all obseruations, whatsoeuer they shalbe, shall haue

a shewe of manifeste profit, and if very fewe be receiued, but principally if there be adioined a faithfull doctrine of the Pastor, that may stoppe vp the way to peruerse opiniõs. This knowledge maketh, that in all these things euery man may haue his owne libertie preserued, and neuertheleſſe shall willingly charge his owne libertie with a certaine necessitie, so farre as either this comelineſſe that we haue spoken of, or the order of Charitie shall require. Secondly, that both we our selues should without any superstition be busied in the obseruing of those things, and should not to precisely require them of other, so as we should think the worshipping of God to be the better for the multitude of Ceremonies: that one Church should not despise an other for the diuersitie of discipline: last of all that setting herein no perpetuall lawe to our selues, we should referre the whole vse and ende of obseruatiõs to the edification of the Church, that, when it requireth we may without any offense suffer not onely somwhat to be changed, but all the obseruations that were before in vse among vs, to be altered. For this age is a present experience, that certaine rites, which otherwise are not vngodly nor vncomely, may according to the fit occasion of ỹ matter, be conueniently abrogate. For (such hath bene the blindeneſſe and ignorance of the former times) Churches haue heretofore, with so corrupt opinion and with so stiffe affection, sticked in Ceremonies, that they can scarcely be sufficiently purged from monstruous superstitions, but that many Ceremonies must be taken away, which in olde time were paraduenture ordeined not without cause, and of themselues haue no notable vngodlineſſe in them.

The xj. Chapter.

Of the iurisdiction of the Church, and the abuse thereof, such as is seen in the Papacie.

NOw remaineth the third part of the power of the Church, yea and the chiefe parte in a well ordered state, which we haue sayed to cõsiste in iurisdiction. The whole iurisdiction of the Church perteineth to the discipline of maners, of which we shall entrate by and by. Forasmuch as no citie, or no towne can stande without Magistrat and policy: so the Church of God (as I haue already taught, but nowe I am compelled to repete it againe) needeth her certaine spirituall policy: but such as is vtterly seuered from the ciuile policie, and doth so nothing hinder or minish it, that it rather doth much helpe and further it. Therefore this power of iurisdiction shall in a summe be nothing els but an order framed for the

the preſeruation of ſpirituall policie. To this ende from the beginning were ordeined iudiciall orders in Churches, which might vſe examinatiõ of maners, correct vices, & exerciſe the office of the keies. This order Paul ſpeaketh of in the Epiſtle to the Corinthians, when he nameth gouernements. Againe to the Romaines, when he ſaith: let him that ruleth, rule in carefulneſſe. For he ſpeaketh not to the magiſtrats, (for at that time there were no Chriſtiã magiſtrats) but to them that were ioined with the Paſtors for the ſpirituall gouernement of the Church. Alſo in the Epiſtle to Timothee, he maketh two ſortes of Elders: ſome, that labor in the word: other ſome, that do not vſe the preaching of the word, and yet do rule well. By this later ſort it is no dout that he meaneth them that were appointed to loke vnto maners; and to the whole vſe of the keyes. For this power, of which we nowe ſpeake, hangeth wholly vpon the keyes which Chriſt gaue to the Church, in the xviij. Chap. of Mathewe: where he commaundeth, that they ſhoulde be ſharply admoniſhed in the name of the whole Church, that haue deſpiſed priuate monitions: but if they go forward in their obſtinacie, he teacheth that they ſhould be put out of the fellowſhip of the faithfull. But theſe monitions and corrections can not be without knowledge of the cauſe: therefore there needeth both ſome iudgement and order. Wherefore vnleſſe we will make void the promiſe of the keyes, and take vtterly away excõmunication, ſolemne monitions, and all ſuch things whatſoeuer they be: we muſt nedes geue to the Church ſome iuriſdiction. Let the readers marke that that place entreateth not of the generall authoritie of doctrine, as in the. xvj. Chapt. of Mathewe, and the. xxj. of Iohn: but that the power of the Sinagoge is for the time to come transferred to the flocke of Chriſt. Vntill that day the Iewes had their order of gouerning, which Chriſt ſtabliſheth in his Church, and that with great penaltie, ſo much as concerneth the pure inſtitution of it. For ſo it behoued, foraſmuch as otherwiſe the iudgement of an vnnoble and vnregarded congregation might be deſpiſed of raſh and proude men. And that it ſhould not encomber the reders, that Chriſt doth in the ſame words expreſſe things ſomewhat differinge one from the other, it ſhalbe profitable to diſſolue this dout. There be therefore two places, that ſpeake of binding and looſing. The one is in the. xvj. Chapter of Mathewe, where Chriſt, after that he had promiſed that he would geue to Peter the keyes of the kingdome of heauen, immediatly addeth, that whatſoeuer he ſhall binde or looſe in earth, ſhalbe confirmed in heauen. In which wordes he meaneth none other thing, than he doth by other wordes in Iohn, when ſending

1. Cor. 12. 21. Rom. 12. 8.

1. Tim. 5. 17.

Ioh. 20. 23.

Mat.16. 19. his disciples to preache, after that he had breathed vpon them he said: whose sinnes ye forgeue, they shalbe forgeuen: and whoes ye reteine, they shalbe reteined in heauen. I will bring an exposition not suttle, not enforced, not wrested: but naturall, flowing, and offring it selfe. This commaundement of forgeuing and reteining sinnes, and that promise of binding and loosing made to Peter, ought to be referred to no other thing but to the ministery of the word: which whē the Lorde committed to the Apostles, he did therewith also arme them with this office of binding and loosing. For what is the summe of the Gospell, but that we all being the bondseruantes of sinne and of death, are loosed & made free by the redemption that is in Christ Iesus: and that they which do not receiue nor acknowledge Christ their deliuerer and redemer, are damned & adiudged to euerlasting bondes? When the Lorde deliuered this massage to his Apostles, to be carried into all nations: to approue that it was his owne and proceding from himselfe, he honored it with this noble testimonie: and that to the singular strengthening both of the Apostles themselues, and of all those to whom it should come. It behoued that the Apostles shoulde haue a stedfast and sounde certaintie of their preaching, which they should not only execute with infinite labors, cares, troubles and dangers, but also at the last seale it with their blood. That they might (I say) knowe the same to be not vaine nor voide, but full of power and force: it behoued that in so great carefulnesse, in so great hardnesse of things, and in so great dangers, they should be persuaded that they did the businesse of God: that when all the world withstode them and fought against them, they should knowe that God stode on their side: that hauing not Christ the author of their doctrine present by sight in earth, they should vnderstande him to be in heauen, to confirme the trueth of the doctrine which he had deliuered them. It behoued againe that it should also be most certainely proued by testimony to the hearers, that that doctrine of the Gospell was not the word of the Apostles, but of God himselfe: not a voice bred in earth, but come downe from heauen. For these thngs, the forgeuenesse of sinnes, the promise of euerlasting life, the message of saluation, can not be in the power of man. Therefore Christ hath testified, that in the preaching of the Gospell there is nothing of the Apostles, but the onely ministery: that it was he himselfe that spake and promised all things by their mouths as by instruments: and therefore that the forgeuenesse of sinnes which they preached, was the true promise of God: and the damnatiō which they pronounced, was the certaine iudgement of God. But this testifying is geuen to all

ages,

ages, and remaineth in force, to certifie and assure all men, that the word of the Gospell, by what man soeuer it be preached, is the very sentence of God, published at the soueraigne iudgemēt seate, written in the boke of life, ratified, firme & fixed in heauen. Thus we see that in those places the power of the keyes is nothing but the preaching of the Gospell: and that it is not so much a power as a ministery, if we haue respect to men. For Christ hath not geuen this power proprely to men, but to his owne word, whereof he hath made men ministers.

2 The other place which we haue said to be, concerning the power of binding and loosing, is in the. xviii. chapter of Mathewe, where Christ saith: If any brother heare not the Church, let him be to thee as a heathē man or a publicane. Verily I say vnto you: whatsoeuer ye bind vppon earth, shalbe bound also in heauen: whatsoeuer ye loose shalbe loosed. This place is not altogether like the first, but is a litle otherwise to be vnderstanded. But I do not so make them diuerse, that they haue not great affinitie together. This first point is like in both, that either of them is a generall sentence: that in both there is alway all one power of binding and loosing, namely by the word of God, all one commaundement, all one promise. But herein they differ, that ȳ first place peculiarly belongeth to preaching, which the Ministers of the worde do execute: this later place to the discipline of Excommunication, which is committed to the Church. The Church bindeth, whome she excōmunicateth: not that she throweth him into perpetuall ruine and desperation, but because she condemneth his life and maners, and vnlesse he repent, doth already warne him of his damnation. She looseth whom she receiueth into communion: because she doth make him as it were partaker of the vnitie which she hath in Christ Iesus. Therefore that no man should obstinately despise the iudgement of the Church, or little regarde that he is condemned by the consenting voices of the faithfull: the Lord testifieth that such iudgement of the faithfull is nothing els but a publishing of his owne sentence: and that whatsoeuer they do in earth, is cōfirmed in heauen. For they haue the word of God, whereby they may condemne the peruerse: they haue the word, whereby they may receiue the repentant into grace. And they can not erre, nor dissent from the iudgement of God: because they iudge not but after the lawe of God, which is not an vncertaine or earthly opinion, but the holy will of God, and a heauenly Oracle. Out of these two places, which I thinke I haue both brefely and familiarly and truely expounded, those furious men without difference as they be caried with their owne giddinesse, go about to stablish sometime cōfession,

Mat. 18. 17.

ſometime excommunication, ſometime iuriſdiction, ſometime the power to make lawes, ſomtime pardons. But the firſt place they allege to ſtabliſh the ſupremicie of the See of Rome: they can ſo well ſkill to fitt their keyes to all lockes and dores, that a man may ſay they haue practiſed ſmithes craft all their life.

3 For whereas many thinke that thoſe things endured but for a time, when the Magiſtrats were yet ſtrangers from the profeſſion of our religion: they are deceiued in this, that they conſider not, howe great difference and what maner of vnlikeneſſe there is of the Eccleſiaſticall and ciuile power. For the Church hath not the power of the ſwerd to puniſh or reſtrain, no empire to commaunde, no priſon, no other pains which the Magiſtrat is wont to lay vpon men. Againe, it tendeth not to this end, that he that hath ſinned ſhould be puniſhed againſt his will, but ſhould with willing chaſtiſement profeſſe his repentãce. Therfore there is a farre diuers order: becauſe neither doth the Church take to it ſelfe any thing which proprely belongeth to the Magiſtrat, nor the magiſtrat can execute that which the Church doth. This ſhalbe made plainer by an example. Is any man dronke? In a well ordered citie priſon ſhalbe his puniſhmẽt. Hath he committed fornication? He ſhall haue like, or rather greater puniſhment. So ſhall both the lawes, and the magiſtrat, and outward iudgemẽt be ſatisfied. But it may be that he ſhall geue no ſignification of repentance, but rather murmure & grudge againſt it. Shall the Church in this caſe do nothing? But ſuch can not be receiued to the Supper, without doing wrong both to Chriſt and his holy inſtitution. And reaſon requireth this. that he which offendeth the Church with an euill example, ſhould with ſolemne declaration of repentance take away the offence which he hath raiſed. The reaſon which they bring that are of cõtrary opinion, is to colde. Chriſt ſay they committed theſe doings to the Church, when there was no magiſtrat to execute them. But it happeneth oftentimes that the magiſtrat is more negligent, yea ſomtime peraduenture that himſelfe is to be chaſtiſed, which happened to the Emperor Theodoſius. There may beſide this aſmuch be ſaid of the miniſterie of the word. Nowe therefore after their ſentence, let Paſtors ceſſe to blame manifeſt wicked doings, let them ceſſe to chide, to reproue, to rebuke: for there be Chriſtian magiſtrates, which ought to correct theſe things with the lawes and with the ſwerd. But as the Magiſtrat ought by puniſhing, and by reſtraining with force, to purge the Church of offences: ſo likewiſe the miniſter of the word for his part ought to helpe the magiſtrat that there may not ſo many offende. So ought their workings to be conioined,

that

that the one may be a helpe, not a hindrance to the other.

4 And truely if a man more nerely wey the wordes of Christ, he shall easily perceiue that in these places, is described a stayed state, and a perpetuall order of the Church, not such as endureth but for a time. For is not mete that we should accuse them to the magistrat, that will not obey our monitions: which yet should be necessary if the magistrat succeded into the office of the Church. What is this promise? Shall we say that it is a promise of one or a fewe yeres? Verily verily I say vnto you, whatsoeuer ye bind in earth? Moreouer Christ did here institute no newe thing, but followed the custome alway obserued in the auncient Church of his owne nation: whereby he signified that the Church can not want the spirituall iurisdiction, which hadde bene from the beginning. And this hath bene confirmed by the consent of all times. For when Emperors and magistrats began to professe Christ, the spirituall iurisdiction was not by and by abolished: but onely so ordred, that it should diminish nothing of the ciuile iurisdiction, or be confounded with it. And rightfully. For the magistrat, if he be godly, will not exempt himselfe frõ the common subiection of the children of God, whereof it is not the last part to submit himselfe to the Church, iudging by the word of God: so farre it is of, that he ought to take away that order of iudgement. For what is more honorable (saith Ambrose) for the Emperor, than to be called the sonne of the Church? For a good Emperor is within the Church, not aboue the Church, Therefore they, which to honor the Magistrat do spoile the Church of this power, do not onely with false exposition corrupt the sentence of Christ, but also do not slenderly condemne so many holy Bishops which haue bene from the time of the Apostles, that they haue by false pretence vsurped the honor and office of the Magistrat. Epist. 32. ad Valent.

5 But on the other side it is good to see this, what was in olde time the true vse of the iurisdiction of the Church, and howe great abuse is crepte in, that we may knowe what is to be abrogate, and what is to be restored of antiquitie, if we will ouerthrowe the kingdome of Antichrist, and set vp the true kingdome of Christ againe. First this is the marke to be shotte at, that offences be preuented, and if any offence be risen vp, that it may be abolished. In the vse two things are to be considered: first, that this spirituall power be altogether seuered from the power of the swerd: then, that it be not executed by the will of one man, but by a lawfull assembly. Both these things were obserued in the purer Church. For the holy Bishops did not exercise their power with fines, or emprisonments, or other ciuile punishments: but

they vſed the onely word of the Lorde, as they ought to do. For the ſeuereſt reuenge, and as it were the vttermoſt thunderbolt of the Church is excommunication, which is not vſed but in neceſſitie. But this requireth neither force nor ſtrong hande, but is cõtent with the power of the word of God. Finally the iuriſdictiõ of the olde Church was nothing els but a declaration in practiſe (as I may ſo call it) of that which Paul teacheth concerning the ſpirituall power of Paſtors. There is (ſaith he) power geuen to vs, whereby we may throwe down ſtrong holdes, wherby we may make low all height that lifteth vp it ſelfe againſt the knowledge of God, whereby we may ſubdue all thought, and may leade it captiue into the obedience of Chriſt, and we haue in readineſſe a reuenge againſt all diſobedience. As this is done by the preaching of the doctrine of Chriſt: ſo, leaſt the doctrine ſhould be ſcorned, according to that which is taught ought they to be iudged which profeſſe themſelues of the houſhould of faith. But that can not be done, vnleſſe there be ioined with the miniſterie a power to call them that are to be priuately admoniſhed, or to be more ſharply corrected, and alſo a power to exclude them from the communion of the Supper, which can not be receiued without prophaning of ſo great a miſterie. Therefore when in an other place he ſaith, that it belongeth not to vs to iudge ſtrãgers, he maketh the children ſubiect to the cenſures of the Church, which may chaſtiſe their faultes: and he ſecretely ſignifieth that there were then iudiciall orders in force from which none of the faithfull was free.

2. Cor. 10. 4.

1. Cor. 5. 12.

6 But ſuch authority (as we haue declared) was not in the power of one man, to do euery thing according to his owne will: but in the power of the aſſemblie of the Elders, which was the ſame thing in the Church that a Senate is in a City. Cyprian, when he maketh mention by whom it was exerciſed in his time, vſeth to ioine the whole Clergie with the biſhop. But in an other place alſo he ſheweth, that the very clergy ſo gouerned, that in the meane time the people was not excluded from the hearing of matters. For thus he writeth: Sins the beginning of my biſhoprike I haue determined to do nothing without the counſell of the clergie and conſent of the people. But this was the common and vſuall maner, that the iuriſdiction of the Church ſhould be exerciſed by a Senate of Elders: of whom (as I haue ſayed) there were two ſortes: For ſome were ordeined to teaching, & other ſome were onely iudges of maners. By little and little this inſtitution grewe out of kinde from the firſt beginning of it: ſo that euen in the time of Ambroſe onely clerkes were iudges in eccleſiaſticall iudgements. Which thing he himſelfe complaineth of in

Epiſto. 14. & 9. lib. 2.

In. 5. capi. 1. ad Tim.

these wordes: The olde Sinagoge (saith he) and sins that time the Church hath had Elders, without whoes counsell nothing was done. Which by what negligence it is growen out of vse, I knowe not, vnlesse peraduenture by the slouthfulnesse or rather the pride of the teachers, while they alone would be thought to be somewhat. We see howe much the holy man is displeased, that any thing of the better state is decayed, when notwithstanding they had yet continuing an order that was at the least tolerable. What then would he do if he sawe these deformed ruines that shewe almost no signe of the olde bilding? What bewayling would he vse? First against lawe and right, the Bishop hath claimed to himselfe alone, that which was geuen to the whole Church. For it is like as if the Consul, driuing out the Senate, should take the empire vpon himselfe alone. But as he is aboue the rest in honor, so in the whole assemblie is more authoritie than in one man. Therefore it was to wicked a deede, that one man, remouing the cõmon power to himselfe, hath both opened an entrie to tyrannous lust, and hath taken from the Church that which belonged vnto her, and hath suppressed and put away the assemblie ordeined by the Spirit of Christ.

7 But (as of one euill alway groweth an other) Bishops disdaining it as a thing vnworthie of their care, haue committed it ouer to other. Hereupon are created Officials to serue that roome: I do not yet speake what kind of men they be, but onely this I say, that they nothing differ from prophane Iudges. And yet they still call it a spirituall iurisdiction, where men contende about nothing but earthly matters. Although there were no more euell, with what face dare they call a brawling court the iudgement of the Church? But there are monitions, there is excommunication. So verily they mocke with God. Doth a poore man owe a little money? he is cited: if he appeare, he is condemned. When he is condemned, if he do not satisfie it, he is monished: after the seconde monition they procede one steppe toward excommunicatiõ: if he appeare not, he is monished to come & yeld himselfe to iudgement: if he then make delay, he is monished, and byandby excommunicate. I besech you, what is there any thing like either to the institution of Christ, or to the auncient maner, or to an Ecclesiasticall order? But there is also correction of vices. But howe? verily they not onely suffer but with secret allowance do after a certaine maner cherish and confirme adulteries, wantonnesse, dronkennesse and such kinde of mischeuous doinges: and that not onely in the cõmon people, but also in the clergie themselues. Of many they call a fewe before them, either that they should not seeme slouthfull

in winking at them, or that they may milke out ſome money. I ſpeake not of the pillages, robberies, briberies, & ſacrileges that are gathered thereby, I ſpeake not what maner of men are for the moſt parte choſen to this office. This is enough and too much, that when the Romaniſtes do boaſt that their iuriſdiction is ſpirituall, it is eaſie to ſhewe that there is nothinge more contrary to the order inſtitute of Chriſt, and that it hath no more likeneſſe to the auncient cuſtome than darkeneſſe hath to light.

8 Although we haue not ſpoken all things that might be alleaged for this purpoſe, and thoſe thinges that we haue ſpoken of are knit vp in fewe wordes: yet I truſt that we haue ſo fought it out, that there is nowe no more cauſe why any man ſhould dout, that the ſpirituall power whereof the Pope with all his kingdome proudely glorieth, is wicked againſt God, and an vniuſt tyranny ouer his people. Vnder the name of ſpirituall power I comprehende both boldeneſſe in framing new doctrines, wherewith they haue turned away ỹ ſily people from the naturall pureneſſe of the word of God, and the wicked traditions wherewith they haue ſnared them, and alſo the falſe eccleſiaſticall iuriſdictiõ which they execute by Suffraganes and Officials. For if we graunt vnto Chriſt a kingdome among vs, it is not poſſible but that all this kind of dominion muſt immediatly be ouerthrowen and fall downe. As for the power of the ſwerd which they alſo geue to them ſelues, becauſe it is not exerciſed vppon conſciences, it pertaineth not to our preſent purpoſe to entreate of it In which behalfe yet it is alſo to note, that they be alway like thẽſelues, verily nothing leſſe than that which they would be taken for, that is to ſay, Paſtours of the Church, Neither do I blame ỹ peculiar faults of men, but the common wickedneſſe of the whole order, yea the very peſtilence of the order: foraſmuch as it is thought that the ſame ſhould be maimed, vnleſſe it be glorioſly ſet forth with wealth and proude titles. If we require the authoritie of Chriſt concerning this matter, it is no dout but that his minde was to debarre the miniſters of his worde from ciuile dominion and earthly gouernement, when he ſayd, The kings of the Gentiles beare rule ouer them: but you ſhall not ſo. For he ſignifieth not onely that the office of Paſtor is diſtinct from the office of a Prince, but that they be things ſo ſeuered, that they can not mete together in one man. For wheras Moſes did beare both the offices together: Firſt, that was done by a rare miracle: againe, it was but for a time till things were better ſett in order. But when a certaine forme was ones preſcribed of God, the ciuile gouernement was left vnto him, and he was commaunded to reſigne the prieſthode to his brother.

Mat. 20 25
Luc. 12. 25.

brother. And worthily. For it is aboue nature, that one man ſhould ſuffiſe to beare both burdens. And this hath in all ages bene diligently obſerued in the Church. And there was neuer any of the Biſhops, ſo long as the true forme of the Church endured, that ones thought of vſurping the power of the ſwerd: ſo that this was a common prouerbe in the time of Ambroſe, that Emperors rather coueted the prieſthode, than prieſts the empire. For this which he afterward ſaith, was emprinted in the mindes of all men: that palaces perteined to the Emperor, and Churches to the prieſt.

Ex 18. 16.

Homil. de Baſil. traden.

9 But ſins that a way hath bene deuiſed, whereby biſhops might holde the title, honor and richeſſe of their office without burden or care: leaſt they ſhould be lefte altogether idle, ỹ power of the ſwerde was geuen them, or rather they did by vſurpation take it vpon themſelues. By what color will they defend this ſhamelesneſſe? Was this the dutie of biſhops to wrappe themſelues with iudiciall hearing of cauſes, with the gouernements of cities and prouinces, and through large circuites to meddle in buſineſſes ſo vnperteining to them: which haue ſo much worke and buſineſſe in their owne office, that if they were wholy and cõtinually occupied in it, and were withdrawen with no callings away from it, yet they were ſcarcely able to ſatisfie it? But (ſuch is their waiwardneſſe) they ſticke not to boſt, that by this meane the Church doth floriſh according to her worthineſſe, and that they themſelues in the meane time are not to much drawen away from the dueties of their vocation. As touching the firſt point: if this be a comely ornament of the holy office, that they be aduaunced to ſuch heighth, that the hieſt monarches may ſtand in feare of them: then they haue cauſe to quarell with Chriſt, which hath in ſuch ſort greuouſly pinched their honor. For, at leſt in their opinion, what could haue bene ſpoken more diſhonorably than theſe words: The kings of the Gentiles and princes beare rule ouer them, but you ſhall not ſo? And yet he laid no harder lawe vppon his ſeruantes than he firſt laid and receiued vpon himſelfe. Who (ſaith he) hath made me a iudge or diuider among you? We ſee that he plainely putteth away from himſelf the office of iudging, which he would not do if it were a thing agreing with his office: will not the ſeruantes ſuffer themſelues to be brought into that order, whereunto the Lorde hath yelded himſelfe ſubiect? As for the other pointe, I would to God they could ſo proue it in experience as it is eaſy to ſpeake it. But foraſmuch as the Apoſtles thought it not good, to leaue the worde of God and miniſter at tables: thereby, becauſe they will not be taught, they are conuinced, that it is not all one mans worke to be both a good

Mat. 20 25. Luc. 22. 25. Luc. 12. 14.

Act. 6. 2

this is not only fabulous, but also to be laughed at. But to passe ouer
ist.5. histories, Gregory himselfe is both a sufficient and most ful witnesse
.2. hereof. For so oft as he speaketh of ỹ Emperour, he calleth him most
i.20. noble Lord, and himselfe his vnworthy seruant. Againe in an other
.3. place: But let not our Lord by the earthly power be the sooner angry
i. 61. with the priestes: but with excellent consideration, for his sake whose
.2. seruantes they be, let him so rule ouer them, that he also giue them
ist.31 due reuerence. We see how in common subiection he would be ac-
.4. compted as one of the people. For he there pleadeth not any other
i. 34. mans cause, but his owne. In an other place, I trust in the almighty
.4. God, that he will giue a longe life to our godly Lordes, and will dispose vs vnder your hande accordinge to his mercy. Neither haue I therefore alleaged these thinges, for that it is my purpose throughly to discusse this question concerning the gift of Constantine: but only that the Readers should se by the way how childishly the Romanistes do lye, when they go about to chalenge an earthly Empire to their Bishop. And so much the more fowle is the shamelesnesse of Augustine Steuchus, w̃ in such a despeired cause hath bin so bolde to sell his trauaile and tongue to the bishoppe of Rome. Valla (as it was not hard for a man learned and of a sharp wit) had strongly confuted that fable. And yet (as a mã litle exercised in ecclesiastical matters) he had not sayd all that might haue made for that purpose. Steuchus burst in, and scattered stinking trifles to oppresse the cleare light. And truely he doth no lesse coldly hãdle the cause of his maister, than if some mery conceited felow faining himselfe to do the same, would in dede take Vallas parte. But verily it is a worthy cause, for which the Pope should hyre such patrones for money: and no lesse worthy are those hyred losells to be deceiued of their hope of gayne, as it happened to Eugubinus.

13 But if any man require to know the time, since this fained Empire began to rise vp, there are not yet passed fiue hũdred yeres, since the bishoppes yet remained in subiection of the Princes, neither was the Pope created without the authority of the Emperour. The Emperour Henry the fourth of that name, a light & rash man, and of no forcast, of great boldnes & dissolute life, gaue first occasiõ to Gregory the seuenth to alter this order. For when he had in his court the bishoprikes of al Germany partly to be sold, & partly laid opẽ for spoile: Hildebrand, which had receiued displeasure at his hand, caught hold of a goodly colour to reuenge himselfe. But because he seemed to pursue an honest and a godly cause, he was furthered with the fauour of many. And Henry was otherwise, by reason of his insolent maner

of

of gouerning,hated of the moſt part of Princes. At the length Hildebrand,which called himſelf Gregory the ſeuenth,as he was a filthy & naughty man, bewrayed the malice of his hart: which was the cauſe that he was forſaken of many that hadde conſpired with him. But he thus much preuailed, that his ſucceſſours might freely without puniſhment not onely ſhake of the yoke, but alſo bringe Emperours in ſubiection to them. Hereunto was added that from thēſe forth there were many Emperours liker to Henry than to Iulius Ceſar: whome it was no hard thing to ſubdue, while they ſate at home careleſſe of all things and ſlouthfull, when they had moſt nede with vertue and lawfull meanes to repreſſe, the gredineſſe of the biſhoppes. Thus we ſee with what colour that ſame goodly gift of Conſtantine is ſhadowed, whereby the Pope faineth that the Empire of the Weſt was deliuered vnto him.

14 In the meane time the Popes ceſſed not, ſomtime with fraude, ſomtime with treaſon, and ſomtime with force to inuade other mens dominions: and the very city it ſelfe, which before was free, within a hundred and thirty yeares, or there about they brought into their ſubiection: till they grew to the ſame power which they haue at this day: and for the obtaining or encreaſing whereof, they haue ſo troubled Chriſtendome by the ſpace of two hundred yeares (for they beganne before that they tooke to them the dominion of the city) that they haue almoſt deſtroied it. In the olde time when vnder Gregorie the keepers of the goodes of the Church, did take poſſeſſion of the landes which they reckned to belōg to the Church, & after the maner of ſeaſing to the vſe of the Prince did ſet titles vpon them for token of claime, Gregory aſſembling a Councell of biſhops, inueyinge ſore againſt that prophane maner, asked whether they did not iudge that Clerke accurſed which did of his owne wil by writing of any title attēpt to enter vpon any poſſeſſion They all pronounced, accurſed. If to claime a peece of ground by writing of a title be in a Clerke an offenſe worthy of accurſing: when whole two hundred yeares together Popes do practiſe nothing elſe but battells, ſheding of blood, deſtructions of armies, ſackings of ſome cities, racing of other, ouerthrowes of nations, waſtinges of kingdomes, onely that they might catch hold of other mens poſſeſſions: what curſinges can be enough to puniſh ſuch examples. Truely it is very plaine that they ſeeke nothinge leſſe than the glory of Chriſt. For if they of their owne will do wholly reſigne all the ſecular power that they haue, therin is no daunger to the glory of God, no daunger to ſounde doctrine, no daunger to the ſafety of the Church: but they are caried blinde and headlong with only

Reg li. cap. 88

gredinesse of dominion: because they thinke nothinge safe, vnlesse they may beare rule with rigorousnesse (as the Prophet saith) & with power.

Ezc.34. 4.

15 To iurisdictiō is annexed immunity, which the Romish Clergy tooke to themselues. For they thinke it against their dignity, if they aunswere in personall causes before a temporall iudge: and therein they thinke both the liberty and dignity of the Church to consist, if they be exempt from common iudgementes and lawes. But the olde bishops, which otherwise were most rigorous in defending the right of the Church, iudged themselues & their order to be nothing hurt, if they were subiect to thē. And the godly Emperours, without gainesayinge of any man, did alway call Clerkes to their iudgement seates so oft as neede required. For thus sayth Constantine in his Epistle to the Nicomedians: If any of the bishops shall vndiscretly disorder himselfe, his boldnesse shalbe restrained by the execution of the minister of God, that is by my execution. And Valentiniā sayth: good bishops do not speake against the power of the Empetour, but do sincerely both kepe the commaundementes of God the great kinge, and also obey our lawes. At that time all men were perswaded of this without controuersie. But Ecclesiastical causes were referred to the iudgement of the Bishop. As if any Clerke had offended nothinge against the lawes: but onely was accused by the Canons: he was not cited to the cōmon iudgemēt seate, but in ý cause had ý bishop for his iudge. Likewise if there were a question of Faith in controuersie, or such a matter as properly pertained to the Church, the iudgement thereof was committed to the Church. So is that to be vnderstanded, which Ambrose wryteth to Valentinian: Your father of honorable memory, not onely aunswered in word, but also decreed by lawes, that in a cause of Faith he ought to be iudge that is neither vnfit in office nor vnlike in right. Againe: If we haue regard to the Scriptures or olde exāples, who is there that can deny that in a cause of Faith, in a cause (I say) of Faith, bishops are wont to iudge of Christian Emperours, and not Emperours of bishops? Againe: I would haue come, O Emperour, to your consistory, if either the bishops or the people would haue suffred me to go: saying, that the cause of Faith ought to be debated in the Church before the people. He affirmeth verily that a spirituall cause, that is to say the cause of religiō, ought not to be drawen into the temporall courte where prophane causes are pleaded. Worthily do all men praise his cōstance in this behalfe. And yet in a good cause he proceedeth but thus farre, that if it come to violence and strong hand, he sayth that he will giue place. Willingly (sayth he)

Epist.31

Homel. de basilic. trad.

I will not forſake the place committed vnto me: but when I am enforced, I know not how to reſiſt: for our armour are prayers & tears. Let vs note the ſingular modeſty and wiſdom of the holy man, ioyned with ſtoutneſſe of courage and boldneſſe. Iuſtina the Emperours mother, becauſe ſhe coulde not draw him to the Arrians ſide, practiſed to driue him frō the gouernment of the Church. And ſo ſhould it haue come to paſſe, if he had come when he was called to the palace to pleade his cauſe. Therefore he denieth the Emperour to be a competent iudge of ſo great a controuerſie. Which maner of doinge both the neceſſity of that time, and the continuall nature of the matter required. For he iudged that he ought rather to die, than that ſuch an example ſhould by his conſent be giuen to poſterity: & yet if violence be offered, he thinketh not of reſiſtance. For he denieth it to be biſhoplike, to defend the Faith & right of the Church with armes. But in other cauſes he ſheweth himſelfe ready to do whatſoeuer the Emperour ſhall commaunde him. If he demaunde tribute, (ſayth he) we denie it not: the landes of the Church do pay tribute. If he aske landes, he hath power to claime them, none of vs reſiſteth. After the ſame manner alſo ſpeaketh Gregory. I am not ignorant (ſayth he) of the minde of our moſt noble ſoueraigne Lorde, that he vſeth not to entermeddle in cauſes pertaininge to Prieſtes, leaſt he ſhoulde in any thinge be burdened with our ſinnes. He doth not generally exclude the Emperour from iudging of Prieſtes: but he ſayth that there be certaine cauſes, which he ought to leaue to the iudgement of the Church. Lib.3. Epi.20.

16 And by this very exception the holy men ſought nothing elſe, but that Princes leſſe zealous of religion ſhoulde not with tyrannous violence and wilfulnes interrupt the Church in doing her office. For neither did they diſallow, if Princes ſometime did vſe their authority in Eccleſiaſticall matters, ſo that it were done to preſerue the order of the Church, not to trouble it, to ſtabliſhe diſcipline, not to diſſolue it. For ſith the Church hath not the power of compellinge, nor ought to require it (I ſpeake of ciuile conſtraininge:) it is the office of Godly kinges & Princes to maintaine religion with lawes, proclamations, and iudicial proceedings. After this maner, when the Emperour Maurice had commaunded certaine biſhops that they ſhould receiue their felow Biſhops that were their neighbours and driuen out by the barbarous nations: Gregory confirmeth that commaundement, and exhorteth them to obeye it. And when he himſelfe is admoniſhed by the ſame Emperour to come to atonement with Iohn the biſhop of Conſtantinople, he doth in deede render a reaſon why he ought not Lib.1. Epi.43. Lib.4. Epi.32. & 34.

Lib.7. Epi.39. to be blamed: yet he doth not boast of immunity frō the secular court, but rather promiseth that he will be obedient, so farre as his conscience will giue him leaue: and therewithall he sayth this, that Maurice did as became a godly Prince, when he gaue such commaundements to the Priestes.

The xij. Chapter.

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

THe discipline of the Church, the entreating wherof we haue differred vnto this place, is briefely to be declared, that we may at length passe ouer to the rest. But that same for the most parte hangeth vpon the power of the keyes and spirituall iurisdiction. That this may be the more easily vnderstode, let vs diuide the Church into two principall degrees, that is to say the Clergy, and the people. Clerkes I call by the vsuall name those that execute publike ministery in the Church. First we will speake of common discipline, to which all ought to be subiect: then we will come to the Clergie, which beside that common discipline, haue a seuerall discipline by themselues. But because many for hatred of discipline do abhorre the very name thereof, let them heare this? If no felowship, yea no house though it haue but a small householde, can be kept in right state without discipline, the same is much more necessary in ȳ church, whose state ought to be most orderly of all. Therefore as the doctrine of Christ which bringeth saluation is the soule of the Church, so discipline is in steede of sinewes therein: whereby it is brought to passe, that the members of the body hang together euery one in his fit place. Wherfore whosoeuer do either desire to haue discipline taken away, or hinder the restoringe thereof, whither they do it of set purpose or by vnaduisednesse, verily they seeke the extreme dissipatiō of the Church. For what shall betide, if what is lustfull be lawefull to euery man? But so would it be, if there were not with the preachinge of doctrine adioyned priuate admonishments, corrections, & such other helpes which sustaine doctrine & suffer it not to be idle. Discipline therefore is as it were a bridle wherewith they may be holden backe and tamed which coltishly resist against Christ: or as it were a pricke, wherewith they that are not willing enough may be stirred vp: and sometime, as a fatherly rod, wherewith they which haue more greuously fallē may be chastised mercifully & according to the mildenesse of the Spirite of Christ. Sith therefore we do nowe see at hande certaine beginninges of a horrible wastnesse in the Church, because there

there is no care nor order to keepe the people in awe, very necessity crieth out that there is nede of remedy. But this is the only remedy, which both Christ hath commaunded, & hath alway bin vsed amōg the godly.

2 The first fundation of discipline is, that priuate monitions should haue place: that is to say, that if any man of his owne accorde do not his duety, if he behaue himselfe licentiously, or liue not honestly, or haue committed any thing worthy of blame, he should suffer himselfe to be admonished: and that euery man shoulde study to admonish his brother when occasiō shal require. But specially let the Pastors and Priestes be watchfull to do this, whose office is not only to preach to the people, but in euery house to admonish and exhort if at any time they do not sufficiently preuaile by generall doctrine: as Paule teacheth, when he rehearseth that he taught priuately and in houses, and protesteth that he is cleane from the blood of all men, because he hath not ceassed with teares day & night to admonishe euery one. For doctrine doth then obtaine force and authority when the minister not only doth declare to al together what their duety is to Christ, but also hath power and order to require the keping therof of them whom he marketh to be either not obedient to doctrine, or slothfull. If any man do either stubbornly refuse, or in going forward in his faultes, do despise such admonishments: when he hath bin the second time admonished with witnesses called to it, Christ commaūdeth them to be called to the iudgement of the Church, which is the assembly of Elders: and that there they shoulde be more greuously admonished as it were by publike authority, that if he reuerence the Church he may submit himselfe & obey. But if he be not hereby subdued, but do continue in his wickednes, then he commaundeth him, as a despiser of the Church, to be put away from the felowship of the faithfull.

Act 20. 20.&26

Matt 18 15.&17

3 But because he speaketh here onely of secrete faultes, we must make this diuision: that some sinnes be priuate, and some publike or openly manifest. Of the first sorte Christ sayth to euery priuate man, Reproue him betwene thee and him alone. Of manifest sinnes Paule sayeth to Timothee, Reproue him before all men, that the rest may haue feare. For Christ had said before, If thy brother haue offēded against thee. Which words, (against thee) vnlesse thou wilt be contentious, thou canst not otherwise vnderstande than vnder thine owne secrete knowledge, so that there be no moe priuie to it. But the same thing which the Apostle teacheth Timothee concerning the rebuking of them openly that sinne openly, he himselfe followed in Peter.

Mat.18. 15.

1.Tim.5 22.

Gala.2. 14. For when Peter ſinned euen to publike offence, he did not admoniſh him apart by himſelfe, but brought him foorth into the ſight of the Church. Therefore this ſhalbe the right order of doing, if in ſecrete faultes we go forward accordinge to thoſe degrees that Chriſt hath ſet: but in manifeſt faultes, we immediatly proceede to the Churches ſolemne rebuking, if the offenſe be publike.

4 Let this alſo be an other diſtinction: that of ſinnes ſome be defaultes, other ſome be wicked doinges, or hainous offences. To the correcting of this later ſort, not only admoniſhment or rebuking is to be vſed, but alſo a ſeuere remedy: as Paule ſheweth which not onely 1.Cor.5 4. chaſtiſed with wordes the Corinthian that had committed inceſt, but alſo puniſhed him with excommunication, ſo ſoone as he was certified of his wicked deede. Now therefore we beginne better to ſee how the ſpirituall iuriſdiction of the Church, which puniſheth ſinnes accordinge to the word of the Lord, is the beſt maintenance of health, & fundation of order, & bonde of vnity. Therfore whē the Church doth baniſhe out of her cōpany manifeſt adulterers, whoremongers, theeues, robbers, ſeditious perſons, periured men, falſe witneſſes, and ſuch other, againe, obſtinate men, which beinge orderly admoniſhed euen of ſmall faultes do ſcorne God & his iudgement: ſhe taketh nothinge vpon her ſelfe without reaſon, but executeth the iuriſdiction giuen her of the Lorde. Moreouer, that none ſhoulde deſpiſe ſuch iudgemēt of the Church, or lightly regard that he is condemned by Mat.16 19.&18 18. the conſenting voices of the faithful: the Lord hath teſtified, that the ſame is nothing elſe but a pronouncing of his owne ſentence, & that whatſoeuer they do in earth is confirmed in heauen. For they haue Ioh.20. 23. the word of the Lord, wherby they may condemne the froward: they haue the word, whereby they may receiue the repentant into fauour, They I ſay that truſt that without this bonde of diſcipline Churches may long ſtande, are deceiued in opinion: vnleſſe perhappes we may want that helpe which the Lord foreſaw that it ſhoulde be neceſſary for vs. And truely how great is the neceſſity therof, ſhalbe better perceiued by the manifold vſe of it.

5 There be three endes which the Church hath reſpect vnto in ſuch corrections and excommunication. The firſt is, that they ſhoulde Iphe.5. 25. not, to the diſhonor of God, be named amonge Chriſtians, that leade a filthy & ſinful life, as though his holy Church were a conſpiracy of Colo.1. 14. naughty and wicked men. For ſith the Church is the body of Chriſt, it can not be defiled with ſuch filthy & rotten members, but that ſome ſhame muſt come to ỹ head. Therefore that there ſhould not be any ſuch thing in the Church, wherby his holy name may be ſpotted with

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any reproch, they are to be driuē out of her houſhold, by whoſe diſhoneſty any ſclaunder might redounde to the name of Chriſtians. And herein alſo is conſideratiō to be had of the Supper of the Lord, that it be not profaned with giuinge it to all without choiſe. For it is moſt true, that he to whom the diſtribution of it is committed, if he wittingly & willingly admit an vnworthy man whom he might lawfully put backe, is as gilty of Sacrilege, as if he did giue abroade the Lords body to dogges. Wherefore Chryſoſtome greuouſly inueyeth againſt the Prieſtes, which while they feare the power of great men, dare debarre no man. The blood (ſayth he) ſhalbe required at your handes. If ye feare man, he ſhall laugh you to ſcorne: but if ye feare God, ye ſhalbe reuerenced alſo among men. Let vs not feare maces, nor purple, nor crownes: we haue here a greater power. I verily will rather deliuer mine owne body to death, and ſuffer my blood to be ſhed, than I will be made partaker of this defilinge. Therefore leaſt this moſt holy myſtery be ſpotted with ſclaunder, in the diſtributinge therof choiſe is greatly requiſite: which yet cā not be had but by the iuriſdiction of the Church. The ſecond ende is, leaſt (as it is wont to come to paſſe) with the continuall company of the euill, the good ſhould be corrupted. For (ſuch is our redy inclination to go out of the way) there is nothing eaſier than for vs to be ledde by euill examples from the right courſe of life. This vſe the Apoſtle touched, when he cōmaunded the Corinthians to put the inceſtuous man out of their company. A litle leuen (ſaith he) corrupteth the whole lumpe of doae. And he foreſawe herein ſo great daunger, that he forbade him euen from all felowſhip. If any brother (ſayth he) among you be named either a whoremonger, or a couetous man, or a worſhipper of Idoles, or a dronkarde, or an euill ſpeaker, with ſuch a one I graunt you not leaue ſo much as to eate. The thirde ende is, that they themſelues confounded with ſhame may beginne to repent of their filthineſſe. So it is profitable for them alſo, to haue their owne wickednes chaſtiſed, that with feeling of the rod they may be awaked, which otherwiſe by tender bearing with thē would haue become more obſtinate. The ſame thing doth the Apoſtle meane whē he ſaith thus: If any do not obey our doctrine, marke him, and kepe no company with him, that he may be aſhamed. Againe in an other place, when he writeth that he hath deliuered the Corinthian to Sathan, that his Spirite might be ſaued in the day of the Lord: that is (as I expound it) that he went into a damnation for a time, that he might be ſaued for euer. But he therefore ſayth that he deliuereth him to Sathan, becauſe the deuill is out of the Church, as Chriſt is in the Church. For whereas

Homil. in Mat. 3.
Eze. 4. 18. & 33 10.
2
1. Cor. 5 6. & 11.
3
2. Theſ 3. 14.
1. Cor. 5 5.
Aug. de verb. apoſt. hom. 58

ſome do referre it to a certaine vexinge of the fleſh, I thinke that to be very vncertaine.

6 When theſe endes be ſet foorth, now it remaineth to ſee how the Church executeth this part of diſcipline which conſiſteth in iuriſdiction. Firſt let vs kepe the diuiſion aboue ſet, that of ſinnes ſome be publike, and other ſome be priuate or more ſecrete. Publike are thoſe that haue not only one or two witneſſes, but are committed openly & with the offenſe of the whole Church. Secret I call thoſe, not which are altogether hidden from men, as are the ſinnes of Hypocrites, for thoſe come not into the iudgemēt of the Church, but thoſe of the meane kinde which are not without witneſſes, and yet are not publike. The firſt kinde requireth not thoſe degrees which Chriſt rehearſeth: but when any ſuch thing appeareth, the Church ought to do her duty in calling the ſinner & correcting him according to the proportion of the offenſe. In the ſeconde kinde according to the rule of Chriſt, they come not to the Church till there be alſo obſtinacy added. When it is once come to knowledge, then is that other diuiſiō to be noted betwene wicked doinges and defaultes. For in lighter ſinnes there is not to be vſed ſo great ſeuerity, but chaſtiſement of words ſufficeth, & the ſame gentle & fatherly, which may not harden nor confound the ſinner, but bring him home to himſelfe, that he may more reioyce thā be ſory that he was corrected. But it is mete that hainous offenſes be chaſtiſed with ſharper remedy. For it is not enough, if he that by doing wicked dede of euill example hath greuouſly offended the Church, ſhould be chaſtiſed only with words, but he ought for a time to be depriued of the communion of the Supper, til he haue giuen aſſurance of his repentance. For againſt the Corinthian Paule vſeth not only rebuking of words, but driueth him out of the Church, and blameth the Corinthians that it had ſo long borne him. The old and better Church kept this order, when rightfull gouernment floriſhed. For if any man had done any wicked dede whereupon was growen offenſe, firſt he was commaunded to abſtaine from partaking of the holy Supper, then both to humble himſelfe before God, & to teſtifie his repentance before the Church. There were alſo certaine ſolemne vſages, which were enioyned to them that had fallen, to be tokens of their repentance. When they had ſo done, that the Church was ſatisfied, thē by laying on of hands he was receiued into fauour. Which receiuing is oftētimes called of Ciprian peace, who alſo briefly deſcribeth this vſage. They do penance (ſayth he) in a certaine full time: then they come to confeſſion, & by the laying on of handes of the biſhop & the Clergy they receiue power to come to the communion.

1. Cor. 5 5.

Epiſt. 2. Lib. 1. Lib. 3. Epi. 14 & 16.

tion. Howbeit the bishop & his clergy had so the ruling of reconciliation, that they did therewithall require the consent of the people: as he sheweth in an other place.

7 From this discipline there was no man exempted, that euen the Princes together with the common people did submit themselues to beare it. And rightfully, sith it was euidēt that it was the discipline of Christ, to whom it is mete that all scepters and crownes of kinges be submitted. So when Theodosius was depriued by Ambrose of power to come to the communion because of the slaughter committed at Thessalonica, he threw downe all the royall ornament wherewith he was clothed: he openly in the Church bewailed his sinne, which had crept vpon him by fraude of other men: he craued pardon with groning & teares. For great kings ought not to thinke this to be any dishonor to them, if they humbly throw downe thēselues before Christ the king of kings, neither ought it to displease thē that they be iudged by the Church. For sith in their court they heare nothinge else but mere flatteries, it is more than necessary for thē to be rebuked of the Lorde by the mouth of the Priestes. But rather they ought to wish, that the Priestes should not spare them, that the Lord may spare thē. In this place I omit to speake, by whom this iurisdictiō is to be exercised, because it is spoken of in an other place. This onely I adde that that is the lawful maner of proceeding in excommunicatinge a man, which Paul sheweth: if the Elders do it not alone by themselues, but with the Church knowing and allowing it: that is, in such sort that the multitude of the people may not gouerne the doinge, but may marke it as a witnes & a keper that nothing should be done of a few by wilfull affection But the whole maner of doing, beside the calling vppon the name of God, ought to haue such grauity, as may resemble the presence of Christ: that it may be vndouted that he there sitteth for ruler of his owne iudgement.

Ambro. in lib. 1. Epist 3. in orat. habita in fune. Theodosij.

8 But this ought not to be passed ouer, that such seuerity becometh the Church as is ioined with ỹ Spirit of mildenes. For we must alway diligently beware (as Paul teacheth) that he which is punished be not swallowed vp of sorrowe: for so shoulde of a remedy be made a destruction But out of the end may better be gathered a rule of moderation. For whereas this is required in excommunication that the sinner should be brought to repentance, & euill examples takē away, least either the name of Christ should be euill spokē of, or other men be prouoked to folow them: if we shall haue an eie to these things, we shalbe able easily to iudge how far seuerity ought to procede & where it ought to end. Therefore when the sinner giueth a testimony of his

2. Cor. 7.

repentãce,& doth by his testimony,as much as in him lieth,blot out the offense: he is not to be enforced any further:but if he be enforced,rigorousnesse doth then exceede measure.In which behalfe the immeasurable seuerity of the olde fathers can not be excused, which both disagreed from the prescribed order of the Lord, and also was marueloslу dangerous. For whẽ they charged a sinner with solemne penance,& depriuation frõ the holy communion somtime for seuen yeres,sometime foure yeres,sometime three yeres,somtime for their whole life:what other thing could folow thereof but either great hipocrisie or most great desperation? Likewise wheras no man that had fallen the seconde time was admitted to seconde penance but was cast out of the Church euen to the end of his life: that was neither profitable nor agreeing to reason.Therfore whosoeuer shal wey the matter with sound iudgement,shall herein perceiue want of their discretion.Howbeit I do here rather disallow the publike maner,thã accuse all them that vsed it, whereas it is certaine that many of thẽ misliked it:but they did therefore suffer it,because they coulde not amend it. Truely Ciprian declareth,how much beside his owne will he was so rigorous.Our pacience(sayth he) and easines and gentlenes is redy to thẽ that come. I wish all to returne into the Church:I wish all our felowsoldiars to be enclosed within the tentes of Christ and in the houses of God ỹ father.I forgiue al things,I dissemble many thinges: for zeale and desire to gather brotherhoode together,I examine not with full iudgement those things that are committed against God:in pardoninge defaultes more than I ought, I am my selfe almost in default : I do with ready and full loue embrace them that returne with repentance,cõfessing their sinnes with humble & plaine satisfaction. Chrysostome is somwhat harder, and yet he sayth thus:If God be so kinde,why wil his Priest seme so rigorous? Moreouer we know what gentlenesse Augustine vsed toward the Donatistes,insomuch that he sticked not to receiue into bishoprike those that had returned from schisme,euen immediatly after their repentance. But because a contrary order had growen in force, they were compelled to leaue their owne iudgement to folow it.

Ad cor. Epist. 31 Lib.1.

9 But as this mildnes is required in the whole body of the church, that it shoulde punishe them that are fallen, mercifully & not to the extremity of rigor,but rather according to the precept of Paul,should confirme charity toward thẽ: so euery priuate man for himself ought to temper himselfe to this mercifulnesse & gentlenes. Therefore it is not our part to wipe out of the number of the elect such as are driuen out of the Church,or to despeire of them as though they were already

dy loſt. We may in dede iudge them ſtraungers from the Church, & therefore ſtrangers from Chriſt: but that is only during the time that they abide in diuorce. But if then alſo they ſhewe a greater reſemblance of ſtubbornnes than of gentlenes, yet let vs commit them to the iudgement of the Lord, hopinge better of them in time to come than we ſee in time preſent, and let vs not therefore ceaſſe to pray to God for them, & (to comprehende all in one worde) let vs not condemne to death the perſon it ſelfe, which is in the hand & iudgemēt of God alone, but let vs rather weie by the law of the Lord of what ſort euery mans workes be. Which rule while we folowe, we rather ſtand to the iudgemēt of God than pronounce our owne. Let vs not take to our ſelues more liberty in iudginge, vnleſſe we will binde the power of God within boundes, & appoint a law to his mercy, at whoſe pleaſure when he thinketh it good, very euill mē are turned into very good, ſtraungers are graffed & foreins are choſen into the church. And this the Lord doth, thereby to mocke out the opinion of men, & rebate their raſhneſſe: which if it be not reſtrained, preſumeth to take to it ſelfe power of iudging more than it ought.

10 For where as Chriſt promiſeth that that ſhalbe bound in heauen, which they that be his ſhall binde in earth, he limiteth the power of bindinge, to the Cenſure of the Church: by which they that are excommunicate are not throwen into euerlaſtinge ruine & damnation: but hearing their liues & maners to be condemned, they are alſo certified of their owne euerlaſtinge condemnation, vnleſſe they repent. For excommunication herein differeth from accurſinge, that accurſing taking away al pardon doth condemne a man and adiudge him to eternall deſtruction: excommunication rather reuengeth and puniſheth maners. And though the ſame do alſo puniſh the man, yet it doth ſo puniſh him, that in forewarning him of his damnation to come, it doth call him backe to ſaluation. If that be obtayned, reconciliation and reſtoringe to the communion is ready. But accurſinge is either very ſeldome or neuer in vſe. Therefore although eccleſiaſticall diſcipline, permitteth not to liue familiarly, or to haue frēdly conuerſation with them that be excommunicate: yet we ought to endeuour by ſuch meanes as we may, that returninge to amendement, they may returne to the feloſhip & vnity of the Church: as the Apoſtle alſo teacheth. Do not (ſaith he) thinke them as enemies, but correct them as brethren. Vnleſſe this gentlenes be kept as well priuately as in common, there is daunger leaſt from diſcipline we forthwith fall to butchery.

Mat. 18. 18.

2. The. 3. 15.

11 This alſo is principally required to ỹ moderation of diſcipline,

which Augustine entreateth of in disputinge against the Donatistes: that neither priuate mē, if they see faults not diligently enough corrected by the Councell of Elders, should therefore byandby departe from the Church: nor the Pastors themselues, if they can not according to their hartes desire purge all thinges that nede amendment, shoulde therefore throw away the ministery, or with vnwonted rigorousnes trouble the whole Church. For it is most true which he wryteth: that he is free & discharged from curse, whosoeuer he be that either by rebuking amendeth what he can: or what he can not amend, excludeth, sauing the bond of peace: or what he can not exclude, sauing the bond of peace, he doth disalow with equity, and beare with stedfastnesse. He rendreth a reason thereof in an other place: because all godly order and manner of ecclesiasticall discipline ought alway to haue respect vnto the vnity of the Spirit in the bond of peace: which the Apostle commaundeth to be kept by our bearing one with an other: and when it is not kept, the medicine of punishment beginneth to be not only superfluous, but also hurtfull, & therefore ceasseth to be a medicine. He that (saith he) doth diligently thinke vpon these things doth neither in preseruinge of vnity neglect the seuerity of discipline, nor doth with immeasurablenesse of correction breake the bonde of felowship. He graunteth in dede that not only the Pastours ought to trauaill to this point, that there may remaine no fault in the Church, but also ý euery man ought to his power to endeuour thereunto: & he plainely declareth that he which neglecteth to monish, rebuke, & correct the euill, although he do not fauour them, nor sinne with thē, yet is gilty before the Lord. But if he be in such degree, that he may also seuere them from the partaking of sacramentes, and doth it not, now he sinneth not by an others euill, but by his own. Only he willeth it to be done, with vsing of discretion, which the Lord also requireth, least while the tares be in rootinge out, the corne be hurt. Hereupon he gathereth out of Ciprian, Let a man therefore mercifully correct what he can: & what he can not, let him patienly suffer, and with loue grone and lament it.

ib.2. ontra arm. ap.1.

ib.3. ap.1.

Cap. 2.

Cap.1.

Mat.13. 29.

12 This he saith because of the precisenes of the Donatistes, who when they saw faultes in the Churches which the bishops did in dede rebuke with wordes, but not punishe with excommunication, (because they thought that they coulde this way nothinge preuaile) did sharply inuey against the bishops as betraiers of discipline, & did with an vngodly schisme deuide themselues from the flocke of Christ. As the Anabaptistes do at this day, which when they acknowledge no congregation to be of Christ, vnlesse it do in euery point shine with

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angelike perfection, do vnder pretense of their zeale ouerthrowe all edification. Such (saith Augustine) not for hatred of others mēs wickednes, but for desire to maintaine their own contentions, do couet either wholly to drawe away, or at least to diuide the weake people snared with the boasting of their name: they swelling with pride, mad with stubbornes, traiterous with sclaunders, troublesome with seditions, least it should opēly appeare that they want the light of trueth, do pretend a shadow of rigorous seuerity: & those thinges which in scripture are commaūded to be done with moderate healing for correcting of the faults of brethren, preseruing the sincerenes of loue, & keping the vnity of peace, they abuse to sacrilege of schisme & occasion of cutting of. So doth Satan transforme himselfe into an angell of light, when by occasiō as it were of iust seuerity he persuadeth vnmercifull cruelty, coueting nothinge else but to corrupt & breake the bond of peace & vnity: which bond remaining fast, among Christians all his foes are made weake to hurt, his trappes of treasons are broken, and his councels of ouerthrowing do vanish away. 2. Cor. 11.14.

13 This one thing he chiefly cōmendeth, that if the infection of sinne haue entred into the whole multitude, then the seuere mercy of liuely discipline is necessary. For (saith he) the deuises of separation are vaine, & hurtful & ful of sacrilege, because they are vngodly & proud, & do more trouble the weake good ones, than they amend the stout euill ones. And that which he there teacheth other, he himselfe also faithfully folowed. For writing to Aurelius bishop of Carthage he cōplaineth that dronkennes which is so sore condemned in scriptures, doth range vnpunished in Affrica: & he aduiseth him, that assembling a Councel of bishops he should prouide remedy for it. He addeth byandby after: These thinges (as I thinke) are taken away not roughly, not hardly, not after an imperious maner, but more by teaching thā by cōmaunding, more by admonishing than by thretning. For so must we deale with a multitude of sinners, but seuerity is to be exercised vpō the sinnes of few. Yet he doth not meane that Bishops should therfore winke or hold their peace at publike faultes, because they can not seuerely punish them: as he himselfe afterward expoundeth it. But he willeth that the measure of correctiō be so tempered, that so farre as may be, it may rather bring health than destruction to the body. And therfore at length he cōcludeth thus? Wherfore both this cōmaundement of the Apostle is in no wise to be neglected, to seuer the euil, whē it may be done without peril of breaking of peace: & this is also to be kept, that bearing one with an other, we shoulde endeuour to preserue vnity of the Spirit, in the bonde of peace. Lib. 3. contra parm. cap. 2. 1. Cor. 5 7. Ephe. 4. 2.

14 The parte that remaineth of discipline, which properly is not contained in the power of keies, standeth in this, that accordinge to the necessity of times the Pastors shoulde exhort the people either to fasting, or to common supplicatiōs, or to other exercises of humility, repentance, and faith, of which thinges there is neither time, nor measure, nor forme prescribed by ȳ word of God, but is left in ȳ iudgemēt of the Church. The obseruing of this part also, as it is profitable, so hath alway bin vsed of the old church euen frō the very Apostles. Howbeit the Apostles themselues were not the first authors of them, but they tooke example out of the law & the Prophetes. For we see that there so oft as any weighty businesse happened, the people was called together, common praiers enioyned, & fasting commaunded. Therefore the Apostles folowed that which both was not new to the people of God, & they foresaw that it should be profitable. Likewise is to be thought of other exercises, wherewith the people may either be stirred vp to their duety, or be kept in awe and obedience. There are examples eche where in holy histories, which we nede not to gather together. In summe this is to be holdē, that so oft as there happeneth any controuersie of religion, which must be determined either by a Synode or by ecclesiastical iudgement, so oft as they be about choosing of a minister, finally so oft as any hard matter or of great importance is in doinge: againe when there appeare tokens of the wrath of God, as pestilence, & warre, & famine: this is a holy ordināce & profitable for all ages, that the Pastors shoulde exhort the people to cōmon fasting, & to extraordinary praiers. If any man do not allow the testimonies which may be alleaged out of ȳ old testament, as though they were not mete for the Christian Church, it is certaine that the Apostles also did the same. Howebeit of praiers I thinke there will scarcely any be found that will moue any question. Therfore let vs say somwhat of fasting: because many when they vnderstande not what profit it hath, do iudge it not so necessary: some also do vtterly refuse it as superfluous: & when the vse of it is not well knowen, it is easie to slide into superstition.

15 Holy & true fastinge hath three endes. For we vse it, either to make leane and subdue the flesh, that it should not waxe wanton, or that we may be better disposed to praiers & holy meditatiōs, or that it shoulde be a testimony of our humblinge before God, when we be willing to confesse our giltines before him. The first end hath not so often place in cōmon fasting, because all men haue not like estate of body, nor like health: therefore it rather agreeth w̄ priuate fasting. The second end is cōmon to both, for as well the whole Church as euery one

one of the faithfull hath neede of ſuch preparation to prayer. The thirde alſo is likewiſe common. For it ſhall ſometime befall that God ſhall ſtrike ſome nation with warre, or peſtilence, or with ſome calamitie. In ſuch a common ſcourge the whole people muſt accuſe themſelues, and openly confeſſe their owne giltineſſe. But if the hand of the Lorde do ſtrike any priuate man, he ought to do the ſame, either alone, or with his owne familie. That ſtandeth chiefly in the affection of the minde. But when the minde is affected as it ought to be, it is ſcarcely poſſible, but that it will breake out into outward teſtifying: and then chiefely if it turne to common edifying, that altogether in openly confeſſing their ſinne ſhoulde yelde praiſe of righteouſneſſe to God, and euery one mutually exhorte other with their example.

16 Wherefore faſting, as it is a ſigne of humbling, hath more often vſe publikely, than among priuate men, howſoeuer it be common, as is already ſaid. Therefore as touching the diſcipline whereof we nowe entreate: ſo oft as we muſt make ſupplication to God for any great matter, it were expedient to commaunde faſting together with prayer. So when the Antiochians laide handes vpon Paule and Barnabas, that they might the better cõmẽde to God their miniſtery which was of ſo great importance, they ioined faſting with prayer. So both they afterward, when they made miniſters ouer Churches, were wont to pray with faſting. In this kinde of faſting they had regarde to none other thing, but that they might be made freſher and more vncombred to pray. Verily this we finde by experience, that when the belly is full, the minde is not ſo lifted vp to God, that it can both with harty & feruẽt affection be caried to prayer, and continue in it. So is that to be vnderſtood which Luke reherſeth of Anne, that ſhe ſerued the Lorde in faſtinges and prayers. For he doth not ſet the worſhipping of God in faſting: but ſignifieth that the holy womã did after that maner exerciſe her ſelfe to cõtinuance of prayer. Such was the faſting of Nehemias when he did with earneſtly bent zele pray to God for the deliuerance of his people. For this cauſe Paule ſaith that the faithfull do well, if they abſteine for a time from their wedding bed, that they may the more freely apply prayer and faſting. Where ioining faſting to prayer in ſteede of a helpe, he putteth vs in minde that it is of no value but ſo farre as it is referred to this ende. Againe when in the ſame place he geueth a rule to maryed folkes, that they ſhould mutually render good will one to an other, it is plaine that he doth not ſpeake of daily prayers, but of ſuch prayers as require a more earneſt intentiueneſſe.

Act 1. 3.
Act. 1. 23.
Luk. 2. 37.
Nehe. 4.
1. Cor. 7. 5.

17 Againe, if either pestilence, or famine, or warre beginne to range abrode, or if any calamitie otherwise seeme to hang ouer any contree and people: then also it is the duetie of Pastors to exhort the Church to fasting, that they may humbly beseche the Lorde to turne away his wrath. For he geueth warning that he is prepared and in a maner armed to reuenge, when he maketh any dãger to appere. Therfore as accused men in time past with long hanging beard, with vncombed heare, with blacke aray, were wont humbly to abace them selues, to procure the mercie of the iudge: so when we are accused before the iudgement seate of God, it behoueth both for his glorie, and for common edification, and also is profitable and healthfull for vs, that we should in piteous array craue to escape his seueritie. And that this was vsed among the people of Israell, it is easy to gather by
oel.2. the wordes of Ioel. For when he commaundeth a trompet to be
5. sounded, the congregation to be gathered together, fasting to be appointed, and the rest that followe: he speaketh of things receiued in common custome. He had a little before said, that examination is appointed of the wicked deedes of the people, and had declared that the day of iudgement was nowe at hand, and had summoned them being accused to pleade their cause: then he crieth out that they should hast to sacke cloth and ashes, to weping and fasting: that is, that they should also with outward testifyings throwe themselues downe before the Lorde. Sacke cloth and ashes paraduenture did more agree with those times: but there is no dout that the calling together, and weping and fasting and such like do likewise perteine also to our age, so oft as the state of our things doth so require. For sith is a holy exercise, both to humble men, and to confesse humility, why should we lesse vse it than the olde people did in like necessitie?
.Sam. We reade that not onely the people of Israell, which were informed
.6. & and instructed by the word of God, but also the Niniuites which had
1.13. no doctrine but the preaching of Ionas, fasted in token of sorowe.
.Kin.1. What cause is there therefore why we should not do the same? But it
2. on.3.5 is an outward ceremonie, which was with the rest ended in Christ. Yea rather euen at this day it is, as it alway hath bene, a very good helpe to the faithfull, and a profitable admonition, to stirre vp them selues, that they should not with to great carelesnesse and sluggishnes more & more prouoke God whẽ they are chastised with his scourges.
Matt.9. Therefore Christ when he excuseth his Apostles for that they fast
5. not, doth not say that fastinge is abrogate: but he appointeth it to
uke.5. times of calamitie, & ioineth it with mourning. The time shall come
4. (saith he) when the bridegrome shall be taken away from them.

18 But

18 But that there ſhould be no error in the name, let vs define what faſting is. For we do not here vnderſtand by it onely abſtinence and ſparing in meate and drinke, but a certaine other thing. The life of the godly ought in deede to be tempered with honeſt ſparing and ſobrietie, that ſo nere as is poſſible it may in the whole courſe therof beare a certaine reſemblance of faſting. But beſide this there is an other faſting for a time, whē we withdrawe any thing of our wonted diet, either for one day or for a certaine time, and do charge our ſelues with a ſtreighter and ſeuerer abſtinence in diet than ordinarie. This conſiſteth in three things, in time, in qualitie of meates, and in ſmallnes of quātitie. I meane by time, that we ſhould vſe thoſe doings faſting, for which faſting is ordeined. As for example, if a man faſt for common prayer: that he come emptie vnto it. Qualitie ſtandeth in this, that all deintineſſe ſhould be abſent, and being content with common and baſer meates, we ſhould not ſtirre vp appetite with delicates. The rule of quantitie is in this, that we eate more ſparingly and leſſe than we be wont, onely for neceſſitie, and not alſo for pleaſure.

19 But we muſt alway principally beware, that no ſuperſtition crepe vpon vs, as it hath heretofore happened to the great hurt of the Church. For it were much better that there were no vſe at all of faſting, than that it ſhould be diligently kepte, and in the meane time be corrupted with falſe and hurtfull opinions, whereunto the world ſometime falleth, vnleſſe the Paſtors do with great faithfulneſſe and wiſdome preuent it. The firſt point therfore is, that they ſhould alway enforce that which Ioel teacheth, that they ſhould cutt their hartes Ioel.2.
and not their garmentes: that is, that they ſhould admoniſh the peo- 13.
ple, that God doth not greatly eſteeme faſting of it ſelfe, vnleſſe there be an inwarde affection of the harte, a true miſliking of ſinne and of himſelfe, true humbling, and true ſorowe through the feare of God: yea that faſting is profitable for no other cauſe, but for that it is ioined to theſe as an inferior helpe. For God abhorreth nothing more than when men in ſetting ſignes and an outward ſhewe in ſteede of innocence of hart, do labor with falſe color to deceue themſelues. Therefore Eſaie moſt ſharply inueyeth againſt this hypocriſie, that Eſa. 58.
the Iewes thought that they had ſatisfied God, when they had onely 5.
faſted, howſoeuer they did noriſh vngodlineſſe & vncleane thoughts in their hart. Is it (ſaith he) ſuch a faſting which the Lord requireth? and ſo forth as followeth. Therefore the hypocriticall faſting is not onely an vnprofitable and ſuperfluous werying, but alſo a great abhomination. An other euell neere vnto this is chiefly to be taken hede

of, that it be not taken for a meritorious worke, or a forme of worshipping God. For sith it is a thing of it selfe indifferent, and hath no value but by reason of those endes which it ought to haue respect vnto, it is a most hurtfull superstition, to cōfounde it with the workes commaunded of God and necessarie of themselues without other respect. Such was in olde time the dotage of the Manichees: whom when Augustine cōfuteth, he doth plainly enough teach, that fasting is to be iudged by no other endes than those which I haue spoken of, and is no otherwise allowed of God, vnlesse it be referred to the same. The thirde error is in deede not so vngodly, yet it is perillous: to require the keping of it more precisely and rigorously as it were one of the chiefe dueties, and so to aduance it with immeasurable praises, that men should thinke they haue done some excellent thing when they haue fasted. In which behalfe I dare not altogether excuse the olde fathers, but that they haue sowed some seedes of superstitiō, and geuen occasion to the tyranny which hath risen sins. There are founde in deede sometimes in them founde and wise sentences, of fasting, but afterwarde we nowe and then mete with immeasurable praises of fasting which aduaunce it among the chiefe vertues.

Libr. 2. de mor. Manic. cap 13. and lib. 20. contra Fau.

20 And at that time the superstitious obseruing of lent was eche where growen in vse: because both the commō people thought that they did therin some notable seruice to God, and the Pastors did commend it for a holy following of Christ: whereas it is plaine, that Christ did not fast to prescribe an example to other, but that in so beginning the preching of the Gospel, he might in very deede proue that it was not a doctrine of men, but descended from heauen. And it is meruailous, that so grosse an error, which is confuted with so many & so euident reasons, could crepe into men of so sharpe iudgement. For Christ did not fast oft (which he must needes haue done if he would haue set forth a lawe of yerely fasting) but onely ones when he prepared himselfe to the publishing of the Gospell. And he fasted not after the maner of menne, as it was mete that he should haue done if he would haue prouoked men to followe him: but rather he sheweth an example, whereby he may rather drawe men to wonder at him than stirre them vp to followe him. Finally there is none other cause of this fasting, than of that which Moses fasted when he receiued the law at the hand of the Lord. For sith that miracle was shewed in Moses to stablish the authoritie of the lawe, it ought not to haue bene omitted in Christ, least the Gospell should seeme to geue place to the lawe. But since that time it neuer came in any mans minde vnder color of following of Moses to require such a forme

Mat. 4. 2.

Exo. 24. 18 and 34. 28.

forme of fasting in the people of Israel. Neither did any of the holy Prophets and fathers follow it, when yet they had minde and zeale enough to godly exercises. For, that which is said of Helias, that he passed forty dayes without meate and drinke, tended to no other ende but that the people should knowe that he was stirred vp to be a restorer of the lawe from which almost all Israell had departed. Therefore it was a mere wrongfull zeale and full of superstition, that they did set forth fasting with the title and color of following of Christ. Howbeit in the maner of fasting there was then great diuersity, as Cassiodorus rehearseth out of Socrates in the ninth booke of his historie. For the Romaines (saith he) had but three weekes, but in these there was a continuall fasting, except on the Sonday and Saturday. The Slauonians and Grecians had six weekes: other had seuen: but their fasting was by deuided times. And they disagreed no lesse in difference of meates. Some did eate nothing but bread and water: some added herbes: some did not forbeare fishe and fowles: summe had no difference in meates. Of this diuersitie Augustine also maketh mention in the latter Epistle to Ianuarie.

1.Kings 19.6.

21 Then followed worse times, and to the preposterous zele of the people was added both ignorance and rudenesse of the Bishops, and a luste to beare rule, and a tyrannous rigor. There were made wicked lawes, which straine cōsciences with pernicious bondes. The eating of flesh was forbidden, as though it defiled a man. There were added opinions full of sacrilege one vppon an other, till they came to the bottome of all errors. And that no peruersenesse should be omitted, they began with a most fonde pretence of abstinence to mocke with God. For in the most exquisite deintinesse of fare is sought the praise of fasting: no delicates do then suffice, there is neuer greater plentie, or diuersitie, or sweetenesse of meates. In such and so gorgious preparatiō they thinke that they serue God rightly. I speake not howe they neuer more fowly glutte themselues, than when they would be compted most holy men. Brefely, they compt it the greatest worshipping of God to absteine from flesh, and (these excepted) to flowe full of all kinde of deinties. On the other side they thinke this the extremest vngodlinesse, and such as scarcely may be recompensed with death, if a man tast neuer so little a piece of bacon or vnsauery flesh with browne breade. Hierome telleth, that euen in his time were some that with such follies did mocke with God: which because they would not eate oyle, caused most deintie meates from euery place to be brought them: yea to oppresse nature with violence, they absteined from drinking of water, but caused swete and

Ad Nepotian

costly suppinges to be made for them, which they did not drinke out of a cup, but out of a shell. Which faulte was then in a fewe, at this day it is a common faulte among all riche menne, that they fast to no other ende but that they may banket more sumptuously & deintily. But I wil not waste many wordes in a matter not doutefull. Only this I say, that both in fasting and in all other partes of discipline, the papistes so haue nothing right, nothing pure, nothing well framed and orderly, whereby they may haue any occasiō to be proude, as though there were any thing remaining among them worthy of praise.

22 There followeth another parte of discipline, which peculiarly belongeth to the clergie. That is cōteined in the canons which the olde Bishops haue made ouer themselues and their order. As these be: that no clerke should geue himselfe to hunting, to dicing, nor to banketting: that none should occupie vsurie, or merchandise: that none should be present at wanton dauncings: and such other ordinances. There were also added penalties: whereby the authority of the canons was stablished, that none should breake them vnpunished. For this ende to euery Bishop was committed the gouernemēt of his owne clergie, that they should rule their clerkes according to the canons, and holde them in their dutie. For this ende were ordeined yerely ouerseinges and Synodes, that if any were negligēt in his duetie, he should be admonished: if any had offended, he should be punished according to the measure of his offence. The Bishops also themselues had yerely their prouinciall Synodes, and in the olde time yerely two Synodes, by which they were iudged if they had done any thing beside their duetie. For if any Bishop were to harde or violent against his clergie, they might appelle to those Synodes, although there were but one that complained. The seuerest punishment was that he which had offended should be remoued from his office, & for a time be depriued of the Cōmunion. And because that same was a continuall order, they neuer vsed to dismisse any Synode, but that they appointed a place and time for the next Synode. For, to gather a generall Councell perteined to the Emperour onely, as all the olde summoninges of Councells do testifie. So long as this seueritie flourished, the clerkes did require in word no more of the people, than themselues did performe in example and deede. Yea they were much more rigorous to themselues than to the people. And verily so it is mete, that the people should be ruled with a gentler & looser discipline, as I may so terme it: but the clerkes should vse sharper iudgements among themselues, and should lesse beare with themselues, than with other men. Howe all this is growen out of vse,

it is

it is no neede to rehearse, when at this day nothing can be imagined more vnbridled and dissolute than the Clergie, and they are broken forth to so great licentiousnesse, that the whole world crieth out of it. That all antiquitie should not seeme to be vtterly buried among them, I graunt in deede that they do with certaine shadows deceiue the eyes of the simple: but those are such as come no nerer to the auncient maners, than the counterfaiting of an ape approcheth to that which men do by reason and aduise. There is a notable place in Xenophon, where he teacheth howe fowly the Persians had swarued from the ordinances of their Elders, and were fallen from the rigorous kinde of life, to softnes and deintinesse, that yet they couered this shame, saying that they diligently kept the auncient vsages. For when in the time of Cyrus sobrietie and temperãce so farre florished that men needed not to weepe, yea and it was accompted a shame: with posteritie this continued a religious obseruation, that no man should drawe snott out at his nosethrilles, but it was lawfull to sucke it vp, & feede within euen till they were rotten the stinking humors which they had gathered by gluttonous eating. So by the olde order it is vnlawfull to bring winepots to the borde: but to swill in wine that they neede to be caried away dronken, is tolerable. It was ordeined to eate but ones in a day: this these good successors haue not abrogate, but they gaue leaue to continue their surfettings from mid day to mid night. The custome was that mẽ should make an end of their dayes iourney fasting. But it was at libertie & vsedly the custome, for auoiding of werinesse, to shorten their iourney to two houres. Whensoeuer the Papistes shall pretende their bastarde rules, to shewe themselues to be like to the holy fathers: this example shall sufficiently reproue their fonde counterfaiting, that no painter can more liuely expresse it.

23 In one thing they be to rigorous and vnentreatable, that they geue not leaue to Priests to mary. But howe great libertie there is among them to vse whordome vnpunished, is not needefull tó be spoken: & bearing them bold vpon their stinking vnmaried life, they haue hardened themselues to all wicked doings. But this forbidding doth plainly shewe, howe pestilente all their traditiós are, forasmuch as it hath not onely spoiled the Church of good and fitt Pastors, but also hath brought in a horrible sinke of mischeues, & throwen many soules into the gulfe of desperation. Truely whereas mariage hath bene forbidden to Priests, that same hath bene done by wicked tyrannie, not onely against the word of God, but also against all equitie. First to forbidde that which the Lorde had lefte at libertie, was by

no meanes lawfull for men. Againe, that God hath expressely prouided by his word that this libertie shouldnot be broken, is so euidente that it needeth no long demõstration. I speake not howe Paul in many places willeth a Bishop to be the husbande of one wife. But what could be more vehemẽtly spoken, than where he pronounceth by the Holy Ghost, that there shalbe in the last times wicked men that shall forbidde mariage: and he calleth them not onely deceiuers, but deuells? This therefore is a Prophecie, this is a holy Oracle of the Holy Ghost, wherewith he willed to arme the Church aforehãde against dangers, that the forbidding of mariage is the doctrine of deuells. But they thinke that they haue gaily escaped whẽ they wrest this sentence to Montanus, the Tatrans, Encratites and other olde heretikes. They onely (say they) condemned mariage: but we do not condemne it, but debarre the Clergie from it, for whom we thinke it not to be cõuenient. As though albeit this prophecy was first fulfilled in those aforesaid men, it might not also be applied to these: or as though this childish fond sutteltie were worth the hearing, that they say that they forbidde it not, because they forbid it not to all. For it is all one as if a tyrant would affirme that it is not an vniust lawe, with vniustice whereof one part alone of the citie is oppressed.

1. Tim. 3.2 and 1. 6. 1. Tim. 4. 3.

24 They obiect, that the Priest doth by some marke differ from the people. As though the Lorde did not also foresee this, with what ornaments Priests ought to excell. So they accuse the Apostle of troubling the order and confounding the comlinesse of the Church, which when he portrayed out the absolute forme of a good Bishop, durst set mariage among the other giftes which he required in him. I knowe howe they expounde this, namely that none is to be chosen that hath had a seconde wife. And I graunt that this is not a newe exposition: but that it is a false exposition, appeareth by the text it selfe, because he by and by after setteth out of what qualities the wiues of Bishops and Deacons ought to be. Paule reckeneth mariage among the vertues of a Bishop: these men teache that it is an intollerable faulte in the order of the Clergie. And, on Gods name, not cõtented with this generall dispraise they call it in their canons vnclennesse and defiling of the flesh. Let euery man thinke with himselfe out of what workeshop these things be come: Christ vouchesaueth so to honor mariage that he willeth it to be an image of his holy conioining with the Church. What could be spoken more honorably to set out the dignitie of mariage? With what face therefore shall that be called vncleane or defiled wherein shineth a likenesse of the spirituall grace of Christ?

Siriti. ad episco. Hispan.

25 But

25 But nowe when their forbidding ſo euidently fighteth with the word of God, yet they finde in the Scriptures wherewith to defende it. The Leuiticall Prieſts were bounde to lie a ſonder from their wiues, ſo oft as it came to their turnes to miniſter, that they might handle the holy things pure and vndefiled. Therefore it were very vncomely, that our holy things, ſith they be both much more noble and daily, ſhould be handled of maried men. As though there were all one perſon of the miniſter of the Goſpell, as was of the Leuiticall Prieſthode. For they, as figures, repreſented Chriſt, which being the mediator of God and men ſhould with moſt abſolute pureneſſe reconcile the Father vnto vs. But when ſinners coulde not in euery behalfe expreſſe the figure of his holineſſe, yet that they might with certaine groſſe draughtes yeld a ſhadowe of him, they were commaunded to purifie themſelues beyond the maner of men, when they came to the Sanctuarie: namely becauſe they then properly figured Chriſt, for that as pacifiers to reconcile the people to God they appeared at the tabernacle the image of the heauenly iudgement ſeate. Foraſmuch as the Paſtors of the Church do not beare this perſone at this day, therefore they are vainly compared with them. Wherefore the Apoſtle doth without exception boldly pronounce, that mariage is honorable among all men, but that for whoremongers and adulterers abideth the iudgement of God. And the Apoſtles themſelues did with their owne example approue that mariage is not vnmete for the holineſſe of any office be it neuer ſo excellent. For Paule witneſſeth that they did not onely kepe wiues, but alſo carried them about with them. Heb.13. 4. 1.Cor. 9.5.

26 Againe it was a maruelous ſhamelesneſſe that they durſt ſet out this comelineſſe of chaſtitie for a neceſſarie thing, to the great reproche of the olde Church: which when it abounded with ſingular learninge of God, yet excelled more in holineſſe. For if they paſſe not vpon the Apoſtles, (as they are wont ſomtime ſtoutely to deſpiſe them) what I beſeche you will they do to all the olde fathers, whom it is certaine to haue not onely ſuffered, but alſo allowed mariage in the order of Biſhops? They forſooth did nouriſh a filthy profaning of holy things, foraſmuch as ſo the miſteries of the Lorde were not rightly reuerenced among them. It was moued in deede in the Nicene Synode to haue vnmaried life commaunded: as there alway want not ſome ſuperſtitious men, which do euer inuente ſome newe thing, to bring themſelues in admiration. But what was decreed? The ſentence of Paphnutius was aſſented to, which pronounced that a mans lying with his owne wife is chaſtitie. Therefore mariage re- Hiſtor. tripart. Libr. 2. cap.14.

mained holy among them: neither did it turne them to any shame, nor was thought to spott the ministerie.

27 Then followed times, in which to superstitious obseruation of single life grewe in force. Hereupon came those often and vnmeasurably aduaunced praises of virginitie, so that scarcely any other vertue was thought among the people to be compared with it. And although mariage was not condemned for vncleane, yet the dignitie thereof was so diminished, and the holinesse of it obscured, that he seemed not to aspire with a courage strong enough to perfection, that did not refraine himselfe from it. Hereupon came those canons whereby it was first forbidden that they which were come to the degree of Priesthode should not contracte mariage: then, that none should be taken into that order but vnmaried men, or such as did forsake mariage together with their wiues. These things, because they seemed to procure reuerence to Priesthode, were (I graunt) euen from antiquitie receiued with great well liking. But if the aduersaries obiect antiquitie against me, first I aunswer that this libertie remained both vnder the Apostles and in certaine ages after them, that Bishops might be maried: that the Apostles themselues, and other Pastors of great authoritie which succeded in their places, vsed the same without sticking at it. The example of that auncienter Church ought worthily to be of greater weight with vs, than that we should thinke that to be either vnlawfull or vncomely for vs which was then with praise receiued and vsed. Secondly I say that that age which for immeasurable affection to virginitie began to be partiall against mariage, did not so lay vpon Priests the lawe of vnmaried life, as though it were a thing necessarie of it selfe, but because they preferred vnmaried men aboue the maried. Finally I aunswer that they did not so require it that they did with force and necessitie constraine them to continence which were not fit to kepe it. For when they punished whoredomes with most seuere lawes, of them that contracted mariage they decreed no more but that they should geue ouer the execution of their office.

28 Therefore whensoeuer the defenders of this newe tyrannie shall seke the pretense of antiquitie to defende their vnmaried life: so oft we shall aunswere them with requiring them, that they restore the olde chastnesse in their Priests: that they remoue adulterers and whoremongers: that they suffer not those in whom they suffer not honest and chast vse of mariage bed, to run vnpunished into all kinde of lust: that they call againe the discontinued discipline, whereby all wantonnesses may be restrained: that they deliuer the Church from

this

this so wicked filthines, wherwith it hath bene long deformed. When they haue graunted this, then they must againe be put in minde that they bost not that thing for necessarie, which being of it selfe at libertie hangeth vpon the profit of the Church. Yet I say not this for that I thinke that in any condition place is to be geuen to those canons which lay the bonde of vnmaried life vpon the order of Priests: but that the wiser sort may vnderstande with what face our enemies do sclaunder holy mariage in Priests, by obiecting the name of antiquitie. As touching the fathers, whose writings remaine, euen they when they speake of their owne iudgement, except Hierome, did not with so great spitefulnesse deface the honesty of mariage. We shalbe content with one commendation of Chrisostome: because he sith he was a principal esteemer of virginitie, can not be thought to haue bene more lauish than other in commendation of mariage. Thus he saith: The first degree of chastitie is pure virginitie: the seconde is faithfull mariage. Therefore the seconde kinde of virginitie is the chast loue of matrimonie. Homel. de inuẽtio. crucis.

The xiij. Chapter.

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

IT is verily a thing to be lamented, that the Church, for whom libertie was purchased with the inestimable price of the blood of Christ, hath bene so oppressed with cruell tyranny, and almost ouerwhelmed with a huge heape of traditions: but in the meane time euery mans priuate madnesse sheweth, that not without most iust cause there hath bene so much permitted of God to Satan & his ministers. For they thought it not enough, neglecting the commaundement of Christ, to beare any burdens whatsoeuer were layed vpon them by false teachers, vnlesse they did also eche man procure to himselfe seuerall burdens of his owne, and so with digging pittes for themselues should drowne themselues deper. This was done while they striued in deuising of vowes, by which there might be added to the common bondes a greater and streighter binding. Sith therefore we haue taught, that by their boldnesse which haue borne rule vnder the title of Pastors in the Church, the worshipping of God hath bene corrupted, when they snared silly cõsciences with their vniust lawes: here it shall not be out of season to adiome an other euell which is nere vnto it, that it may appeare that the world according to the peruersnesse of his owne disposition, hath alway, with such stoppes as it could, put away the helpes whereby it should haue bene brought

to God. Nowe, that it may the better appeare that very greuous hurt hath bene brought in by vowes, let the reders kepe in minde the principles aboue set. For first we haue taught, that whatsoeuer may be required to the framing of life godlily & holily, is comprehended in the lawe. Againe we haue taught, that the Lorde, that he might thereby the better call vs away from deuising of newe workes, hath enclosed the whole praise of righteousnesse in the simple obedience of his will. If these things be true, it is easy to iudge that all fained worshippings, which we inuent to our selues to deserue the fauor of God, are not acceptable to him howe much soeuer they please vs. And truely the Lord himselfe in many places doth not onely openly refuse them, but also greuously abhorre them. Hereupon ariseth a dout of those vowes which are made beside the expresse word of God, what accompt is to be made of them, whether they may rightly be vowed of Christian men, and howe farre they binde them. For the same which among men is called a promise, in respect of God is called a vowe. But to men we promise those things either which we thinke will be pleasant vnto them, or which we owe of dutie. Therefore there ought to be a much greater hedefull obseruatiō in vowes which are directed to God himselfe, with whom we ought to deale most earnestly. In this pointe superstition hath in all ages marueloufly ranged, so that menne without iudgement, without choise, did by and by vowe vnto God whatsoeuer came in their minde, or into their mouth. Hereupon came those follies, yea monstruous absurdities of vowes among the heathen, wherewith they did to insolently mocke with their gods. And I would to God that Christiās also had not followed this their boldnesse. It ought not in deede to haue bene so: but we se that in certaine ages past nothing hath bene more vsuall than this wickednesse, that the people eche where despising the lawe of God did wholy burne with mad greedinesse to vowe whatsoeuer had pleased thē in their dreame. I will not hatefully enforce, nor particularly rehearse howe hainously and howe many wayes herein men haue offended: but I thought good to say this by the way, that it may the better appeare, that we do not moue question of a needelesse matter, when we entreate of vowes.

2 Nowe if we will not erre in iudging which vowes be lawfull, and which be wrongfull, it behoueth to wey three things: that is to say, who it is to whom the vowe is made: who we be that make the vowe: last of all, with what minde we vowe. The first pointe hath respect to this, that we should thinke that we haue to do with God, whome our obedience so much deliteth, that he pronounceth all willwor-

Coloss. 2.23.

willworships to be accursed, howe gay and glorious soeuer they be in the eyes of men. If all voluntarie worshipps, which we our selues deuise without commaundement, be abhominable to God, it followeth that no worship can be acceptable to him but that which is allowed by his word. Therefore let vs not take so great libertie to our selues that we dare vowe to God that which hath no testimonie howe it is esteemed of him. For whereas that which Paule teacheth, that it is sinne whatsoeuer is done without Faith, extendeth to all doings, then verily it chiefely hath place when thou directest thy thought the streight way to God. But if we fall and erre euen in the smallest things, (as Paul there disputeth of the difference of meates) where certaintie of Faith shineth not before vs: howe much more modestie is to be vsed, when we attempte a thing of greatest weight? For nothing ought to be more earnest vnto vs than the duties of religion. Let this therefore be the first consideration in vowes, that we neuer come to the vowing of any thing, but that conscience haue first certainly determined that it attempteth nothing rashly. But it shall then be free from danger of rashnesse, when it shall haue God going before it, and as it were enforming it by his word what is good or vnprofitable to be done. Rom 14 23

3. In the other thing which we haue said to be here to be considered, this is conteined, that we measure our owne strengthes, that we haue an eye to our vocation, that we neglect not the benefite of libertie which God hath geuen vs. For he that voweth that which either is not in his power, or disagreeth with his vocation, is rash: and he that despiseth the bountifulnesse of God, whereby he is appointed Lorde of all things, is vnthankefull. When I say thus, I do not meane that any thing is so sett in our owne hande, that standing vpon confidence of our owne strength we may promise the same to God. For it was most truely decreed in the Councell at Arausium, that nothing is rightly vowed to God but that which we haue receiued of his hande, forasmuch as all things that are offred him are his mere giftes. But sith some things are by Gods goodnesse geuen vs, and other some things by his equitie denied vs: let euery man (as Paule commaundeth) haue respect to the measure of grace geuen vnto him. Therefore I do here meane nothing els, but that vowes must be tempered to that measure which the Lorde prescribeth there in his geuing: lest if thou attempt further than he permitteth, thou throw thy selfe downe hedlong with taking to much vpon thee. As for example. When those murtherers, of whom mention is made in Luke, vowed that they would tast of no meate till Paule were slayen: although the

Concil. Arausi. cap. 11. Rom. 12 3. 1. Cor. 12. 11. Act. 23. 12.

deuise had not bene wicked, yet the rashnesse it selfe was not to be suffered, that they made the life and death of a man subiect to their
Iud 11. 30. power. So Iephthe suffred punishmēt for his folly, whē with hedlong heare he conceiued an vnaduised vowe. In which kinde vnmaried life hath the chiefe place of mad boldnesse. For sacrificing Priestes, monkes, and nonnes, forgetting their owne weakenesse, thinke themselues able to kepe vnmaried life. But by what Oracle are they taught that they shall haue chastitie throughout all their life, to the very
Gen. 2. 18. ende whereof they vowe it? They heare the word of God concerning the vniuersall state of men, It is not good for man to be alone. They vnderstande, and I would to God that they did not fele, that sinne remaining in vs is not without most sharpe prickes. With what confidence dare they shake of that generall calling for all their life long: whereas the gift of continence is oftener graunted for a certaine time as opportunitie requireth? In such stubbornesse let them not loke for God to be their helper: but let them rather remember that which is said. Thou shalt not tempt the Lorde thy God. And this is to tempt God, to endeuor against the nature put in vs by him, and to despise his present giftes as though they nothing belonged vnto vs. Which they not onely do: but also mariage it selfe, which God thought it not against his maiestie to institute, which he hath
Heb. 13. 4 pronounced honorable in all men, which Christ our Lorde hath sanctified with his presence, which he vouchesaued to honor with his
Ioh. 2. 2 first miracle, they dare call defiling, onely to aduaunce with maruelous commendations a certaine vnmarried life of what sorte soeuer it be. As though they themselues did not shewe a clere example in their life, that vnmaried state is one thing, and virginitie an other: which their life yet they most shamelesly call Angelike, doing herein verily to great iniurie to the Angels of God, to whom they compare whoremongers, adulterers, and somewhat els much worse and filthier. And truely here neede no argumentes, when they are openly confuted by the thing it selfe. For we plainely se, with howe horrible paines the Lorde doth commonly take vengeance of such arrogance, and contempt of his giftes by to much trust in themselues. I spare for shame to speake of the more secrete faultes, of which euen this that is already perceiued is to much. It is out of cōtrouersie that we ought to vowe nothing, that may hinder vs from seruing of our vocation. As if a householder should vowe, that he will leaue his wife and his children and take other charges in hande: or if he that is fit to beare office, when he is chosen do vowe that he will be a priuate man. But what is meant by this, that our libertie should not

be despised, hath some difficulty if it be not declared. Therefore thus in fewe wordes I expounde it. Sith God hath made vs Lordes of all things, and hath so made them subiect vnto vs that we should vse them all for our commoditie: there is no cause why we should hope that it shalbe an acceptable worke to God if we yelde our selues into bondage to the outwarde thinges which ought to be a helpe vnto vs. I say this for this purpose, because many do hereby seke praise of humilitie, if they snare themselues with many obseruations, from which God not without cause willed vs to be free and discharged. Therefore if we will escape this danger, let vs alway remember that we ought not to depart from that order which the Lorde hath ordeined in the Christian Church.

4 Nowe I come to that which I did set in the thirde place: that it is much materiall with what minde thou makest a vowe, if thou wilt haue it allowed of God. For sith the Lorde regardeth the hart, not the outward shewe, it cometh to passe that the selfe same thing, by changing the purpose of the minde, doth sometime please him and is acceptable vnto him, and sometime hiely displeaseth him. If thou so vowe the absteining from wine, as though there were any holinesse in it, thou art superstitious: if thou haue respect to any other ende which is not euell, no man can disallowe it. But in my iudgement there be fower endes, to which our vowes shalbe rightly directed: of which for teachings sake I referre two to the time past, and the other two to the time to come. To the time past belong those vowes, whereby we do either testifie our thankfulnesse to God for benefites receiued: or to craue the turning away of his wrath, we our selues do punish our selues for the offenses that we haue committed. Let vs call the first sort, if you will, the exercises of thankesgeuing, the other of repentance. Of the first kinde we haue an example in the tithes which Iacob vowed, if the Lorde did bring him home safe out of banishement into his contree. Againe in the olde Sacrifices of the peaceoffrings, which godly kinges and capitaines, when they toke in hande righteous warre, did vowe that they would pay if they had obteined the victorie, or at least when they were oppressed with any great distresse, if the Lorde had deliuered them. So are all those places in the Psalmes to be vnderstode which speake of vowes. Such vowes may at this day also be in vse among vs, so oft as the Lorde hath deliuered vs either out of any calamitie, or from a hard sicknesse, or from any other danger. For it is then not against the dutie of a godly manne, to consecrate to God his vowed oblation, as a solemne token of his reknowledging, least he shoulde seeme

Gen. 28. 20. Psa. 22. 27. and 56. 13. & 116. 14. 18.

vnthankfull toward his goodnesse. Of what sort the seconde kinde is, it shall suffice to shewe with one onely familiar example. If any by the vice of gluttonie be fallen into any offense, nothing withstandeth but that to chastise his intemperance he may for a time forsake all deinty meates, and may do the same with a vowe adioined, that he may binde himselfe with the streighter bonde. Yet I do not so make a perpetuall lawe to them that haue likewise offended: but I shewe what is lawfull for them to do, which shall thinke such a vowe profitable for themselues. I do therefore so make such a vowe lawfull, that in the meane time I leaue it at libertie.

5 The vowes that are applied to the time to come, partly (as we haue already said) do tende to this ende that we may be made the warer: & partly that as it were by certaine spurres we may be pricked forwarde to our dutie. Some man seeth him selfe to be so inclined to some certaine vice, that in a thing which otherwise is not euill he can not temper himselfe from fallinge foorthwith into an euill: he shall do nothing inconueniently if he do for a time by vowe cut of frō himselfe the vse of that thing. As if a man know that this or that apparell of body is perilous vnto him, and yet entised with desire he earnestly couet it, what can he do better, than if in putting a bridle vpon himself, that is in charging himself with necessitie of absteining from it, he deliuer himselfe from all douting? Likewise if a man be forgetfull or slowe to necessarie duties of godlinesse, why may he not by taking a vowe vpon him both awake his memorie and shake of his slouthfulnesse? In both I graunt that there is a forme of childishe schooling: but euen in this that they are helpes of weakenesse, they are not without profit vsed of the rawe and vnperfect. Therefore we shal say that those vowes are lawful which haue respect to one of these endes, specially in outward things, if they both be vpholden with the allowance of God, and do agree with our vocation, and be measured by the power of grace geuen vs of God.

6 Nowe also it is not hard to gather what is generally to be thought of all vowes. There is one common vowe of all the faithful, which being made in Baptisme we do confirme and as it were stablish by Catechisme and receiuing of the Supper. For the Sacramentes are as charters, by which the Lorde deliuereth to vs his mercy and thereby euerlasting life, and we againe on our behalfes do promise him obedience. But this is the forme or verily the summe of the vow, that forsaking Satan we yelde our selues into seruice to God, to obey his holy commaundementes, and not to followe the peruerse desires of our flesh. It ought not to be douted but that this vowe,

sith

ſith it hath teſtimony of the Scripture, yea and is required of all the children of God, is both holy and profitable to ſaluation. And it maketh not to the cõtrary, that no man in this life performeth the perfect obedience of the lawe which God requireth of vs. For ſith this forme of couenanting is compriſed within the couenant of grace, vnder which is contained both forgiueneſſe of ſinnes and the Spirit of Sanctification: the promiſe which we there make is ioyned both with beſeching of pardon and with crauing of helpe. In iudging of particular vowes, it is neceſſary to kepe in minde the three former rules, whereby we may ſafely weie of what ſort euery vow is. Neither yet thinke that I ſo commende the very ſame vowes which I affirme to be holy, that I would haue them to be daily. For though I dare teach no certaine rule of the number or time: yet if any man obey my cõſell, he ſhall take vpon him none but ſober and for a time. For if thou oftentimes breake foorth into making of many vowes, all religiouſneſſe will with very continuance growe out of eſtimation with thee, and thou ſhalt come to a bendinge readineſſe to fall into ſuperſtition. If thou binde thy ſelfe with a perpetuall vowe, either for great payne and tediouſneſſe thou ſhalt vndo it, or beinge weried with longe continuance thou ſhalt at one time or other be bolde to breake it.

7 Now alſo it is plaine with how great ſuperſtition in this behalfe the worlde hath in certaine ages paſt bin poſſeſſed. One man vowed that he woulde abſtaine from wine: as though abſtainiinge from wine were of it ſelfe a worſhip acceptable to God. An other bounde himſelfe to faſting, an other to abſtaining from fleſh for certaine daies, in which he had with vaine opinion fained to be a ſingular holineſſe aboue the reſt. And ſome things alſo were vowed much more childiſh, although not of children. For this was holden for a great wiſdom, to take vpon them vowed pilgremages to holyer places, & ſomtime either to go all their iourney on foote, or with their body halfe naked, that by their werines the more merite might be gotten. Theſe & ſuch other, with incredible zeale wherof the world hath a while ſwelled, if they be examined by thoſe rules, which we haue aboue ſette, ſhalbe found not only vaine & trifling, but full of manifeſt vngodlineſſe. For howſoeuer the fleſh iudge, God abhorreth nothing more than fained worſhippings. There are beſide this thoſe pernicious & damned opiniõs, that hipocrites whẽ they haue ſuch trifles thinke that they haue gotten no ſmal righteouſnes: they repoſe the ſumme of godlineſſe in outwarde obſeruations: they deſpiſe all other that are leſſe carefull of ſuch thinges.

8 To recken vp all the particular formes, is nothinge to purpose. But forasmuch as the monkish vowes are had in greater reuerence, because they seeme allowed by the common iudgement of ỹ church: of those it is good to speake briefly. First least any should by prescription of long time defende monkery, such as it is at this day, it is to be noted that in old time there was in monasteries a farre other order of liuing. Such as were disposed to exercise themselues to greatest seuerity and patience, went thither. For what maner of discipline they say that the Lacedemonians had vnder the lawes of Lycurgus, such was at that time amonge the monkes, yea and much more rigorous. They slept vpon the ground: their drinke was water: their meate was bread, herbes & rootes: their chiefe deinties were in oyle and ciches. They abstained from all delicate diet and trimming of body. These things might seeme aboue trueth, if they were not written by witnesses that saw & proued them, as Gregory Nazianzen, Basile, and Chrysostome. But with such introductions they prepared themselues to greate offices. For, that the colledges of monkes were then as it were the sede-plottes of the order of ministers of the Church, both these whom we haue now named are a profe plain enough, (for they were all brought vp in monasteries and from thense called to the office of bishops) & also many other singular and excellent men in their time. And Augustine sheweth that this was also vsed in his time, that monasteries
Epi. 81. yelded clerkes to the Church. For he speaketh thus to the monkes of the Isle of Caprarea: But you brethren we exhort in the Lord, that ye kepe your purpose and continue to the end: & if at any time our mother the Church shall require your trauaile, do ye neither with gredy pride take it vpon you, nor with flattering slouthfulnesse refuse it: but with a meke hart obey to God. Neither preferre ye your owne quiet leasure aboue the necessities of the Church: to whom if no good mē would haue ministred in her trauaile, you should not haue found how you shoulde haue bin borne. He speaketh there of the ministery, by
Epi. 76. which ỹ faithfull are spiritually borne againe. Also to Aurelius: There is both occasion of fallinge giuen to themselues, and most haynous wronge done to the order of the Clergy, if forsakers of monasteries be chosen to the souldiorship of the Clergy: whē euen of those that remaine in the monastery, we vse to take into the Clergy none but the most approued and best. Vnlesse perhappes as the common people say, he is an euill pyper but a good fiddler: so it shall also be iestingely said of vs, he is an euill monke, but a good Clerke. It is too much to be lamented, if we lift vp monkes into such a ruinous pride, and thinke Clerkes worthy of so great reproche, whereas sometime

euen

euen a good monke maketh not a good Clerke, if he haue sufficient continence, & yet want necessary learninge. By these places it appeareth, that godly mē were wont with the discipline of monkes to prepare themselues to the gouernment of the Church, that they might the fitter and better instructed take so great an office vpon them. Not that they all attained to this end, or yet tended toward it, whē for the most part they were vnlearned mē: but such were chosen out as were mete for it.

9 But chiefly in two places he painteth out vnto vs the forme of the olde monkerie. In the booke Of the manners of the Catholike Church, where he setteth the holinesse of that profession against the sclaunders of the Manichees: & in an other booke, which he entitled Of the worke of monkes, where he inueieth against certaine degendred monkes, which began to corrupt that order. I will here so gather a summe of those thinges which he sayth, that so nere as I may I will vse his owne wordes. Despisinge (sayth he) the enticementes of this worlde, gathered into one most chast and holy life, they spende their time together, liuinge in praiers, readinges, and disputations, not swelling with pride, not troublesome with stubbornnes, not wāne with enuiousnesse. None possesseth any thinge of his owne, none is burdenous to any man. They get by working with their handes those things wherewith both their body may be fed, and their minde may not be hindered frō God. Their worke they deliuer to them whom they call Deanes. Those Deanes despising all thinges with great carefulnesse make accompt thereof to one whom they call Father. These fathers not only most holy in maners, but also most excellent in godly doctrine, hye in all things, do with no pride prouide for thē whom they call children, with great authority of them in commaunding, & great willingnes of the other in obeying: They come together at the very last time of the day, euery one from his dwelling, while they be yet fasting, to heare that Father: & there mete together to euery one of these Fathers at the least three thousand men, (he speaketh chiefly of Ægypt, and of the east) then they refresh their body, so much as suffiseth for life and healthfulnesse, euery man restraining his desire, not to take largely euen of those thinges that they haue present very spare and vile. So they do not onely abstaine from flesh and wine, so much that they may be able to tame their lustes, but frō such things which do so much more greedily prouoke appetite of the belly and throte, howe much they seeme to other, to be as it were cleaner, by colour whereof the filthy desire of exquisite meates, which is not in flesh, is wont to be fondly and fowly defended. Whatsoeuer remay-

Demon. eccles. cathol. cap. 31.

neth aboue necessary foode(as there remaineth oftentimes much of the workes of their handes and pinching of their fare)is with greater care distributed to the poore,than it was gotten by them that distribute it.For they do in no wise trauail that they may haue abundance of these things,but they by all meanes endeuor that that which they haue aboundinge may not remaine with them. Afterwarde when he hath rehearsed the hardnesse, whereof he himselfe had seene examples both at Millaine and else where: among these thinges (sayth he) no man is enforced to hard thinges which he can not beare:no man is charged with that which he refuseth: neither is he therefore condemned of the rest,because he cōfesseth himselfe to want strength in folowing of them: for they remember how much charity is commēded:they remember that all thinges are cleane to the cleane.Therefore all their diligēce watcheth,not to the refusing of kindes of meate as vncleane,but to tame lust, & to retaine the loue of brethren.They remember,meate for the belly,and the belly for meates.&c. Yet many stronge do abstaine for the weakes sakes. Many of them haue no nede to do thus: but because it pleaseth them to sustaine themselues with baser diet and nothing sumptuous. Therefore they themselues, which being in health do forbeare,if consideration of their helth cōpell, when they are sicke do take without any feare. Many drinke no wine, & yet they thinke not themselues defiled with it:for they most gently cause it to be giuen to the fainter, and to them that can not get the health of their body without it:and some which foolishly refuse it, they do brotherly admonishe that they be not with vaine superstition sooner made weaker than holier. So they diligently exercise godlinesse:but they know that the exercising of the body pertaineth but to a short time.Charity is chiefly kept:to charity the diet,to charity the speech,to charity the apparel,to charity the countenance is fitted.They mete and conspire into one charity.To offend it is accompted as haynous as to offende God. If any resist charity,he is cast out and shunned. If any offende charity,he is not suffred to abide one day. Forasmuch as in these words,as in a painted table,that holy man semeth to haue set out what maner of life monkery was in olde time, although they were somwhat long,yet I was content to enterlace thē here:because I saw that I shold haue bin somwhat longer if I had gathered the same things out of diuers, how much soeuer I studied for briefenesse.

Ibidem cap. 33. Tit.1.15

1.Cor.6 13.

10 But my purpose here is not to go through this whole matter, but only by the way to point out,not only what maner of monkes the Old Church had, but what maner of thing the profession of monkes

was

was at that time : so as the sounde witted readers may iudge by the comparison, what face they haue which alleage antiquity to maintaine the present monkery. Augustine when he depainteth vnto vs a holy & true monkery, would haue to be absent all rigorous exacting of those things which by the word of the Lord are left vs at liberty. But there is nothinge that is at this day more seuerely required. For they compt it a mischiefe that can neuer be purged, if any do neuer so litle swarue from the prescribed rule in colour or fashion of garment, in kinde of meate, or in other trifling & cold ceremonies. Augustine stoutly maintaineth, that it is not lawful for monks to liue idle vpō other mens. He denieth that there was euer in his time any such example of a well ordered monastery. Our men set the chiefe part of their holinesse in idlenesse. For if you take idlenes from them, where shalbe that contemplatiue life whereby they boast that they excell all other men, and approch nere vnto Angels? Finally Augustine requireth such a monkery, as should be nothing but an exercise & help to the dueties of godlinesse which are commended to all Christians. What? when he maketh charity the chiefe, yea and almost only rule therof, do we thinke that he praiseth a conspiring, wherby a few men being bound together, are seuered from ȳ whole body of the church? But rather he willeth them with their example to giue light to other to kepe the vnity of ȳ Church. In both these points, there is so much difference of the monkery at this present, that a manne can scarcely finde any thing more vnlike, I will not say contrary. For our monkes not contented with that godlines, to the study of which alone Christ commaundeth them that are his continually to apply, do imagine I wote not what newe godlinesse, by meditation whereof they may be perfecter than other.

De operemonach.

11 If they deny this, I would know of them why they vouchsaue to giue to their owne order alone the title of perfection, and take away the same from all the callings of God. Neither am I ignorant of that sophisticall solution, that it is not therefore so called because it doth containe perfection in it, but because it is the best of all other to attaine perfection. When they are disposed to boast themselues before the people, when to snare vnskilfull and vnware yonge men, when to maintaine their priuileges, when to aduaunce their owne dignity to the reproch of other, then they boast that they are in ȳ state of perfection. When they are so nye driuen that they can not defend this vaine arrogance, then they flee to this starting hole, ȳ they haue not yet attained perfection, but that they are in the same state wherin they aspire vnto it aboue other. In the meane time that admiration

among the people remaineth, as though the only monkish life were angelike, perfect, & clensed from all fault. By this pretence they make most gaineful markets, but that same moderation lieth buried in a few bookes. Who doth not see that this is an intollerable mockery? But let vs so reason with thē, as though they gaue no more to their profession than to call it a state of attaining perfection. Verily in giuinge it this name, they do as by a speciall marke make it differinge from other kindes of life. And who can abide this, that so great honor shoulde be giuen away to an ordinance that is no where by any one syllable allowed: and that by the same all other callinges of God, which are by his owne holy mouth not onely commaunded, but also commended with notable titles of praise, are by the same accompted vnworthy? And how great wrong (I besech you) is done to God, when I wote not what new founde thinge is preferred aboue all the kindes of life ordained by himselfe, and praised by his owne testimonie?

12 But go to, let them say that it is a sclaunder which I haue before said, that they are not cōtented with the rule prescribed of God. Yet though I hold my peace, they themselues do more than enough accuse themselues. For they openly teache, that they take vpon them more burdē than Christ laid vpon his: because forsooth they promise to kepe the counsels of the Gospel concerning louing their enemies, not coueting of reuenge, not swearing. &c. To which things Christians are not generally bound. Herein what antiquity will they shewe foorth against vs? This neuer came in any of the old fathers mindes. They all crie out with one voice that there was no one litle word at all vttered of Christ, which ought not necessarily to be obeyed. And without any doutinge they do echewhere teache, that these very same thinges by name were commaundementes, which these good expositors triflingly say, that Christ did but counsell. But forasmuch as we haue before taught that this is a most pestilent errour, lette it suffise here to haue briefly noted that the monkery which is at this day, is grounded vpon the same opinion, which all the godly ought worthily to abhorre: which is, that there shoulde be imagined some perfecter rule of life, than this common rule which is giuen of God to the whole Church. Whatsoeuer is builded vppon this fundation, can not be but abhominable.

Matt. 5. 14.

13 But they bring an other proofe of their perfection, which they thinke to be most strōg for them. For the Lord sayd to the yong man that asked him of the perfection of righteousnesse, If thou wilt be perfect, sell all that thou hast and giue it to the poore. Whether they do

Matt. 19 21.

do so or no, I do not yet dispute: but graunt thē that for this present. Therefore they boast ý they be made perfect by forsaking all theirs. If the summe of perfection stand in this, what meaneth Paul when he teacheth, that he which hath distributed all his goodes to the poore, vnlesse he haue charity, is nothing? What maner of perfectiō is this, which if charity be absent, is brought with man to nothinge? Here they must nedes answere, that this is the chiefest in dede, but not the only worke of perfection. But here also Paul crieth against thē, which sticketh not to make charity the bonde of perfection, without any such forsaking. If it be certaine that betwene the maister & the disciple is no disagreement, and the one of them clearely denieth the perfection of man to consist in this ý he should forsake all his goods, and againe affirmeth, that perfection is without it: we must see howe that sayinge of Christ is to be taken, If thou wilt be perfect, sell all that thou hast. Nowe, it shalbe no darke sense, if we wey (which we ought alway to marke in all the preachings of Christ) to whom these wordes be directed. A yong man asketh, by what workes he shall enter into euerlastinge life. Christ, because he was asked of workes, sendeth him to the law, & rightfully: for it is the way of eternall life, if it be considered in it selfe, and is no otherwise vnable to bringe saluation vnto vs but by our owne peruersenesse. By this answere Christ declared, that he teacheth no other rule to frame life by, than the same that had in olde time bin taught in the law of the Lord. So did he both giue witnesse to the lawe of God, that it was the doctrine of perfect righteousnesse: and therewithall did mete with sclaunders, that he shoulde not seeme by any new rule of life to stirre the people to forsaking of the law. The yonge man beinge in deede not of an euill minde, but swellinge with vaine confidēce, answered that he had from his childehoode kept all the commaundementes of the law. It is most certaine that he was an infinite space distant frō that to which he boasted that he had attained. And if his boastinge had bin true, he had wanted nothinge to the hiest perfection. For we haue before shewed, that the law containeth in it selfe perfect righteousnesse: and the same appeareth hereby, that the keping of it is called the way of eternall saluation. That he might be taught to knowe howe litle he had profited in that righteousnesse, which he had too boldly answered that he had fulfilled, it was profitable to shake out a familiar fault of his. When he abounded in richesse, he had his hart fastened vppon them. Therefore because he felt not this secrete wound, Christ launced him. Go (sayth he) sell all that thou hast. If he had bin so good a keeper of the lawe as he thought he was, he woulde not haue gone

1. Cor. 13. 3.

Colo. 3. 14.

Luc. 10. 25.

away sorowefull when he heard this word. For who so loueth God with all his hart, whatsoeuer disagreeth with the loue of him, he not onely taketh it for donge; but abhorreth as bringinge destruction. Therfore wheras Christ commaundeth the couetous riche man to leaue all that he hath; it is all one, as if he should commaund the ambitious man to forsake all honors, the voluptuous man all delites, and the vnchast man all the instrumentes of lust. So consciences that are touched with no feeling of generall admonition, must be called back to the particular feelinge of their owne euill. Therefore they do in vaine draw this speciall case to generall exposition, as though Christ did ser the perfection of man in forsaking of goods: whereas he ment nothing else by this sayinge, than to driue the yong man that stoode too much in his owne conceite, to feele his owne sore, that he might vnderstande that he was yet a great way distant from perfect obedience of the law, which otherwise he did falsly take vpō him. I graunt that this place hath bin euill vnderstanded of some of the fathers, & that therupon grew this coueting of wilful pouerty, wherby they only were thought to be blessed, which forsaking all earthly things, did dedicate themselues naked to Christ. But I trust that all the good and not contentious men will be satisfied with this my exposition, so that they shall no more dout of the meaning of Christ. Howbeit the Fathers thought nothing lesse, than to stablish such a perfection, as hath since bin framed by the cowled Sophisters, thereby to raise vp a double Christianity. For that doctrine ful of sacrilege was not yet borne, which compareth the profession of monkery to Baptisme, yea and openly affirmeth, that it is a forme of second Baptisme. Who can dout that the Fathers with all their heart abhorred this blasphemy? Now as touchinge that last thinge, which Augustine sayth to haue bin among the olde Monkes, that is, that they applied themselues wholly to Charity: what neede I to shew in wordes that it is most farre from this newe profession? The thinge it selfe speaketh, that all they that go into Monasteries, depart from the Church. For why? Do not they seuere themselues from the lawfull felowship of the faithful, in taking to themselues a peculiar ministery and priuate ministration of Sacramentes? What is it to dissolue the Communion of the Church, if this be not it? And (that I may follow the comparison which I began to make, and may once conclude it) what haue they in this behalfe like to the olde monkes? They although they dwelt seuerally from other men, yet had not a seuerall Church: they did partake of the sacramentes together with other: they appeared at solemne assemblies: there they were a part of the people. These men, in erecting to themselues

themselues a priuate altar, what haue they else done but broken the bond of vnity? For they haue both excommunicate themselues from the whole body of the Church, & haue despised the ordinary ministery, whereby the Lord willed to haue peace & charity kept among his. Therefore howe many ministeries therebe at this day, I say that there be so many assemblies of schismatikes, which troubling the order of the Church, are cut of from the lawfull felowship of the faithfull. And that this departing should not be secret, they haue giuen to thēselues diuers names of sectes. Neither were they ashamed to boast of that, which Paul doth so detest that he can not sufficiently amplifie the hainousnes of it. Vnlesse perhap we thinke that Christ was diuided of the Corinthians, when one gloried of one teacher, & an other of an other: & that now it is done without any iniury to Christ, that in stede of Christians we heare some called Benedictines, some Franciscanes, some Dominicanes: & that they are so called, that they themselues when they couet to be seuerally knowen from the common sort of Christiās, do with great pride take these titles to thēsor the profession of their religion.

15 These differences which I haue hitherto rehearsed betwene the old monkes & the monkes of our age, are not differences in maners, but in the profession it selfe. Therefore let the readers remēber that I haue rather spokē of monkery than of monks, & haue touched those faultes, not which sticke in the life of a few of them, but which can not be seuered from their very order of liuinge it selfe. But what differēce is in their maners, what nede I particularly to declare? This is certaine, that there is no degree of men more defiled with all filthinesse of vices: no where more are factions, hatredes, affections of parties, ambitions whoter than among them. In dede in a few monasteries they liue chastly, if it be to be called chastity where lust is so farre kept downe that it be not openly euill spoken of: yet a man shall scarcely finde euery tēth monastery which is not rather a stewes thā a holy house of chastity. But what honest sparing is in their diet? Swine be none otherwise fatted in sties. But least they should complaine that I handle them too vngently, I go no further. Howebeit in those few things which I haue touched, whosoeuer knoweth the thinge it selfe will confesse that there is nothinge spoken accuserlike. Augustine, when according to his testimony monkes excelled in so great chastity, yet complaineth that there were many vagabundes, which with euil craftes and deceites wiped simple men from their money, which with carying about the reliques of martyrs did vse filthy marchandisinges, yea and in steede of the reliques of martyrs did shew forth the bones

of any other dead men, and which with many such wicked doinges sclaundered the order. As he reporteth that he sawe no better men than them which haue profited in monasteries, so he lamenteth that he hath seene no worse men than those that disprofited in monasteries. What would he say if at this day he saw all monasteries to swell, & in a maner to burst with so many & so despeired vices? I speake nothing but that which is well knowen to all men. Yet doth not this dispraise pertaine to all without any exception at all. For as there was neuer rule & discipline of liuinge holily so stablished in monasteries, but that there remained some dranes much vnlike the rest: so I do not say that monkes are at this day so runne out of kinde from that holy antiquity, but that they haue yet some good men in their flock. But they lye hidden a few & scattered in ỳ huge multitude of naughty & wicked men: and they are not only despised, but also lewdly railed at, & somtime cruelly handled of other, which (as the Milesians prouerbe is) thinke that there ought to be no place for any honest man among them.

16 By this comparison of the olde and present monkery, I trust I haue brought to passe that which I purposed, that it may appeare that our cowled menne do falsely pretende the example of the first Church for defence of their profession: forasmuch as they no lesse differ from them than apes from menne. In the meane time I sticke not to declare, that euen in that olde forme which Augustine commendeth, there is somewhat which litle pleaseth me. I graunt that they were not superstitious in exactinge the outwarde exercises of rougher discipline, but I say that there wãted not too much affectatiõ and wrongefull zeale. It was a goodly thinge, forsakinge their goods, to be without all earthly carefulnesse: but God more esteemeth care to rule a household godlily, when a holy householder beinge loose and free from all couetousnesse, ambition, and other desires of the flesh, trauaileth to this purpose to serue God in a certayne vocation. It is a goodly thing to play the Philosopher in wildernesse farre from the companie of men: but it agreeth not with Christian gentlenesse as it were for hatrede of mankinde to flie into deserte and solitarinesse, and therewithall to forsake those dueties which the Lorde hath chiefely commaunded. Although we graunt that there was no other euill in that profession, yet this verily was no small euill, that it brought an vnprofitable and perillous example into the Church

17 Nowe therefore lette vs see what maner of vowes they be, wherewith monkes at this day are professed into this goodly order.

First,

First, because their minde is to institute a new and fained worshippinge to deserue Gods fauour: I conclude by the thinges afore spoken that whatsoeuer they vowe is abhominable before God. Secondly without any regarde of Gods callinge, without any his allowance, they inuent for them such a kinde of liuing as pleaseth them selues. I say that it is a rashe and therefore an vnlawefull enterprise: because their conscience hath nothinge whereupon it may vpholde it selfe before God, and whatsoeuer is not of faith, is sinne. Moreouer when they binde themselues to many peruerse and wicked worshippinges, which the monkery at this day containeth in it. I affirme that they be not consecrate to God, but to the Deuill. For why was it lawefull for the Prophete to say, that the Israelites offered their children to Deuils and not to God: onely for this that they had corrupted the true worshippinge of God with prophane Ceremonies: and shall it not be lawefull for vs to say the same of monkes, which with their cowle do put vpon themselues a snare of a thousande wicked superstitions? Nowe what sortes of vowes are there? They promise to God perpetuall virginity, as though they hadde bargained with God before, that he shoulde deliuer them from neede of mariage. There is no cause why they shoulde alleage, that they do not make this vowe but trustinge vpon the grace of God. For sith he pronounceth that he giueth it not to all men, it is not in vs to conceiue a confidence of a speciall gift. Lette them that haue it, vse it. If at any time they feele themselues to be troubled of their flesshe, let them flee to this helpe by whose onely power they may resist. If they preuaile not, let them not despise the remedy that is offered them. For they by the certaine worde of God are called to mariage, to whom power of continence is denied. Continence I call, not whereby the body is only kept cleane from whoredome, but whereby the minde kepeth chastity vndefiled. For Paule commaundeth not only outward wantonnesse, but also the burninge of the minde, to be auoided. This (say they) hath from furthest time of memory bin obserued, that they which woulde dedicate themselues wholly to the Lord, should binde themselues to the vowe of continence. I graunt in deede that this maner hath also bin of auncient time receiued: but I do not graunt that that age was so free from all faulte, that whatsoeuer was then done must be taken for a rule. And by litle and litle this vnappeaseable seuerity crept in, that after a vowe made there was no roome for repentance. Which is euident by Ciprian. If virgins haue of Faith dedicate themselues to God, let them continue shamefastly, and chastly without any faining. So being strong and stedfast let them looke for

Rom.14 23.
Deu.31. 17.
Psa 106 37.
Mat.19 11.
1.Cor.7 9.
Epist.11

the rewarde of virginity. But if they will not or can not continue, it is better that they shoulde mary than with their delightes fall into the fier. What reproches would they now spare to teare him withall, that would with such equity temper the vowe of continence? Therefore they are departed farre from that auncient manner, which will not only admit no moderation or pardon if any be founde vnable to performe his vowe: but they do without all shame pronounce that he sinneth more greuously if he remedy the intemperance of the fieshe with takinge a wife, than if he defile both his body and soule with whoredome.

18 But they still enforce the matter, and go about to shewe that such a vowe was vsed in the Apostles time: because Paule sayth that the widowes which hauing bin once receiued into the Publike ministery did mary, denied their first Faith. But I do not deny to them, that the widowes, which bounde themselues and their seruices to the Church, did therewithal take vpon them the bonde of continuall vnmaried life: not because they reposed any religion therein, as it afterward began to be vsed: but because they could not beare that office but beinge at their owne liberty and loose from yoke of mariage. But if, when they had once giuen their Faith, they loked backe to new mariages, what was this else but to shake of the callinge of God? Therefore it is no maruell that with such desires he sayth that they waxe wanton against Christ. Afterwarde to amplifie the matter he saith, that they do so not performe that which they haue promised to the Church, that they do also breake and make voide their first Faith giuen in Baptisme: in which this is comprehended, that euery man should answere his calling. Vnlesse parhap you had rather vnderstand it thus, that hauing as it were lost al shame, they did from thense forth cast away all care of honesty, did giue foorth themselues to all wantonnesse and vnchastity, and did in licentious and dissolute life resemble nothinge lesse than Christian women: which sense I like very well. Therefore we aunswere, that those widowes which were then receiued to Publike ministery, did lay vpon themselues a bonde to continue vnmaried: if they afterward maried, we easily perceiue that that happened to them which Paule speaketh of, that casting away shame they became more wanton than besemed Christian women. That so they not only sinned, in breakinge their Faith giuen to the Church, but swarued from the common law of godly women. But first I deny that they did professe vnmaried life for any other reason, but because mariage agreed not with that ministery which they tooke in hande: & I deny that they did binde themselues at all to single life, but so far as

1. Tim. 5 12.

the

the neceſſity of their vocation did beare. Againe I do not graunt that they were ſo bound, but that it was then alſo better for them to mary, than either to be troubled with the prickings of the fleſh, or to fall into any vncleanneſſe. Thirdly I ſay that that age is appointed of Paul, which is commōly out of danger: ſpecially ſith he cōmaundeth them onely to be choſen, which contented with one mariage haue already ſhewed a token of their continence. And we do for no other reaſon diſallow the vow of vnmaried life, but becauſe it is both wrōgfully taken for a ſeruice of God, & it is raſhly vowed of thē to whom power of continence is not giuen.

19 But how was it lawful to draw this place of Paule to Nunnes? For there were created deconiſſes, not to delite God with ſinging & with mumbling not vnderſtanded, and liue the reſt of their time idle: but that they ſhould execute publike miniſtration toward the poore, that they ſhould with all ſtudy, earneſtneſſe, and diligence, endeuour thēſelues to the dueties of charity. They did not vowe vnmaried life, to yeelde thereby any worſhip to God becauſe they abſtained from mariage: but only becauſe they were therby the more vncombred to execute their office. Finally they did not vowe it, either in the beginninge of their youth, or yet in the middeſt of their flowinge age, that they might afterward learne too late by experience into how great a headlonge downe fall they had throwen themſelues: but when they ſeemed to haue paſſed all danger, thā they vowed a no leſſe ſafe than holy vowe. But (not to enforce the firſt two pointes) I ſay it was not lawefull to haue women receiued to vowe continence before the age of three ſcore yeares: foraſmuch as the Apoſtle admitteth onely women of 60. yeares olde, and commaundeth the yonger to mary and bring forth children. Therfore neither that releaſe made of 12. yeres, & then 20. & afterward of thirty yeares, can be any way excuſed: and much leſſe is it tolerable, that ſilly maides, before that they can by age know themſelues, or haue any experience of themſelues, are not only trained by fraude, but cōſtrained by force & threatnings to put on thoſe curſed ſnares. I will not tary vpon confutinge the other two vowes. Only this I ſay: beſide this that they be entangled with not a few ſuperſtitions, (as the matter is now a daies) they ſeme to be made to this purpoſe, that they which vow thē ſhould mocke both God & men. But leaſt we ſhould ſeme too maliciouſly to ſhake vp euery ſmall parcell, we will be content with that generall confutation which is aboue ſet.

20 What manner of vowes be lawefull and acceptable to God, I thinke is ſufficiently declared. Yet becauſe ſometime vnskilfull and

fearefull consciences, euen when they mislike or disalow any vowe, do neuertheleſſe dout of the binding, and are greuouſly tormented, when they both drede to breake their Faith giuen to God, & on the other ſide they feare leaſt they ſhould more ſinne in keeping it: here they are to be ſuccoured, that they may winde themſelues out of this diſtreſſe. But, to take away all dout at once: I ſay that all vowes being not lawful, nor rightly made, as they are nothing worth before God, ſo ought to be voide to vs. For if in contractes of men thoſe promiſes onely do binde, in which he with whom we contract would haue vs bounden: it is an aſurdity, that we ſhould be driuen to the keepinge of thoſe thinges which God doth not require of vs: ſpecially ſith our workes are no otherwiſe right, but when they pleaſe God, and when conſciences haue this teſtimonie that they pleaſe him. For this remaineth certaine, whatſoeuer is not of Faith, is ſinne. Whereby Paul meaneth, that the worke which is taken in hande with doutinge, is therefore faulty, becauſe Fayth is the roote of all good workes, by which we are aſſured that they be acceptable to God. Therefore if it be lawfull for a Chriſtian man to go about nothinge without this aſſuredness: if by fault of ignorance they haue taken any thing in hand, why ſhoulde they not afterward giue it ouer when they be deliuered from errours. Sith vowes vnaduiſedly made are ſuch, they do not only nothinge binde, but are neceſſarily to be vndone. Yea what if they are not onely nothing eſtemed, but alſo are abhominable in the ſight of God, as is aboue ſhewed? It is nedeleſſe to diſcourſe any longer of a matter not needefull. This one argument ſeemeth to me to be enough to pacifie godly conſciences and deliuer them from all dout: that whatſoeuer workes do not flowe out of the pure fountaine & be not directed to the lawfull end, are refuſed of God: and ſo refuſed that he no leſſe forbiddeth vs to go forwarde in them, than to beginne them. For hereupon followeth, that thoſe vowes which proceede of errour and ſuperſtition, are both of no value before God, and to be forſaken of vs.

Rom 14 23.

21 Moreouer he that ſhall know this ſolution, ſhall haue wherewith he may defende againſt the ſclaunders of the wicked, them that departe from monkery to ſome honeſt kinde of life. They are greuouſly accuſed of breache of Fayth and periury, becauſe they haue broken (as it is commonly thought) the inſoluble bonde wherewith they were bounde to God and to the Church. But I ſay that there was no bonde, where God doth abrogate that which mã confirmeth. Moreouer, admittinge that they were bounde, when they were holden entangled with not knowinge of God and with errour: now ſince they

they are lightened with the knowledge of the trueth, I ſay that they are therwithall free by the grace of Chriſt. For if the croſſe of Chriſt haue ſo great effectualneſſe, that it looſeth vs from the curſe of the lawe of God, wherewith we were holden bonde, howe much more ſhall it deliuer vs from foreine bondes, which are nothinge but the ſnaringe nettes of Satan? To whomſoeuer therefore Chriſt ſhineth with the light of his Goſpell, it is no dout that he looſeth them from all ſnares which they hadde put vppon themſelues by ſuperſtition. Howebeit they want not yet an other defenſe, if they were not fit to liue vnmaried. For if an impoſſible vowe be a ſure deſtruction of the ſoule, whom the Lorde woulde haue ſaued and not deſtroyed: it foloweth that we ought not to continue therein. But howe impoſſible is the vowe of continence to them that are not endued with a ſingular gift, we haue already taught, and experience ſpeaketh it though I holde my peace. For neither is it vnknowen with howe great filthines almoſt all monaſteries do ſwarme. And if any of them ſeme honeſter, and more ſhamefaſt than the reſt: yet they are not therefore chaſt becauſe they ſuppreſſe and keepe in the fault of vnchaſtity. So verily God doth with horrible examples take vengeance on the boldeneſſe of men, which forgettinge their owne weakeneſſe, do againſt nature couet that which is denied them, and deſpiſinge the remedies which the Lord had giuen them at hande, do truſt that they can with ſtubborneſſe and obſtinacy ouercome the diſeaſe of incontinence. For what elſe ſhall we call it but ſtubborneſſe, when one beinge warned that he needeth mariage, and that the ſame is giuen him of the Lord for a remedy, doth not onely deſpiſe it, but alſo bindeth himſelfe with an oth to the deſpiſing of it? Gal.3.3

The xiiij. Chapter.

Of Sacramentes.

BEſide the preaching of the Goſpell, an other help of like ſorte is in the Sacramentes: of which to haue ſome certaine doctrine taught, is much behouefull for vs, wherby we may learne both to what ende they were ordained, and what is now the vſe of them. Firſt it is meete to conſider what is a Sacrament. It ſeemeth to me that this ſhalbe a plaine and proper definition, if we ſay that it is an outward ſigne, wherwith the Lord ſealeth to our conſciences the promiſes of his good wil toward vs, to ſuſtaine the weakeneſſe of our Faith: & we againe on our behalues do teſtifie our godlineſſe toward him as well before him and the Angels as before men. We may alſo

with more briefeneffe define it otherwife: as to call it a teftimony of Gods fauour toward vs confirmed by an outward figne, with a mutual teftifying of our godlines toward him. Whetherfoeuer you choofe of thefe definitions, it differeth nothing in fenfe from that definition of Auguftine, which teacheth that a Sacrament is a vifible figne of a holy thing, or a vifible forme of inuifible grace: but it doth better and more certainly expreffe the thing it felfe. For whereas in that briefeneffe there is fome darkenes, wherin many of the vnskilfuller fort are deceiued, I thought good in moe words to giue a fuller fentence, that there fhould remaine no dout.

2 For what reafon the olde wryters vfed this word in that fenfe, it is not hard to fee. For fo oft as the old tranflater would render in Latine this Greeke word Myfterion myfterie, fpecially whē diuine matters were entreated of, he tranflated it Sacrament. So to the Ephefians, That he might make knowen vnto vs the Sacrament of his will. Againe, if yet ye haue hearde the diftribution of the grace of God, which is giuen to me in you, becaufe according to reuelation the Sacrament was made knowen to me. To the Coloffians, The myftery which hath bin hidden from ages and generations, but now is manifefted to his Saintes, to whom the Lord would make knowen the richeffe of this Sacramēt. &c. Againe to Timothee, A great Sacrament of godlineffe: God is openly fhewed in the fleffhe. He would not fay a fecret, leaft he fhould feeme to fay fomwhat vnder the greatnes of the things. Therefore he hath put Sacrament in ftede of Secret, but of a holy thing. In that fignification it is fomtime founde among the ecclefiafticall wryters. And it is well enough knowen, that thofe which in Latine are called Sacraments, in Greeke are Myfteries: which expreffing of one thing in two feuerall words endeth all the contentiō. And hereby it came to paffe that it was drawē to thofe fignes which had a reuerende reprefentation of hie and fpirituall thinges. Which Auguftine alfo noteth in one place. It were long (faith he) to difpute of the diuerfity of fignes, which when they pertaine to diuine things, are called Sacramentes.

ph. 1. 9
c. 3. 2.
Colo. 1. 6.
1. Tim. 3 6.
pift. 5. d Mar-el.

3 Now of this definition which we haue fet, we vnderftande that a Sacrament is neuer without a promife going before it, but rather is adioyned as a certaine addition hanginge to it, to this ende that it fhoulde confirme and feale the promife it felfe, and make it more approued vnto vs, yea after a certaine maner ratified. Which meane the Lorde forefeeth to be needefull firft for our ignorance and dullneffe, and then for our weakeneffe: and yet (to fpeake properly) not fo much to confirme his holy word, as to ftablifh vs in the Fayth therof.

For

For the truth of God is by it selfe sounde and certaine enough, and can not from any other where receiue better cõfirmation than from it selfe. But our Faith, as it is smal and weake, vnlesse it be stayed on euery side, and be by all meanes vpholden, is by and by shaken, wauereth, staggereth, yea and fainteth. And herein verily the mercifull Lorde according to his great tender kindnesse tempereth himselfe to our capacitie: that, whereas we be naturall men, which alway creping vpon the grounde and sticking fast in the flesh, do not thinke nor so much as conceiue any spirituall thing, he vouchesaueth euen by these earthly elements to guide vs vnto himselfe, and in the flesh it selfe to set foorth a mirror of spirituall good things. For if we were vnbodily (as Chrysostome saith) he would haue geuen vs the very same things naked and vnbodily. Nowe because we haue soules put within bodies, he geueth spirituall things vnder visible things. Not because there are such giftes planted in the natures of the things which are set foorth to vs in the Sacraments: but because they were signed by God to this signification. Homel. 60. and popul.

4 And this is it which they cõmonly say, that a Sacrament consisteth of the word and the outward signe. For we must vnderstande the worde to be, not that which being whispered without meaning and Faith, with onely noise as it were with a magicall enchauntment hath power to consecrate the element: but which being preached maketh vs to vnderstande what the visible signe meaneth. Therefore that which was vsually done vnder the tyrannie of the Pope, was not without a great profaning of the misteries. For they thought it inough, if the Priest, while the people stode amasedly gazing at it without vnderstanding, did mumble vp the forme of cõsecration. Yea they of set purpose prouided this, that no whit of doctrine should thereof come to the people: for they spake all things in Latine before vnlearned men. Afterwarde superstition brake out so farre, that they beleued that the consecration was not formally made, vnlesse it were with a hoarse whispering sounde which fewe might heare. But Augustine teacheth farre otherwise of the Sacramentall word. Let the word (saith he) be added to the element, and there shalbe made a Sacrament. For whense cometh this so great strength to the water, to touch the body and washe the soule, but by the word making it? not because it is spoken, but because it is beleued. For in the very word it selfe the sounde which passeth is one thing, and the power which abideth is an other. This is the worde of Faith which we preach, saith the Apostle. Whereupon in the Actes of the Apostles it is said, by Faith cleansing their hartes. And Peter the Apostle saith. Hom. in Ioh. 13 Rom. 10. 8. Act. 15. 9. 1. Pet. 3. 21.

So Baptisme also saueth vs: not the putting away of ỳ filthines of the flesh, but the examinatiõ of a good cõscience. This is ỳ word of Faith which we preach: by which without dout, ỳ it may be able to clense, Baptisme also is halowed. You se howe it requireth preaching, wherupon Faith may grow. And we neede not to trauaile much in prose hereof, forasmuch as it is clere what Christ did, what he commaunded vs to do, what the Apostles followed, what the purer Church obserued. Yea euen from the beginning of the world it is knowen, that so oft as God offred any signe to the holy Fathers, there was added an vnseparable knot of doctrine, without which our senses should be made amased with bare beholding. Therefore when we heare mention made of the Sacramentall word, let vs vnderstand the promise, which being with a loude voice preached of the minister may leade the people thether as it were by the hande, whether the signe tendeth and directeth vs.

5 Neither are some to be heard which trauaill to fight against this, with a double horned argument rather suttle than sounde. Either (say they) we knowe, or we knowe not, that the word of God which goeth before the Sacrament, is the true will of God. If we know it, then we learne no new thing of the Sacramẽt which followeth after. If we knowe it not, then neither will the Sacrament teach it, whoes whole force standeth in the word. Whereunto let this brefely be for an aunswere: that the seales which are hanged at patentes and other publike instruments, taken by themselues are nothing, forasmuch as they should be hanged in vaine if the parchement had nothing written in it: yet they do not therefore not confirme and seale that which is written, when they be added to writings. Neither can they say that this similitude is lately fained by vs, which Paule himselfe vsed, calling Circumcision a seale, where he purposely trauaileth to proue, that Circumcision was not righteousnesse to Abraham, but a sealing of that couenaunte, by faith whereof he had already bene iustified before. And what, I besech you, is there that may much offende any man, if we teach that the promise is sealed with Sacramẽts, when of the promises themselues it is euident that one is confirmed with an other? For as euery one is manifester, so is it more fit to vpholde faith. But the Sacramẽts do both bring most clere promises, and haue this peculiar more than the word, that they liuely represent them to vs as it were painted out in a table. Neither ought that distinction any thing to moue vs, which is wont to be obiected, betweene Sacraments and seales of patentes: that whereas both consist of carnall elements of this world, those can not suffice or be mete to

Rom. 4. 11.

seale

ſeale the promiſes of God, which are ſpirituall and euerlaſting, as theſe are wont to be hanged to, for ſealing of the graunts of Princes concerning fading and fraile things. For a faithfull man, when the Sacraments are preſente before his eyes, ſticketh not in that fleſhly ſight, but by thoſe degrees of proportion, which I haue ſpoken of, he riſeth vp with godly cõſideration to the hy miſteries which lie hidden in the Sacraments.

6 And ſith the Lorde calleth his promiſes, couenantes: and his Sacraments, ſeales, of couenantes: a ſimilitude may well be brought from the couenãtes of men. What can a ſowe killed worke, if wordes were not vſed, yea vnleſſe they wente before? For ſowes are many times killed without any more inwarde or hier miſterie. What can the geuing of a mans right hande do, ſith oftentimes handes are matched with enmitie? But when wordes haue gone before, by ſuch ſignes the lawes of leagues are ſtabliſhed, although they were firſt conceiued, made, and decreed in wordes. Therefore Sacraments are exerciſes which make the credit of the word of God certainer vnto vs: & becauſe we are carnall, they are deliuered vnder carnall things: that ſo they ſhould inſtruct vs according to the capacitie of our dullneſſe, and guide vs by the hande as ſcholemaiſters guide children. For this reaſon Auguſtine calleth a Sacrament, a viſible word: becauſe it repreſenteth the promiſes of God as it were painted in a table, and ſetteth them before our ſight continually expreſſed and as in an image. Other ſimilitudes alſo may be brought, whereby Sacraments may be more plainly ſet out, as if we call them pillers of our Faith. For as a bilding ſtandeth and reſteth vpon the fundatiõ: yet by ſetting vnder of pillers, it is more ſurely ſtabliſhed: ſo: Faith reſteth vpon the word of God, as vpon a fundation: but when Sacraments are added, it ſtaieth yet more ſoundly vpon them as vppon pillers. Or if we call them loking glaſſes, in which we may beholde the richeſſe of the grace of God, which he geueth vs. For (as we haue already ſaid) he doth in them manifeſtly ſhewe himſelfe to vs, ſo much as is geuen to our dullneſſe to knowe, and doth more expreſſely teſtifie his good will and loue toward vs than by his word.

Gen. 6. 18. and 9. 9. and 17. 22.

In Ioh. Homel. 89

Lib. 19. con. Faust.

7 Neither do they reaſon fittly enough to the purpoſe, when they labor to proue hereby that they are not teſtimonies of the grace of God, becauſe they are alſo geuen to the wicked, which yet do thereby fele God nothing more fauourable to them, but rather procure to themſelues more greuous damnation. For by the ſame argument neither ſhould the Goſpell, which is heard and deſpiſed of many, be the teſtimony of the grace of God: nor yet Chriſt himſelf,

which was ſeen and knowen of many, of whom very fewe receiued him. The like we may alſo ſe in patentes. For a greate parte of the multitude laugheth at and ſcorneth that authentike ſeale, howſoeuer they knowe that it proceded from the Prince to ſeale his will withall: ſome regarde it not, as a thing not perteining to them: ſome alſo abhorre it: ſo that cõſidering this ſo egall relation of both, that ſame ſimilitude which I haue aboue vſed, ought more and more to be liked. Therefore it is certaine that the Lord doth offer vnto vs mercy and a pledge of his grace both in his holy word and in the Sacraments: but the ſame is not receiued but of them which receiue the word and Sacraments with ſure Faith: like as Chriſt is offred of the Father vnto ſaluatiõ, to all, yet he is not acknowledged and receiued of all. Auguſtine in one place minding to declare the ſame, ſaid that the effectualneſſe of the word is ſhewed foorth in the Sacrament: not becauſe it is ſpoken, but becauſe it is beleued. Therefore Paule, when he ſpeketh to the faithfull, ſo entreateth of Sacraments that he includeth the communion of Chriſt in them, as when he ſaith: all ye that are Baptiſed, haue put on Chriſt. Againe, we are all one body and one Spirit, which are Baptiſed in Chriſt. But when he ſpeaketh of the wrongfull vſe of Sacraments, he geueth no more to it than to colde and voide figures. Whereby he ſignifieth, that howſoeuer the wicked & hypocrites with their peruerſneſſe do either oppreſſe or darken or hinder the effect of the grace of God in the Sacramẽts, yet that withſtandeth not but that where and ſo ofte as it pleaſeth God, both they may bring a true teſtimonie of the communicating of Chriſt, and the Spirite of God himſelfe may deliuer and performe that which they promiſe. We determine therefore that Sacraments are truely called teſtimonies of the grace of God, and as it were certaine ſeales of the good will which he beareth toward vs: which by ſealing it vnto vs, do by this meane ſuſteine, nouriſh, confirme, & encreaſe our faith. As for the reaſons which ſome are wont to obiect againſt this ſentence, they are to trifling and weake. They ſay that if our Faith be good, it can not be made better: for they ſay that it is no Faith, but which without ſhaking, ſtedfaſtly, and without withdrawing, reſteth vppon the mercy of God. It had bene better for ſuch to pray with the Apoſtles that the Lorde would encreaſe their Faith, than careleſly to pretẽde ſuch a perfection of faith, which neuer any of the ſonnes of men hath obteined, nor any ſhall obteine in this life. Let them aunſwer, what maner of faith they thinke that he had which ſaid: I beleue Lorde, helpe my vnbeleuingneſſe. For euen that faith, howeſoeuer it was but a begon faith, was a good

Gala.3. 27.
1.Cor 12.12.
Luk.17. 5.
Marc.9 24.

faith,

faith, and might be made better when vnbeleuingneſſe were taken away. But they are confuted by no certainer argument than by their owne conſcience. For if they confeſſe themſelues ſinners, (which whether they will or no they can not denie) they muſt needes impute the ſame to the imperfection of their faith.

8 But (ſay they) Philip aunſwered the Eunuch, that he might be Baptized, if he beleued with all his hart. What place here hath the confirmation of Baptiſme, where faith filleth the whole hart? Againe I aſke them whether they do not fele a good parte of their hart void of faith: whether they do not daily acknowledge newe encreaſes. The heathen manne gloried that he waxed olde with learning. Therfore we Chriſtians be thriſe miſerable, if we waxe olde with profiting nothing, whoes faith ought to go forwarde by all degrees of ages, till it growe into a perfect man. Therefore in this place to beleue with all the hart, is not perfectly to beleue Chriſt, but onely from the hart and with a ſincere minde to embrace him: not to be full with him, but with feruent affection to hunger, & thirſt, and ſigh towarde him. This is the maner of the Scripture, to ſay that that is done with the whole hart, which it meaneth to be done ſincerely and hartily. Of this ſort are theſe ſayings: I haue in all my hart ſought thee: I will confeſſe to thee in all my hart, and ſuch other. As on the other ſide, where he rebuketh guilefull and deceitfull men, he vſeth to reproch them with hart and hart. Then they ſay further, that if faith be encreaſed by Sacraments, the Holy Ghoſt is geuen in vaine whoes ſtrength and worke it is to begin, maintein, and make perfect faith. To whom in deede I graunt, that faith is the propre and whole work of the holy Ghoſt, by whom being enlightened we knowe God and the treaſure of his goodneſſe, and without whoes light our minde is ſo blinde, that it can ſee nothing, ſo ſenſleſſe, that it can ſmell nothing of ſpirituall things. But for one benefite of God which they ſet forth, we conſider three. For firſt the Lorde teacheth and inſtructeth vs with his word: then he ſtrengtheneth vs with Sacraments; laſt of all he ſhineth into our mindes with the light of his holy Spirit, & openeth an entrie for the word and Sacraments into our hartes, which otherwiſe ſhould but ſtrike our eares, and be preſenr before our eyes, and nothing moue the inward partes.

Act. 8. 37.
Eph. 4. 13.
Pſa. 119 10. and 111. 1. & 138. 1.
Pſa. 12. 3.

9 Wherefore as touching the cõfirmation and encreaſe of faith, I would haue the reader warned (which I thinke I haue already in plaine wordes expreſſed) that I do ſo aſſigne that miniſterie to the Sacramentes, not as though I thought that there is perpetually in them I wote not what ſecret force, by which they may of themſelues

be able to further or confirme faith: but becauſe they are ordained of the Lorde to this ende, that they ſhould ſerue to the ſtabliſhing and encreaſing of faith. But then onely they do truly performe their office, when that inwarde ſchoolemaiſter the Spirit is come to them, with whoes onely power both the hartes are pearced, and affections are moued, and the entrie is ſet open for the Sacraments into our ſoules. If he be abſente, Sacraments can do no more to our mindes, than if either the brightneſſe of the ſunne ſhould ſhine vppon blinde eyes, or a voice ſounde to deafe eares. Therefore I ſo make diuiſion betweene the Spirit and ſacraments, that the power of workinge remaine with the ſpirit, and to the Sacraments be left onely the miniſtration, yea and the ſame voide and trifling without the working of the ſpirit: but of much effectualneſſe, when he inwardly worketh & putteth forth his force. Nowe it is plaine in what ſorte according to this ſentence, a godly minde is confirmed in the faith by Sacraments: that is to ſay, euen as the eyes ſee by the brightneſſe of the ſunne, and the eares heare by the ſounde of a voice: of which neither the eyes ſhould any whit perceiue any light, vnleſſe they had a ſight in themſelues that might naturally be enlightened: and the eares ſhould in vaine be knocked at with any crying whatſoeuer it were, vnleſſe they were naturally made and fit to heare. But if it be true, which ought at ones to be determined among vs, that what the ſight worketh in our eyes to ſeing of the light, what the hearing worketh in our eares to the perceiuing of a voice, the ſame is the worke of the holy Ghoſt in our hartes, both to the conceiuing, & ſuſteining, and cheriſhing and ſtabliſhing of faith: then both theſe things do likewiſe followe: that the Sacraments do nothing at all profite without the power of the holy Ghoſt: and that nothing withſtandeth but that in hartes already taught of that ſcholemaiſter, they may make faith both ſtronger and more encreaſed. Onely this difference there is, that the power of hearing and ſeing is naturally ſet in our eares and eyes: but Chriſt beſide the meaſure of nature doth by ſpeciall grace worke the ſame in our mindes.

10 Whereby thoſe obiections alſo, which comber ſome men, are diſſolued: That if we aſcribe to creatures either the encreaſe or confirmation of faith, there is wronge done to the Spirit of God, whom we ought to acknowledge the only author therof. For neither do we in the meane time take from him the praiſe either of confirming or encreaſing it: but rather we affirme, that euen this that he encreaſeth and confirmeth faith, is nothing els but with his inward enlightning to prepare our mindes to receiue that confirming which

is ſet

is set forth by the Sacraments. But if it be yet to darkly spoken, it shalbe made very clere by a similitude which I will bring. If thou purpose with wordes to persuade a man to do any thing, thou wilt search out all the reasons, whereby he may be drawen to thy opinion, and may be in a maner subdued to obey thy counsell. But thou hast hetherto nothing preuailed, vnlesse he likewise haue a pearcing and sharpe iudgement, whereby he may weye what pith is in thy reasons: vnlesse also he haue a tractable wit and ready to harken to teaching: finally vnlesse he haue conceiued such an opinion of thy faithfulnesse and wisedome, as may be to him like a certaine foreiudgement to cause him to subscribe. For both there are many stubborne heads, which a man can neuer bowe with any reasons: and also where credite is suspected, where authoritie is despised, little good is done euen with the willing to learne. On the other side let all those things be present, they will truely bring to passe that the hearer, to whom thou geuest counsell, will obey the selfe same counsels which otherwise he would haue laughed to scorne. The same worke also the Spirit worketh in vs. For least the word should beate our eares in vaine, least the Sacramentes should strike our eyes in vaine, he sheweth vs that it is God which speaketh therein, he softeneth the stubbornesse of our heart, and frameth it to the obedience which is due to the word of the Lorde. Finally he conueyeth those outward wordes and Sacramentes from the eares into the soule. Therefore both the word & the Sacraments do confirme our faith, whē they set before our eyes the good will of the heauenly father toward vs, by knowledge of whom both the whole stedfastnesse of our faith standeth fast, and the strength of it encreaseth: the Spirit confirmeth it, when in engrauing the same confirmation in our mindes he maketh it effectuall. In the meane time the father of lightes can not be forbidden, but as he enlightneth the bodily eyes with the beames of the sunne, so he may enlightē our mindes with sacraments, as with a brightnesse set meane betweene.

11 Which propretie the Lorde taught that there was in his outwarde word, when in the parable he called it seede. For as seede, if it fall vpon a desert and vntilled peece of grounde, will do nothing but die. but if it be throwen vpon arable lande well manured and tilled, it will bring forth her fruit with very good encrease: so the word of God, if it light vpon a stiffe necke, it will growe barrein as that which is sowen vpon sande: but if it light vpon a soule manured with the hande of the heauenly Spirit, it will be most fruitefull. But if there be like reason of seede and of the word: as we say that out of seede

Mat 13. 4. Luc. 8. 15.

corne both ſpringeth and encreaſeth, and groweth vp to ripeneſſe: why may we not ſay that faith taketh out of the word of God both beginning, encreaſe, and perfection. Paule very well expreſſeth both theſe things in ſundry places. For when he goeth about to put the Corinthians in remembrace howe effectually God vſed his trauaile, he glorieth that he hath the miniſterie of the Spirit, as though the power of ỹ holy Ghoſt were with an vnſeparable knot ioined with his preaching, to enlighten and thoroughly moue the minde. But in an other place when he mindeth to admoniſh them, of what force the word of God is of it ſelfe being preached by man, he compareth the miniſters themſelues to huſbandmen, which when they haue beſtowed their labor and trauaile in tilling the earth, haue no more to do. But what ſhould tilling, and ſowing, and watering profit, vnleſſe that which is ſowen ſhould receiue liuelineſſe by heauenly benefite? Therefore he concludeth, that both he that planteth and he that watereth are nothing: but that all things are to be aſcribed to God, which alone geueth the encreaſe. Therefore the Apoſtles do in their preaching vtter the power of the Spirit, ſo farre as God vſeth the inſtruments ordeined by himſelf to the ſetting forth of his ſpirituall grace. Yet we muſt kepe ſtill that diſtinction, that we remembre, what man is able to do by himſelfe, and what is propre to God.

1.Cor. 3.4.
1.Cor. 3.6.
1.Cor. 3.6.

12 Sacraments are ſo cõfirmations of our faith, that many times when the Lorde meaneth to take away the confidence of the very things that are by him promiſed in the Sacraments, he taketh away the ſacraments themſelues. When he ſpoileth and thruſteth away Adam from the gifte of immortalitie, he ſaith: Let him not eate of the fruit of life, leaſt he liue for euer. What ſaith he? Could that fruit reſtore to Adam his vncorruption, from which he was nowe fallen. No. But this is all one as if he had ſaid: Leaſt he ſhould enioy a vaine confidence if he kepe ſtill the ſigne of my promiſe, let that be ſhaken away from him which might bring him ſome hope of immortalitie. After this maner when the Apoſtle exhorteth the Epheſians to remembre that they were forein geſtes of the teſtaments, ſtrangers from the fellowſhip of Iſraell, without God, without Chriſt, he ſaith, that they were not partakers of Circumciſion. Whereby he doth (by figure of tranſnomination) ſignifie that they were excluded from the promiſe it ſelfe, which had not receiued the ſigne of the promiſe. To their other obiection, that the glory of God is conueyed to creatures, to whom ſo much power is aſcribed, and that thereby it is ſo farre diminiſhed, we haue in redineſſe to aunſwere that we ſet no power in creatures. Onely this we ſay, that God vſeth meanes and

Geneſ. 3.3.
Ephe. 2. 12.

inſtru-

instruments,which he himselfe seeth to be expedient: that all things may serue his glorie,forasmuch as he is Lorde and iudge of all. Therfore as by bread and other nourishments he feedeth our body: as by the sunne he enlightneth the world: as by fire he warmeth: yet neither bread, nor the sunne, nor fire, are any thinge but so farre as by those instruments he doth distribute his blessings vnto vs: so spiritually he nourisheth faith by the Sacraments,whose onely office is to set his promises before our eyes to be loked vpon,yea to be pledges vnto vs of them. And as it is our duetie to fasten none of our affiance in other creatures,which by the liberality and bountifulnesse of God are ordeined to our vses,and by the ministery whereof he geueth vs his giftes, nor to haue them in admiration,and praise them as causes of our good: so neither ought our confidence to sticke fast in the Sacraments, nor the glorie of God to be remoued vnto them:but leauing all things,both our faith and confession ought to rise vp to him the author both of the sacraments and of all things.

13 Whereas some bring an argument out of the very name of a Sacrament, it is nothing strong. A sacrament (say they) whereas it hath among allowed authors many significations, yet it hath but one which agreeth with the signes: that is, whereby it signifieth that solemne othe which the soldior maketh to his capitaine when he entreth into professiō of a soldior. For as by that othe of warfare newe soldiors do binde their faith to the capitaine, and professe to be his soldiors: so by our signes we professe Christ our capitaine, and do testifie that we serue vnder his banner. They adde similitudes to make thetby the matter more plaine. As a gowne made the Romains seuerally knowen from the Grekes which did weare clokes: as the very degrees of men at Rome were discerned by their seueral signes: the degree of Senators from the degree of knightes, by purple cote and piked shooes: againe a knight from a commoner, by a ring: so we beare our signes that may make vs seuerally knowen from prophane men. But by the things aboue said it is euident enough that the olde writers, which gaue to the signes the name of Sacraments, hadde no regarde howe this word was vsed among Latine writers, but for their owne purpose fained this newe signification, whereby they signified onely holy Signes. But if we will searche the matter more depely, it may seeme that they haue with the same relation applied this word to such a significatiō,wherewith they haue remoued the name of faith to that sense wherein it is nowe vsed. For whereas faith is a truth in performing promises: yet they haue called faith an assuredness,or sure persuasion which is had of the truth it selfe. Like-

wise whereas a sacrament is the soldiors part whereby he voweth himselfe to his capitaine: they haue made it the capitaines parte, whereby he receiueth soldiors into roomes of seruice. For by the sacrament the Lorde doth promise that he will be our God, and that we shall be his people. But we passe ouer such suttleties: forasmuch as I thinke I haue proued with arguments plaine enough, that they hadde respect to nothing els but to signifie that these are Signes of holy and spirituall things. We receiue in deede the similitudes which they bring of outward tokens: but we allowe not that that which is the last pointe in the sacraments, is by them set for the chief yea and onely thing. But this is the first point, that they should serue our faith before God: the later point that they should testifie our confession before men. According to this later consideration those similitudes haue place. But in the meane time let that first point remaine: because otherwise (as we haue already proued) the misteries should be but colde, vnlesse they were helpes to our faith, and additions to doctrine ordeined to the same vse and ende.

14 Againe we must be warned, that as these men do weaken the force, and vtterly ouerthrowe the vse of sacraments: so on the contrarie side there be some, which faine to sacraments, I wote not what secret vertues, which are no where red to be put in them by God. By which error the simple and vnskilfull are dangerously deceiued, while they are both taught to seke the giftes of God where they can not be founde, and are by little and little drawen away from God, to embrace mere vanitie in steede of his veritie. For the Sophisticall schooles haue taught with great consent, that the Sacraments of the newe lawe, that is to say those which are nowe in vse in the Christian Church, do iustifie and geue grace, so that we do not lay a stoppe of deadly sinne. It can not be expressed howe pernicious and pestilent this opinion is, and so much the more, because in many ages heretofore, to the great losse of the Church it hath preuailed in a great part of the world: Truely it is vtterly deuelish. For when it promiseth righteousnesse without faith, it driueth soules hedlong into destructiō: then because it fetcheth the cause of righteousnesse from the sacraments, it bindeth the miserable mindes of men already of their owne accorde to much bending to the earth, with this superstitiō that they rather rest in the sight of a bodily thing than of God himselfe. Which two things I would to God we had not so proued in experience, so little neede they any long profe. But what is a sacramēt taken without faith, but the most certaine destruction of the Church? For whereas nothing is to be loked for thereof without the promise, and the promise

mise doth no lesse threaten wrath to the vnfaithfull, than it offreth grace to the faithfull: he is deceiued that thinketh that there is any more geuen to him by the sacraments, than that which being offred by the word of God, he receiueth by faith. Wherupon an other thing also is gathered, that the affiance of saluation hangeth not vpon the partaking of the sacrament, as though Iustification consisted therein: which we knowe to be reposed in Christ onely, and to be communicated vnto vs no lesse by the preaching of the Gospell, than by the sealing of the sacrament: and that without that it can not wholly stande. So true is that which Augustine also writeth, that inuisible sanctification may be without a visible signe, and againe that a visible signe may be without true sanctification. For (as he also writeth in an other place,) men do put on Christ sometime vntill the receiuing of a sacrament, sometime euen vntill the sanctification of life. And that first point may be common both to good and to euill: but this other is propre to the good and godly.

Libr. 4 de questi vet. testam. Libr. 5. de bap. contra Donat. cap. 24.

15 Hereupon cometh that distinction if it be well vnderstanded, which the same Augustine hath often noted, betweene a sacrament, and the thing of the sacrament. For it not onely signifieth, that the figure and truth are there conteined, but that they do not so hang together but that they may be seuered: and that euen in the very conioining the thing must alway be discerned from the signe, that we geue not to the one that which belongeth to the other. He speaketh of the separation, when he writeth that the sacraments do worke in the onely elect that which they figure. Againe, when he writeth thus of the Iewes: When the sacraments were common to all, the grace was not common, which is the power of the sacraments. So nowe also the washing of regeneration is common to all: but the grace it selfe, whereby the membres of Christ are regenerate with their hed, is not common to all. Againe in an other place of the Supper of the Lorde, We also at this day receiue visible meate. But the sacrament is one thing, and the power of the sacrament an other thing. What is this, that many receiue of the altar and dy, and in receiuing do dy? For the Lordes morsell was poison to Iudas: not because he receiued an euell thing, but because he being euell receiued a good thing euelly. A little after. The sacrament of this thing, that is of the vnitie of the body and blood of Christ, is somewhere prepared on the Lordes table daily, somewhere by certaine distances of dayes: and thereof is receiued vnto life to some, and vnto destruction to some. But the thing it selfe whereof it is a sacrament, is receiued vnto life to all men, but vnto destruction to no man, whosoeuer is partaker of

De bap. parui. In psal. 77. In Ioh. Homel. 28.

it. And a little before he had ſaid, He ſhall not dy which eateth: but he which perteineth to the power of the ſacrament, not to the viſible ſacrament: which eateth within, not without: which eateth with hart, not he which preſſeth with tooth. Thus you heare euery where, that a ſacrament is ſo ſeuered from his owne truth by the vnworthineſſe of the receiuer, that there remaineth nothing but a vaine and vnprofitable figure. But that thou maiſt haue not a ſigne voide of truth: but the thing with the ſigne, thou muſt conceiue by faith the word which is there encloſed. So howe much thou ſhalt by the ſacraments profite in communicating of Chriſt, ſo much profite ſhalt thou take of them.

16 If this be ſomewhat darke becauſe of the ſhorteneſſe, I will ſet it out in mo wordes. I ſay that Chriſt is the matter, or (if thou wilte) the ſubſtance of all ſacraments: foraſmuch as in him they haue all their perfectneſſe, and do promiſe nothing without him. So much leſſe tolerable is the error of Peter Lombard, which doth expreſly make them cauſes of righteouſneſſe and ſaluation, whereof they be partes. Therefore bidding all cauſes farewell which mans wit doth faine to it ſelfe, we ought to ſtay in this one cauſe. Therefore howe much we be by their miniſtery holpen to the nouriſhing, confirming, and encreaſing of the true knowledge of Chriſt in vs, and to the poſſeſſing of him more fully, and to the enioying of his richeſſe, ſo much effectualneſſe they haue with vs. But that is done when we do with true faith receiue that which is there offered. Do the wicked then (wilt thou ſay) bring to paſſe by their vnthankfulneſſe, that the ordinance of God be voide and turne to nothing? I aunſwer that that which I haue ſaid, is not ſo to be taken, as though the force and truth of the ſacrament did hang vppon the ſtate or will of him that receiueth it. For that which God hath ordeined remaineth ſteedfaſt and kepeth ſtill his nature, howeſoeuer men do varie. But ſith it is one thing to offre, an other to receiue: nothing withſtandeth but that the ſigne halowed by the word of God may be in deede that which it is called, and kepe his owne force: and yet that there come thereby no profit to an euell doer and wicked man. But Auguſtine doth in fewe wordes well aſſoile this queſtion. If (ſaith he) thou receaueſt carnally, it ceaſſeth not to be ſpirituall: but it is not to thee. But as Auguſtine hath in the aforeſaid places ſhewed that a ſacrament is a thing nothing worth, if it be ſeuered from the truth thereof: ſo in an other place he geueth warning that euen in the very conioining needeth a diſtinction, leaſt we ſticke to much in the outward ſigne. As (ſaith he) to followe the letter, and to take the ſignes in ſteede of the

Lib.4. ſenten. diſt.1.

Homel. in Ioh 26.

Libr. 3. de doct. Chriſt. cap.9.

the things, is a point of a seruile weakenesse: so to expounde the signes vnprofitably is a point of euell wandring error. He nameth two faultes which are here to be auoided: The one when we so take the signes as though they were geuen in vaine, and when with abacing or diminishing their secrete significations by our enuiousnesse, we bring to passe that they bring vs no profite at all. The other, when in not raising our mindes beyonde the visible signe, we geue away to the sacrament the praise of all those good things which are not geuen vs but of Christ onely, and that by the Holy Ghost, which maketh vs partakers of Christ himselfe: and in deede by the helpe of the outwarde signes: which if they allure vs to Christ, when they be wrested an other way, the whole profite of them is vnworthily ouerthrowen.

17 Wherefore let this remaine certaine, that there is no other office of the sacraments than of the word of God: which is to offer and set forth Christ vnto vs, and in him the treasures of heauenly grace: but they auaile or profit nothing, but beinge receiued by faith: euen as wine, or oile, or any other liquor, though you poure it on largely, yet it will runne beside & perish, vnlesse the vessels mouth be open to receiue it, and the vessell though it be wette rounde about on the outside, shall neuertheleſse remaine emptie and voide within. Beside this we must beware, least those things which haue bene writtē by the olde writers somewhat to gloriously to amplifie the dignitie of sacraments, should leade vs away into an error nere to this: namely that we shoulde thinke that there is some secret power knit and fastened to the sacraments, that they may of themselues geue vs the graces of the Holy Ghost, like as wine is geuen in a cup: whereas onely this office is appointed to them by God, to testifie and stablish to vs the good will of God toward vs, and do profite no further vnlesse the Holy Ghost ioine himselfe to them, which may open our mindes and hartes, and make vs partakers of this testimonie, wherin also do clerely appere diuers and seuerall graces of God. For the sacraments, as we haue aboue touched, are that thing to vs of God, which to men are messangers of ioyfull things, or earnestes in stablishing of bargaines: which do not of themselues geue any grace, but do tell and shewe vs, and (as they be earnestes and tokens,) do ratifie vnto vs those things that are geuen vs by the liberalitie of God. The Holy Ghost (whom the sacraments do not in comon without difference bring to all men, but whom the Lorde peculiarly geueth to them that be his) is he that bringeth the graces of God with him, which geueth to the sacraments place in vs, which maketh them to

bring forth fruit. But although we do not denie that God himselfe with the most present power of his Spirit is present with his owne institution, least the ministration which he hath ordeined of the sacraments should be fruitlesse & vaine: yet we affirme that the inward grace of the Spirit, as it is seuered from the outward ministerie, so ought to be seuerally weyed and considered. God therefore truely performeth in deede whatsoeuer he promiseth and figureth in signes: neither do the signes want their effect, that the author of them may be proued true and faithfull. The question here is onely whether God worketh by his owne and by inward power (as they call it) or do resigne his office to outwarde signes. But we affirme, that whatsoeuer instruments he vse, his originall working is nothing hindered thereby. When this is taught concerning the sacraments, both their dignitie is honorably set out, and their vse is plainely shewed, and their profitablenesse is abundantly reported, and the best meane in all these things is reteined, that neither any thing be geuen to them which ought not, nor againe any thing be taken from them which is not cõuenient to be taken from them. In the meane time that fained deuise is taken away, whereby the cause of iustification and power of the Holy Ghost is enclosed in elements as in vessels or waggons, and that principall force which hath bene omitted of other is expresly set out. Here also it is to be noted, that God inwardly worketh that which the minister figureth and testifieth by outward doing: least that be drawen to a mortall man, which God claimeth to himselfe alone. The same thing also doth Augustine wisely touch. Howe (saith he) doth both Moses sanctifie, and God? Not Moses for God: but Moses with visible sacraments by his ministerie, but God with inuisible grace by his holy Spirit: where also is the whole fruit of visible sacraments. For without this sanctification of inuisible grace, what do those visible sacraments profite?

Questi. vet. testam li 3. cap. 84.

18 The name of sacramẽt, as we haue hetherto entreated of the nature of it, doth generally conteine all the signes that euer God gaue to men, to certifie and assure them of the truth of his promises. Those he sometime willed to remaine in naturall things, sometime he deliuered them in miracles. Of the first kinde these be examples, as when he gaue to Adam and Eue, the tree of life for an earneste of immortalitie, that they might assure themselues of it, so long as they did eate of the frute thereof. And when he did set the heauenly boaw for a monument to Noe and his posteritie, that he would no more from thense forth destroy the earth with ouerflowing of water. These Adam and Noe had for sacraments. Not that the tree did

Gen. 2. 17. and 3. 3 Gen. 9 13.

geue

geue them immortalitie, which it could not geue to it selfe: nor that the Boawe (which is but a striking backe of a sunbeame vpon the cloudes against it) was of force to hold in the waters: but because they had a marke grauen in them by the word of God, that they should be examples and seales of his testaments. And the tree was a tree before, and the boawe a boawe. When they were written vppon with the word of God, then a newe forme was put into them, that they shoulde begin to be that which they were not before. That no man should thinke these things spoken without cause, the boawe it selfe is at this day also a witnesse of that couenant, which God made with Noe: which boawe so ofte as we beholde, we reade this promise of God wrytten in it, that the earth shall neuer be destroyed with ouerflowing of waters. Therfore if any fonde Philosopher, to scorne the simplicitie of our faith, do affirme that such varietie of colours doth naturally arise of reflected beames and a cloude set against them: let vs graunt it in deede, but let vs laugh to scorne his sensleſſe foilie, which doth not acknowledge God the Lorde and gouernor of nature: which at his owne will vseth all the elements to the seruice of his owne glory. If he had emprinted such tokens in the sunne, the starres, the earth, stones, and such like, they should all haue bene sacraments to vs. Why are not vncoined and coined siluer both of one value, sith they are both one metall? euen because the one hath nothing but nature: when it is striken with a common marke, it is made money, and receiueth a newe valuation. And shall not God be able to marke his creatures with his word, that they may be made sacraments, which before were naked elemēts? Of the second kinde these were examples, when he shewed to Abraham a light in a smoking ouen: when he watered the fleece with dewe, the earth remaining dry: againe he watered the earth, the fleece being vntouched, to promise victory to Gedeon: when he drewe the shadowe of the diall ix. lines backeward, to promise safety to Ezechias. These things, when they were done to relieue and stablishe the weakenesse of their faith, were then also sacraments.

Gen. 15. 17. Iud. 6. 37. 2. King. 20. 9. Esa. 38. 7.

19 But our presente purpose is, to discourse peculiarly of those sacraments, which the Lorde willed to be ordinarie in his Church, to nourishe his worshippers and seruantes into one faith and the confession of one faith. For (to vse the wordes of Augustine) men can be congeled together into no name of religion either true or false, vnlesse they be bounde together with some fellowship of visible signes and sacramentes. Sith therefore the most good Father foresawe this necessitie, he did from the beginning ordeine certaine

Libr. 9. contra. Faust. Manic. cap. 11.

exercises of godlinesse for his seruantes, which afterwarde Satan by turning them to wicked and superstitious worshippings, hath many wayes depraued and corrupted. Hereupon came those solemne professions of the Gentiles into their holy orders, and other bastarde vsages: which although they were full of error and superstition, yet they also were therewith a profe that men could not in profession of religion be without such outward signes. But because they neither were grounded vppon the word of God, nor were referred to that trueth whereunto all signes ought to be directed, they are vnworthy to be rehearsed where mention is made of the holy signes which are ordeined of God and haue not swarued from their fundation, that is, that they should be helpes of true godlinesse. They consist not of bare signes, as were the boawe and the tree, but vpon Ceremonies: or rather the signes that be here geuen are Ceremonies. But as it is aboue said, that they be on the Lordes behalfe testimonies of grace and saluation: so they be againe on our behalfe markes of profession, by which we openly sweare to the name of God, for our partes binding our faith vnto him. Therefore Chrisostome in one place fitly calleth them couenantinges whereby God bindeth himselfe in league with vs, and we be bounde to pureness and holinesse of life, because here is made a mutuall forme of couenanting betweene God and vs. For as the Lorde therin promiseth that he will cancell and blot out whatsoeuer giltiness and penaltie we haue gathered by offending, and doth reconcile vs to himselfe in his onely begotten Sonne: so we againe on our behalfes do by this profession binde our selues vnto him to the following of Godlinesse and innocence: so that a man may rightly say that such sacraments are Ceremonies, by which God will exercise his people first to the nourishing, stirring vp, and strengthening of Faith inwardly, then to the testifying of religion before men.

20 And euen these sacramēts also were diuerse, after the diuerse order of time, according to the distribution whereby it pleaseth the Lorde to shewe himselfe after this or that maner to men. For to Abraham and his posteritie Circumcision was commaunded: whereunto afterwarde purifyings, and Sacrifices, and other Ceremonies were added out of the lawe of Moses. These were the Sacraments of the Iewes vntill the comming of Christ: at whiche comming, those beinge abrogate, two Sacramentes were ordeined, which nowe the Christian Church vseth, Baptisme, and the Supper of the Lorde. I speake of those that were ordeined for the vse of the whole Church. For as for the laying on of handes, whereby the ministers

Gen.17 o. euit. Mat.28. 9. and 16.26.

of

of the Church are entred into their office, as I do not vnwillingely suffer it to be called a Sacrament, so I do not recken it among the ordinary Sacramentes. As for the rest which are commonly called Sacraments, what they are to be accompted, we shal see byandby. Howbeit the old Sacraments also had respect to the same marke, wherunto ours do tende, that is, to direct and in a maner leade by the hande to Christ: or rather as images to represent him, and shew him foorth to be knowen. For whereas we haue already taught, that they are certaine seales wherewith the promises of God are sealed: and where it is most certaine, that there was neuer offered any promise of God to mẽ but in Christ: that they may teach vs of some promise of God, they must nedes shewe Christ. Whereunto pertaineth that heauenly paterne of the tabernacle and of the worshippinge in the law, which was giuen to Moses in the mount. One onely difference there is, that those did shadow out Christ being promised, whẽ he was yet looked for: these do testifie him already giuen and deliuered. 1.Cor. 20.

21 When these things shall all be particularly and eche one seuerally declared, they shalbe made much plainer. Circumcision was to the Iewes a signe, whereby they were put in minde, that whatsoeuer commeth of the seede of man, that is to say the whole nature of mã, is corrupt, and hath neede of proyninge. Moreouer it was a teaching, and token of remembrance, whereby they shoulde confirme themselues in the promise giuen to Abraham, concerninge that blessed seede in whom all the nations of the earth were to be blessed, from whom they hadde their owne blessinge to be looked for, Now that healthfull seede (as we are taught of Paule) was Christ, in whom alone they hoped that they shoulde recouer that which they had lost in Adam. Wherefore Circumcision was to thẽ the same thing which Paule saith that it was to Abraham, namely the seale of the righteousnes of Faith: that is to say, the seale whereby they should be more certainely assured, that their Faith, wherewith they looked for that seede, shoulde be accompted to them of God for righteousnesse. But we shall vppon a better occasion in an other place go through with the comparison of Circumcision and Baptisme. Baptisings and purifyinges did set before their eies their owne vncleannes, filthines and pollution, wherwith they were defiled in their owne nature: but they promised an other washinge, whereby all their filthinesses shoulde be wiped and washed away. And this washinge was Christ, with whose blood we being washed do bring his cleannes into the sight of God, that it may hide all our defilinges. Their Sacrifices did accuse them of their owne wickednesse, and therewithall did teach, that it was neces- Gen.2 28. Gala. 3 16. Rom.4 11. Hebr.9 1. 1.Ioh.1 7. Reue.1 5.

ſary that there ſhoulde be ſome ſatisfaction which ſhould be payd to the iudgemēt of God. That therfore there ſhould be ſome one chief Biſhop, a mediatour betwene God and men, which ſhoulde ſatisfie God by ſheding of blood, and by offring of a Sacrifice which ſhoulde ſuffice for the forgiuenes of ſinnes. This chiefe Prieſt was Chriſt: he himſelfe ſhed his owne blood: he himſelfe was the Sacrifice: for he offred himſelfe obedient to his Father vnto death: by which obedience he tooke away the diſobedience of man, which had prouoked the diſpleaſure of God.

Heb. 4. 4. & 5. & 9. 11 Chri. 2. 8 Rom. 5. 9.

22 As for our Sacramentes, they do ſo much more clearely preſent Chriſt vnto vs, as he was more neerely ſhewed to men, ſince he hath bin truly deliuered of his Father ſuch as he had bin promiſed. For Baptiſme doth teſtifie vnto vs that we are cleanſed and waſhed, the Supper of thankeſgiuing teſtifieth that we be redeemed. In water, is figured waſhing: in blood, ſatisfaction. Theſe two things are found in Chriſt, which (as Iohn ſaith) came in water and blood, that is to ſay that he might cleanſe and redeeme. Of which thing the Spirit of God alſo is a witneſſe. Yea there are three witneſſes in one, Water, Blood, and Spirit. In water and blood we haue a teſtimonie of cleanſing and redeeminge: but the Spirite the principall witneſſe bringeth vnto vs aſſured credit of ſuch witneſſinge. This hie myſtery hath notably well bin ſhewed vs in the croſſe of Chriſt, when water & blood flowed out of his holy ſide: which ſide for that cauſe Auguſtin rightfully called the fountaine of our Sacramentes: of which yet we muſt entreate ſomewhat more at large. There is no dout but that more plentifull grace alſo of the Spirite doth here ſhewe foorth it ſelfe if you compare time with time. For that pertaineth to the glory of the kingdom of Chriſt, as we gather out of many places, but ſpecially out of the 7. Chapter of Iohn. In which ſenſe we muſt take that ſayinge of Paule, that vnder the law were ſhadowes, but in Chriſt is the body. Neither is it his meaning to ſpoyle of their effect the teſtimonies of grace, in which Gods will was in the olde time to proue himſelfe to the Fathers a true ſpeaker, euen as at this day he doth to vs in Baptiſme and in the holy Supper. But onely his purpoſe was by way of compariſon to magnifie that which was giuen vs, leaſt any ſhoulde thinke it maruelous, that the Ceremonies of the law were aboliſhed by the comming of Chriſt.

Iohn. 5 Iohn. 19. 4. Homil. 1 Iohn. 10. Colo. 2. 7.

23 But that ſame ſchoole doctrine (as I may alſo briefly touch this by the way) is vtterly to be hiſſed out, whereby there is noted ſo great a difference betwene the Sacraments of the olde and new law, as though thoſe did nothinge but ſhadow out the grace of God, and

theſe

these do presently giue it. For the Apostle speaketh no lesse honorably of those thã of these, when he teacheth that the Fathers did eate the same spirituall meate which we eate, and expoundeth that same meate to be Christ. Who dare make that an empty signe, which deliuered to the Iewes a true communion of Christ? And the grounde of the cause which the Apostle there handeleth, doth plainly fight on our side. For, that no man trusting vpon a colde knowledge of Christ, and empty title of Christianity, and outward tokens, should presume to despise the iudgement of God: he sheweth foorth examples of Gods seuerity to be seene in the Iewes: that we shoulde knowe that the same paines which they haue suffred, hang ouer vs, if we followe the same faultes. Now that the comparison might be fit, it behoued that he shoulde shewe that there is no vnegallnesse betwene vs and them in those good thinges whereof he did forbid vs to boast falsely. Therefore first he maketh vs egall in the Sacramentes, and leaueth to vs not so much as any small peece of prerogatiue, that might encourage vs to hope of escapinge vnpunished. Neitheir verely is it lawfull to giue any more to our Baptisme, than he in an other place giueth to circumcision, when he calleth it the seale of the righteousnesse of Faith. Whatsoeuer therefore is at this day giuen vs in our Sacraments, the same thing the Iewes in old time receiued in theirs. that is to say, Christ with his spirituall richesse. What power our Sacramentes haue, the same they also felt in theirs: that is to say, that they were to them seales of Gods good will towarde them, into the hope of eternall saluation. If they had bin apt expositors of the Epistle to the Hebrues, they woulde not haue so bin blinded. But when they read there, that sinnes were not cleansed by the Ceremonies of the law, yea that the olde shadowes had no auailing force to righteousnesse: they neglectinge the comparison which is there handeled, while they tooke holde of this one thing, that the law of it selfe nothing profited the folowers of it, thought simply that the figures were voide of trueth. But the Apostles meaning is to bring the ceremonial law to nothing, vntill it come to Christ, vpon whom alone hangeth al the effectualnesse of it.

1.Cor. 10.3.

Rom.4. 11.

He.10. 1.

24 But they will obiect those thinges which are red in Paul concerning the circumcision of the letter, that it is in no estimation with God, that it giueth nothing, that it is vaine. For such sayings seeme to presse it downe farre beneth Baptisme. Not so. For the very same might rightfully be sayd of Baptisme. Yea and also the same is sayd, first of Paule himselfe, where he sheweth that God regardeth not the outward washinge whereby we enter into profession of religion, vn-

1.Cor. 10.5.

lesse the minde within be both cleansed and continue in cleannesse to the ende : againe of Peter, when he testifieth that the trueth of Baptisme standeth not in the outward washing, but in a good witnessinge, of conscience. But he seemeth also in an other place vtterly to despise the circumcision made with hand, when he compareth it with the circumcision of Christ. I answere that euen in this place nothing is abated of the dignitie of it. Paule there disputeth against them, which required it as necessary when it was now abrogate. Therfore he warneth the faithfull, that leauing the olde shadowes they should stande fast in the trueth. These maisters (sayth he) instantly call vpon you, that your bodies may be circumcised. But ye are spiritually circumcised according to the soule and body. Ye haue therefore the deliuerance of the thinge in deede, which is much better than the shadowe. A man might take exception to the contrary and say that the figure is not therefore to be despised because they hadde the thing in deede : forasmuch as the putting of of the olde man of which he there spake, was also among the Fathers, to whom yet outwarde Circumcision hadde not bin superfluous. He preuenteth this obiection, whē he by & by addeth, that the Colossians were buried with Christ by Baptisme. Whereby he signifieth that at this day Baptisme is the same to Christians, which circumcision was to the olde people : and therfore that circumcision can not be enioined to Christians without wrong done to Christ.

Pet. 3.

olo. 2.

25 But that which followeth and which I euen nowe alleaged, is harder to assoyle, that all the Iewishe Ceremonies were shadowes of things to come, and that in Christ is the body : but most hard of all is that which is entreated in many chapters of the Epistle to the Hebrues, that the blood of beastes, attained not to consciences: that the law had a shadow of good thinges to come, not an image of thinges: that the folowers of it obtained no perfectiō of ȳ Ceremonies of Moses: and such other. I go backe to that which I haue already touched, that Paule doth not therefore make the Ceremonies shadowish, because they had no sounde thing in them : but because the fufillinge of them was after a certaine manner hanged in suspense vntill the deliueringe of Christ. Againe I say that this is to be vnderstanded not of the effectualnesse, but rather of the maner of signifying. For til Christ was manifestly shewed in the flesh, all the signes did shadow him out as absent, howesoeuer he did inwardly vtter to the faithfull the presence of his power and of himselfe. But this we ought chiefely to marke, that in all those places Paule doth not speake simply, but by way of contention. Because he striued with the false Apostles, which would

would haue godlineſſe to conſiſt in the Ceremonies onely without any reſpect of Chriſt:to confute them,it ſufficed onely to entreate,of what value Ceremonies are by themſelues. This marke alſo the author of the Epiſtle to the Hebrues followed.Let vs therefore remember that here is diſputed of Ceremonies,not as they be taken in their owne and naturall ſignification, but as they be wreſted to a falſe and wrongfull expoſition:not of the lawfull vſe of them, but of the abuſe of ſuperſtition. What maruell is it therefore if Ceremonies beinge ſeuered from Chriſt,are vnclothed of all force? For all ſignes whatſoeuer they be,are brought to nought,when the thing ſignified is taken away. So when Chriſt had to do with them which thought that Manna was nothinge elſe but meate for the belly, he applieth his ſpeeche to their groſſe opinion, and ſayth that he miniſtreth better meate,which may feede ſoules to hope of immortality. But if you require a plainer ſolution,the ſumme of all tendeth to this:Firſt,that al that furniture of Ceremonies,which was in the law of Moſes,is a vaniſhinge thinge and of no value,vnleſſe it be directed to Chriſt. Secondly,that they ſo had reſpect to Chriſt,that when he at length was manifeſtly ſhewed in the fleſhe,they had their fulfillinge.Finally that it behoued that they ſhoulde be taken away by his comminge,euen as a ſhadow vaniſheth away in the cleare light of ȳ ſunne.But becauſe I do yet differre lōger diſcourſe of that matter vnto that place where I haue purpoſed to compare Baptiſme with circumciſion,therefore I do now more ſparingly touch it.

Iohn. 6 27.

26 Perhaps alſo thoſe immeaſurable praiſes of the Sacramentes, which are read in the olde writers concerninge our ſignes, deceiued thoſe miſerable Sophiſters.As this of Auguſtine. That the Sacramēts of the olde law did only promiſe the Sauiour, but ours do giue ſaluation.When they marked not that theſe & ſuch other formes of ſpeaking were ſpoken:they alſo publiſhed their exceſſiue doctrines,but in a cleane contrary ſenſe from the wrytinge of the olde Fathers. For Auguſtine meant no other thinge in that place, than as the ſame Auguſtine wryteth in an other place, That the Sacramentes of the law of Moſes did foretell of Chriſt, but ours do tell of him preſent. And againſt Fauſtus. That thoſe were promiſes of thinges to be fulfilled,theſe were tokens of thinges fulfilled: as if he ſhoulde ſay, that thoſe figured him whē he was looked for, but ours do as it were ſhew him preſent which hath bin already deliuered.Moreouer he ſpeaketh of the maner of ſignifyinge,as alſo he ſheweth in an other place. The lawe(ſayth he) and the Prophetes had Sacramentes, foretellinge of a thing to come:but the Sacramentes of our time do teſtifie that that

In pre em e- narr pſ 73. queſt. ſuper numer cap. 33 Libr. 9 cap.14

Li.2.c8 lit.peti cap.37

is already come, which those did declare to be to come. But what he thought of the thinge and effectuallnesse, he expoundeth in many places: as when he sayth, that the Sacramentes of the Iewes were in signes, diuerse: but in the thing signified, egal with ours: diuerse in visible forme, but egal in spiritual power. Againe: In diuerse signes is all one Faith: so in diuerse signes, as in diuerse wordes: because wordes change their soundes by times: and truely wordes are nothinge but signes. The Fathers did drinke the same spirituall drinke, for they dronke not the same bodily drinke. See ye therfore, Faith remaining one, the signes varied. To them the rocke was Christ: to vs that is Christ which is set vppon the altar. And they dronke for a great Sacramēt, the water flowing out of the rocke: what we drinke, the faithfull knowe. If thou consider the visible forme, they dronke an other thinge: if an vnderstādable signification, they dronk the same spiritual drinke. In an other place, in the mystery the same is their meate and drinke which is ours: but the same in signification, not in forme: because the selfe same Christ was figured to them in the rocke, & shewed to vs in the flesh. Howebeit in this behalfe also we graunt that there is some difference. For both Sacramentes do testifie that the fatherly good will of God and the graces of the holy Ghost are offered vs in Christ: but our Sacraments testify it more clearely & brightly. In both is a deliuering of Christ: but in these more plenteous and fuller, namely as that difference of the olde and new Testament beareth, of which we haue entreated before. And this is it that the same Augustine meant (whom we more oftē allege as the best & faithfullest witnesse of all the olde writers) where he teacheth, that when Christ was reuealed, Sacramentes were ordained both in number fewer, in signification hier, in force more excellent. Of this thing also it is expedient ỳ the readers briefely be warned, that whatsoeuer the Sophisters haue triflingly taught concerning ỳ worke wrought, is not onely false, but disagreeth with the nature of the Sacramentes, which God hath ordained, that the faithfull beinge voide and needy of all good thinges should bringe nothing thither but beggery. Whereupon followeth that in receiuing them, these men do nothinge whereby they may deserue praise: or that in this doinge (which in their respect is merely passiue) no worke can be ascribed vnto them.

Homil. in Ioh. 26.

in psal. 77.

lib. 9. con. fau. cap. 13.

de doct. Christ. lib. 3.

epi. ad Ianu.

The xv. Chapter.

Of Baptisme.

BAptisme is a signe of the entringe wherewith we are receiued into the felowship of ỳ Church, that beinge graffed into Christ we may be reckened amonge the children of God. Now it was giuen vs of God to this end, (which I haue taught to be common to all the mysteries) first, that it shoulde seruе to our Faith with him, and to our confession before menne. We will orderly declare the manner of both purposes. Baptisme bringeth three thinges to our Faith, which also must be seuerally entreated of. This is the first which the Lord setteth out vnto vs, that it shoulde be a token and proofe of our cleansinge: or (to expresse my minde better) it is like to a certaine sealed charter, whereby he confirmeth vnto vs, that all our sinnes are so defaced, cancelled, and blotted out, that they may neuer come in his sight, not be rehearsed, not be imputed. For he willeth ỳ all they that beleue, should be baptised into forgiuenes of sinnes. Therefore they which thought that baptisme is nothinge else but a marke and token wherby we professe our religion before men, as souldiars beare the conusance of their capitaine for a marke of their profession, wey not that which was the chiefe thing in baptisme. That is this, that we should receiue it with this promise, that whosoeuer beleue & are baptised, shalbe saued. Mar. 16. 16.

2 In this sense is that to be vnderstoode which Paule writeth, that the Church is sanctified of Christ her spouse, and cleansed with washinge of water in the word of life. And in an other place, that we are saued according to his mercy by the washing of regeneration and of the renuinge of the holy Ghost. And that which Peter writeth, that baptisme saueth vs. For Paules will was not to signifie, that our washinge and saluation is perfectly made by water, or that water containeth in it selfe the power to cleanse, regenerate, & renue. Neither did Peter meane the cause of saluation, but onely the knowledge and certaynetie of such giftes to be receiued in this Sacramente: which is euidently enough expressed in the wordes themselues. For Paule knitteth together the worde of life, and baptisme of water: as if he had said, that by the Gospell the message of washing and sanctifyinge is brought vs, that by baptisme such message is sealed. And Peter immediately adioyneth, that that baptisme is not the puttinge away of the filthinesse of the flesh, but a good conscience before God, which is of Fayth. Yea baptisme promiseth vs no other cleansing, but by the sprinklinge of the blood of Christ: which is figured by water, Ephe. 5. 26. Tit. 3. 5. 1. Pet. 3. 21.

for the likenesse of cleansinge and washinge. Who therefore can say that we be cleansed by this water, which certainly testifieth that the blood of Christ is out true and only washing? So that from no where else can be fetched a surer reason to cōfute their blinde errour which referre all thinges to the power of the water, than from the signification of Baptisme it selfe: which doth withdraw vs as well from that visible element which is set before our eies, as from all other meanes, that it may binde our mindes to Christ alone.

3 Neither is it to be thought that Baptisme is applied only to the time past, that for new fallinges, into which we fall backe after Baptisme, we must seeke new remedies of cleansing in I wote not what other Sacramentes, as though the force of Baptisme were worne out of vse. By this errour it came to passe in old time, that some would not be Baptised but in the vttermost perill of life, & at their last gaspings, that so they might obtaine pardon of their whole life. Against which waywarde suttle prouision the old Bishops so oft inuey in their wrytinges. But thus we ought to thinke, that at what time soeuer we be Baptised, we are at once washed and cleansed for all our life. Therfore so oft as we fall we must go backe to the remembrance of Baptisme, & therwith we must arme our minde, that it may be alway certaine & assured of the forgiuenes of sinnes. For though when it is once ministred, it seemeth to be past, yet by later sinnes it is not abolished. For the cleannes of Christ is therein offred vs: that alway florisheth, is oppressed with no spottes, but ouerwhelmeth & wipeth away all our filthinesse: yet ought we not to take thereof a liberty to sinne in time to come (as verily we be not hereby armed to such boldnes) but this doctrine is giuen only to them, which when they haue sinned, do grone weried & oppressed vnder their sinnes, that they may haue wherwith they may raise vp and comfort themselues, least they should fall into confusion and desperation. So Paul saith, that Christ was made to vs a propitiator, vnto the forgiuenes of faults going before. Wherein he he denieth not that therein is obtained perpetuall & continuall forgiuenes of sinnes euen vnto death: but he meaneth that it was giuē of the Father, onely to poore sinners, which wounded with the searinge iron of conscience, do sigh to ȳ Phisitian. To these the mercy of God is offred. They which by escaping of punishment do hunt for matter & liberty to sinne, do nothinge but prouoke to themselues the wrath and iudgement of God.

Rom. 3. 25.

4 I know in dede that it is commonly thought otherwise, that by the benefite of repentance and of the keies we do after Baptisme obtaine forgiuenes, which at our first regeneration is giuen vs by onely

Baptisme

Baptiſme. But they which deuiſe this do erre herein that they do not remember that the power of the keies, whereof they ſpeake, doth ſo hang vpon Baptiſme that it ought in no wiſe to be ſeuered. The ſinner receiueth forgiueneſſe by the miniſtery of the Church, namely not without the preachinge of the Goſpell. But what maner of preaching is that? That we be cleanſed frō ſinnes by the blood of Chriſt. But what ſigne and teſtimony is there of that waſhing, but Baptiſme? We ſee therefore howe that abſolution is referred to Baptiſme. And this errour hath bred vs the fained Sacrament of penance: of which I haue touched ſomewhat before, and the reſidue I will make an ende of in place fit for it. But it is no maruel if men, which according to the groſſeneſſe of their witte were immeaſurably faſtried to outward thinges, haue in this behalfe alſo bewrayed that fault, that not contented with the pure inſtitution of God, they did thruſt in newe helpes fained of themſelues: As though Baptiſme it ſelfe were not a Sacrament of repentance. But if repentance be commended to vs for our whole life, the force alſo of Baptiſme ought to be extended to the ſame boundes. Wherefore it is alſo no dout but that all the godly throughout al their life long, ſo oft as they be vēxed with knowledge in conſcience of their owne ſinnes, dare call backe themſelues to the remembrance of Baptiſme, that thereby they may confirme thēſelues in the affiance of that only and continuall waſhing which we haue in the blood of Chriſt.

It bringeth alſo an other frute, becauſe it ſheweth vs our mortification in Chriſt, & new life in him. For (as the Apoſtle ſaith) we are baptiſed into his death, being buried together with him into death, that we may walke in newneſſe of life. By which wordes he doth not only exhorte vs to the followinge of him (as though he did ſay, that we are by Baptiſme put in mind, that after a certaine example of the death of Chriſt, we ſhould die to our luſtes: and after the example of his reſurrection, we ſhould be raiſed vp to righteouſneſſe) but he fetcheth the matter much deeper: that is to ſay, that by Baptiſme Chriſt hath made vs partakers of his death, that we may be graffed into it. And as the graffe receiueth ſubſtance and nouriſhment of the roote into which it is graffed: ſo they that receiue Baptiſme with ſuch faith as they ought, do truely feele the effectuallnes of the death of Chriſt in the mortifyinge of their fleſh: and therewithall alſo they feele the effect of his reſurrection in the quickeninge of the Spirit. Hereupon he gathereth matter of exhortation: that if we be Chriſtians, we ought to be dead to ſinne, and to liue to righteouſneſſe. This ſelfe ſame argument he vſeth in an other place: that we be circumciſed, and haue

Ro. 6. 3

Colo. 2. 12.

put of the olde man, since that we be buried in Christ by Baptisme.
Tit. 3.5. And in this sense, in the same place which we haue before alleaged, he called it the washing of regeneration & of renuinge. Therefore first free forgiuenesse of sinnes & imputation of righteousnes is promised vs, & then the grace of the holy Ghost, which may reforme vs into newnesse of life.

6 Last of all our Faith receiueth also this profit of Baptisme, that it certainly testifieth vnto vs, that we are not onely graffed into the death and life of Christ, but that we are so vnited to Christ himselfe
Matt. 3. that we are partakers of all his good thinges. For therefore he hath
13. dedicated and hallowed Baptisme in his owne body, that he might haue it common with vs, as a most strong bonde of the vnity and fellowshippe which he vouchsaued to enter into with vs: so that Paule
Gala. 3. proueth therby that we be the children of God, because we haue put
17. on Christ in baptisme. So we see that the fulfillinge of baptisme is in
Act 8. Christ, whom also for this reason we call the proper obiect of bap-
16.&19 tisme. Therefore it is no maruell if it be reported that the Apostles
5. baptised into his name, which yet were commaunded to baptise into the name of the Father also and of the holy Ghost. For whatsoeuer giftes of God are set foorth in baptisme, are founde in Christ alone. And yet it can not be, but that he which baptiseth into Christ,
Mat. 28. do therewithall call vppon the name of the Father and of the holy
19. Ghost. For we are therfore cleansed with his blood, because the merciful Father according to his incōparable kindnes, willing to receiue vs into fauour, hath set him a mediator in the middest, to procure to vs fauour with him. But regeneratiō we so only obtaine by his death and resurrection, if being sanctified by the Spirite we be endued with
Matt. 3. a newe and spirituall nature. Wherefore both of our cleansing & re-
6. generation: we obtaine & after a certaine maner distinctly perceiue
Luc. 3. the cause in the Father, the matter in the Sonne, and the effect in the
16. holy Ghost. So Iohn first baptised, so afterward the Apostles, with the
Iohn. 3. baptisme of repentance into the forgiuenesse of sinnes: meaninge by
23.& 4. this word repentance, such regeneration: and by forgiuenes of sinnes,
1. washing.

7 Wherby also it is made most certaine, that the ministery of Iohn was altogether the same which was afterward cōmitted to the Apo-
Act. 2. stles. For the diuers handes wherewith it is ministred, make not the
28. baptisme diuers: but the same doctrine sheweth it to be the same Baptisme. Iohn & the Apostles agreed into one doctrine: both baptised into repentance, both into the forgiuenesse of sinnes, both into the name of Christ, from whom was both repentance and forgiuenesse of

sinnes.

sinnes. Iohn said that he was the lambe of God, by whom the sinnes of the world should be taken away: where he made him the Sacrifice acceptable to the Father, the propitiator of righteousnesse, the author of saluation. What coulde the Apostles adde to this confession? Wherfore let it trouble no man, that the olde writers labour to seuer the one fro the other, whose voice we ought not so much to esteeme that it may shake the certainety of the Scripture. For who will rather harken to Chrysostome denying that forgiuenes of sinnes was comprehended in the baptisme of Iohn, than to Luke contrariwise affirminge that Iohn preached the baptisme of repentance into the forgiuenes of sinne? Neither is that suttelty of Augustine to be receiued, that in the baptisme of Iohn, sinnes were forgiuen in hope, but in the baptisme of Christ they are forgiuen in dede. For whereas the Euangelist plainely testifieth, that Iohn in his baptisme promised the forgiuenes of sinnes: what nede we to abate this title of commendation, whē no necessity compelleth vs vnto it? But if any man seke for a differēce out of the word of God, he shall find none other but this, that Iohn baptised into him that was to come, the Apostles into him that had already presented himselfe.

Iohn. 1. 29.
Homil. in Matt. 14.
Luc. 3. 3
Li. 3. de Baptis. cont. Donat. cap. 10.
Luc. 3. 16.
Act. 19. 4.

8 As for this that more abundant graces of the Spirite were poured out since the resurrection of Christ, it maketh nothing to stablish a diuersity of baptismes. For the Baptisme which the Apostles ministred while he was yet conuersant in earth, was called his: yet it had no larger plentifullnesse of the Spirite, than the baptisme of Iohn. Yea euen after his ascension, the Spirite was not giuen to the Samaritans aboue the common measure of the Faithfull before the ascension, although they were baptised into the name of Iesus, till Peter and Iohn were sent vnto them to lay their handes vpon them. This onely thinge, as I thinke, deceiued the olde wryters, that they sayd that the baptisme of Iohn was but a preparation to the baptisme of Christ, because they reade, that they were baptised againe of Paule, which had once receiued the baptisme of Iohn. But howe much they were herein deceiued, shall else where he plainely declared in place fit for it. What is it therefore that Iohn sayd, that he baptised in dede with water, but that Christ shoulde come which should baptise with the holy Ghost, and with fyer? This may in fewe wordes be assoyled. For he meant not to put difference betwene the one baptisme and the other, but he cōpared his own person with the person of Christ, sayinge that himselfe was a minister of water, but that Christ was the giuer of the holy Ghost, and shoulde declare this power by visible miracle the same day that he shoulde sende the holy Ghost, to the

Act. 8. 14.
Matt. 3. 11.
Act. 2. 3

are yet in the way, and let thē beleue that they haue much profited, when they feele that there is daily somewhat minished of their lust, till they haue attained thither whither they trauaile, namely to the last death of their flesh, which shalbe ended in ỹ dying of this mortal life. In the meane time let them not cesse both to striue valiantly, and to encourage them to go forward, and to stirre them vp to full victorie. For this also ought more to whet on their endeuours, that they see that after that they haue longe trauailed, they haue yet no small businesse remaininge. This we ought to holde: we are baptised into the mortifyinge of our flesh, which is begon by baptisme in vs, which we daily folow: but it shalbe made perfect when we shall remoue out of this life to the Lord.

12 Here we say no other thing, than the Apostle Paule in the seuenth Chapter to the Romaines most clearely setteth out. For after that he had disputed of free righteousnes, because some wicked men did thereof gather, that we might liue after our owne lust, because we shoulde not be acceptable to God by the deseruinges of workes: he addeth, that all they that are clothed with the righteousnes of Christ, are therewith regenerate in Spirite, and that of this regeneration we haue an earnest in baptisme. Hereupon he exhorteth the faithfull, that they suffer not sinne to haue dominion in their members. Now because he knewe that there is alway some weakenesse in the faithfull: that they shoulde not therefore be discouraged, he adioyneth a comfort, that they are not vnder the lawe. Because againe it might seeme, that Christians might growe insolent, because they are not vnder the yoke of the law, he entreateth what maner of abrogating that is, and therwithall what is the vse of the law: which question he had now the second time differred: The summe is, that we be deliuered from the rigour of the lawe, that we shoulde cleaue to Christ: but that the office of the law is, that we being conuinced of our peruersenesse, shoulde confesse our owne weakenesse and misery. Now forasmuch as that peruersenes of nature doth not so easily appeare in a prophane man, which followeth his owne lustes without feare of God: he setteth an example in a man regenerate, namely in himselfe. He saith therefore that he hath a continuall wrastling with the remnantes of his flesh, and that he is holden bounde with miserable bondage, that he can not consecrate himselfe wholly to the obedīēce of the law of God. Therefore he is cōpelled with groning to crie out: Vnhappie am I. Who shall deliuer me out of this body subiect to death? If the children of God be holden captiue in prison so long as they liue, they must nedes be much carefully grieued with thinkinge

Rom.6. 14.

Rom.7. 24.

vpon

vpon their owne perill, vnlesse this feare be met withall. Therefore he adioyneth to this vse a comfort, that there is no more damnation to them that are in Christ Iesu. Where he teacheth, that they whom the Lord hath once receiued into fauour, engrafted into the communion of his Christ, hath by baptisme admitted into the felowship of his Church, while they continue in the faith of Christ, although they be besieged of sinne, yea & cary sinne about within them, yet are acquited from giltines & condemnation. If this be the simple & natural exposition of Paul, there is no cause why we should seeme to teache any new vnwonted thing. Rom.8.

13 But baptisme so serueth our confession before men. For it is a marke, whereby we openly professe that we woulde be accompted amonge the people of God: whereby we testifie that we agree with all Christians into the worshipping of one God & into one religion: finally wherby we openly affirme our faith: that not only our heartes shoulde breath out the praise of God, but also our tongue, and all the members of our body shoulde sounde it out with such vtterances as they be able. For so, as we ought, all our thinges are employed to the seruice of the glory of God, whereof nothing ought to be voyd, and other may by our example be stirred vp to the same endeuours. Hereunto Paul had respect, when he asked the Corinthians, whether they had not bin baptised into the name of Christ: meaning verily, that euen in this that they were baptised into his name, they auowed themselues vnto him, swore to his name, & bounde their faith to him before men, that they coulde no more confesse any other, but Christ alone, vnles they would forsake the confession which they had made in baptisme. 1. Cor.1 2.

14 Now sith it is declared what our Lord had regard vnto in the institution of baptisme: it is plaine to iudge what is the way for vs to vse and receiue it. For so farre as it is giuen to the raisinge, nourishing and confirming of our faith, it is to be taken as from the hande of the author himselfe: we ought to holde it certaine and fully persuaded, that it is he which speaketh to vs by the signe, that it is he which clenseth vs, washeth vs, & putteth away the remẽbrance of our sinnes, that it is he which maketh vs partakers of his death, which taketh away from Satan his kingdome, which febleth the forces of our lust, yea which groweth into one with vs, that being clothed with him we may be reckened the children of God: that these things, I say, he doth inwardly so truely & certainly performe to our soule, as we certainly see our body outwardly to be washed, dipped, and clothed. For this either relation, or similitude, is the most sure rule of Sacraments:

that in bodily thinges we ſhould beholde ſpirituall thinges, as if they were preſently ſet before our eies, foraſmuch as it hath pleaſed the Lorde to repreſent them by ſuch figures: not for that ſuch graces are bounde and encloſed in the Sacrament, that they ſhould be giuen vs by the force thereof: but only becauſe the Lorde doth by this token teſtifie his will vnto vs, that is, that he will giue vs all theſe thinges. Neither doth he onely feede our eyes with a naked ſight, but he bringeth vs to the thing preſent, and together fullfilleth that which it figureth.

15 Hereof let Cornelius the capitaine be an example, which was
Act.10. 48. baptiſed, hauinge before receiued forgiueneſſe of ſinnes and viſible graces of the holy Ghoſt: ſeeking not by baptiſme a larger forgiuenes but a more certaine exerciſing of Faith, yea an encreaſe of confidence by a pledge. Paraduenture ſome man will obiect: why therefore did
Act.9. 17. Ananias ſay to Paule, that he ſhoulde waſhe away his ſinnes by baptiſme, if ſinnes be not waſhed away by the power of baptiſme it ſelfe? I aunſwere: We are ſayd to receiue, to obtaine, to get that which ſo farre as concerneth the feeling of our faith, is giuen vs of the Lorde, whether he do then firſt teſtifie it, or beinge teſtified doth more and certainelier confirme it. This therefore onely was the meaninge of Ananias: that thou mayeſt be aſſured, Paule, that thy ſinnes are forgiuen thee, be baptiſed. For the Lorde doth in baptiſme promiſe forgiueneſſe of ſinnes: receiue this, and be out of care. Howebeit I meane not to diminiſhe the force of baptiſme, but that the thinge and the trueth is preſent with the ſigne, ſo farre as God worketh by outwarde meanes. But of this Sacrament, as of all other, we obtaine nothinge but ſo much as we receiue by Faith. If we want fayth, it ſhalbe for a witneſſe of our vnthankefullnes, wherby we may be declared gilty before God, becauſe we haue not beleued the promiſe there giuen. But ſo farre as it is a ſigne of our confeſſion, we ought
1.Cor. 12.13. by it to teſtifie that our affiance is in the mercie of God, and our cleanneſſe is in the forgiueneſſe of ſinnes, which is gotten vs by Ieſus Chriſt: and that by it we enter into the Church of Chriſt, that we may with one conſent of Faith and charitie liue of one minde with all the faithfull. This laſt point didde Paule meane, when he ſayeth that we are all baptiſed in one Spirite, that we may be one body.

16 Nowe if this be true which we determine, that a Sacrament is not to be weyed accordinge to his hande of whom it is miniſtred, but as of the very hande of God, from whom without dout it proceeded: hereupon we may gather, that nothinge is added to it nor taken from

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it by the worthinesse of him by whoes hande it is deliuered. And euen as among men, if a letter be sent, so that the hand and the seale be well knowen, it maketh no matter who or what maner of man be the carrier: so it ought to suffice to acknowe the hande and seale of our Lorde in his Sacramēts, by what carrier soeuer they be brought. Hereby the error of the Donatistes is very well confuted, which measured the force and value of the Sacrament by the worthinesse of the minister. Such at this day are our Catabaptistes, which deny that we be rightly baptised, because we were baptised by wicked men and idolatrers in the popish kingdome: therefore they furiously call vpon vs to be baptised again. Against whoes follies we shalbe armed with a reason strong enough, if we thinke that we were professed by baptisme not into the name of any man, but into the name of the Father, the Sonne, and the Holy Ghost, and that therefore it is not the baptisme of man, but of God, of whomsoeuer it be ministred. Mat. 28 19. Although they were neuer so much ignorant or despisers of God and all godlinesse, which baptised vs: yet they did not baptise vs into the fellowshippe of their owne ignorance or sacrilege, but into the faith of Iesus Christ: because they called not vpon their owne name, but the name of God, nor baptised vs into any other name. Nowe if it were the baptisme of God, it hath verily enclosed in it a promise of the forgeuenesse of sinnes, the mortifying of the flesh, the spirituall quickning, and the partaking of Christ. So it nothing hindered the Iewes, to haue bene circumcised of vncleane priests and apostataes: neither was the signe therefore voide, that in needed to be done of newe: but it was sufficient to returne to the naturall beginning. Where they obiect that baptisme ought to be celebrate in the assemblie of the godly, that proueth not, that that which is faultie in parte; should destroy the whole force thereof. For when we teache what ought to be done that baptisme may be pure, and voide of all defiling, we do not abolishe the ordinance of God, although idolatrers corrupt it. For when in olde time Circumcision was corrupted with many superstitions, yet it ceassed not to be taken for a signe of grace: neither did Iosias and Ezechias, when they gathered out of all Israell them that had departed from God, call them to a seconde Circumcision.

17 Now where as they aske vs, what faith of ours hath yet followed bptisme in certaine yeares past, that they might thereby proue that the baptisme is voide, which is not sanctified vnto vs, but by the word of promise receiued by faith: to this question we aunswer, that we in deede being blinde & vnbeleuing, did in a long time not holde

fast ỳ promise giuē vs in baptisme: yet the promise it selfe, for as much as it was of God, continued alway stayed, stedfast, and true. Although all menne be liers and faithbreakers, yet God cesseth not to be true:
Rom. 3. although all menne be lost, yet Christ remaineth saluation. We con-
3. fesse therefore that baptisme, for that time profited vs nothing at all: forasmuch as in it the promise offered vs, without which baptisme is nothing, lay nothing regarded. Nowe sith by the grace of God, we haue begonne to waxe wiser, we accuse our owne blindnesse and hardnesse of hart, which haue so long bene vnthankefull to his so great goodnesse. But we beleue that the promise it selfe is not vanished away: but rather thus we cōsider, God by baptisme promiseth the forgeuenesse of sinnes, and sith he hath promised it, will vndoutedly performe it to all that beleue it. That promise was offred vs in baptisme: by faith therefore let vs embrace it. It hath in deede long bene buried from vs because of infidelitie: nowe therefore let vs receiue it by faith. Wherfore where the Lord calleth the Iewish people to repentance, he geueth them no commaundement of a seconde Circumcision, which being (as we haue said) circumcised with a wicked and vngodly hande, liued a certaine time entangled with the same wickednesse. But he earnestly calleth vppon the onely turning of the hart. Because, howe soeuer the couenāt was broken of them, yet the signe of the couenant, by the ordinance of the Lorde, remained alway stedfast and inuiolable. Therefore with the onely condition of repentance they were restored into the couenant which the Lorde had ones made with them in Circumcision: which yet being receiued by the hande of a leaguebreaker priest, so much as in them lay, they had defiled againe, and the effect whereof they had quenched.

18 But they thinke that they shake a fiery darte at vs, when they
Act. 19. allege that Paule rebaptised them which were ones baptised with
3. the baptisme of Iohn. For if by our owne confession, the baptisme of Iohn was altogether the same that oures is nowe: euen as they hauing bene before peruersely instructed, when they were taught the true faith, they were againe baptised into it: so that baptisme, which was without true Doctrine, is to be taken for nothing, and we ought to be newely baptised againe into the true religion, wherewith we are nowe first instructed. Some thinke, that there was some wrongfully affectioned manne to Iohn, which hadde entred them with their first baptisme rather to a vaine superstition. Of which thing they seeme to gather a coniecture hereupon, because they cōfessed themselues to be vtterly ignorant of the Holy Ghost: whereas Iohn verily

would

would neuer haue sente away from himselfe scholars so vntaught. But neither is it likely that the Iewes, although they had not bene baptised at all, were destitute of all knowledge of the Holy Ghost, which is famously spoken of by so many testimonies of the scripture. Whereas therefore they aunswere that they knowe not whether there be a Holy Ghost, it is to be vnderstanded as if they had said that they haue not yet heard, whether the graces of the Spirit, of which Paule asked them, were geuen to the Disciples of Christ. But I graunt that that was the true baptisme of Iohn, and all one and the selfe same with the baptisme of Christ: but I deny that they were baptised againe. What then meane these wordes, they were baptised in the name of Iesus? Some do expound it, that they were but instructed of Paule with true Doctrine. But I hadde rather vnderstande it more simply, to be the baptisme of the Holy Ghost, that is to say, that the visible graces of the Spirit were geuen them by the laying on of handes: which to be expressed by the name of baptisme, is no newe thing. As on the day of Pẽtecoste it is said, that the Apostles remembred the wordes of the Lorde, concerning the baptisme of fier and of the Spirit. And Peter saith that the same came to his remẽbrance, when he sawe those graces poured out vpon Cornelius, and his householde and kinred. Neither is that contrarie which is after adioined, When he had layd his hands on them, the Holy Ghost came downe vpon them. For Luke doth not tell of two diuerse things: but followeth the maner of telling commonly vsed among the Hebrues, which do first propounde the summe of the matter, and then do set it out more at large. Which euery man may perceiue by the very framing together of the wordes. For he saith, When they had heard these things, they were baptised in the name of Iesus. And when Paul had layed his handes vpon them, the Holy Ghost came downe vpon them. In this latter sentence is described, what maner of baptisme that was. If ignorance do so corrupt a former Baptisme, that it must be amended with a seconde baptisme: the Apostles should haue bene rebaptised first of all, which in whole three yeres after their baptisme, had scarcely tasted any small parcell of purer doctrine. And nowe among vs what riuers might suffice to renewe so many washings, as there be ignorances by the mercy of the Lorde daily amended in vs?

Act. 1. 5

Act. 11. 16.

19 The force, dignitie, profit, and ende of the misterie, if I be not deceiued, ought by this time to be plaine enough. So much as concerneth the outwarde signe, I would to God the naturall institution of Christ had preuailed so much as was mete, to restraine the boldenesse of men. For, as though it were a contemptible thing to be

baptised with water according to the precept of Christ, there is inuented blessing, or rather enchaunting, to defile the true hallowing of the water. Afterwarde was added a taper with chresme: but the blowing seemed to opē the gate to baptisme. But although I am not ignorant, howe auncient is the beginning of this added packe: yet it is lawfull both for me and all the godly to refuse whatsoeuer things men haue presumed to adde to the ordinance of Christ. When Satan sawe that by the foolish light credit of the world at the very beginnings of the Gospel his deceites were easily receiued, he brake foorth into grosser mockeries. Hereupon spittle, and like trifles, were openly brought in with vnbridled libertie to the reproche of baptisme. By which experiēces let vs learne that nothing is either holier, or better, or safer, than to be cōtent with the authoritie of Christ alone. Howe much better therefore was it, leauing stagelike pompes, which dasell the eyes of the simple, and dull their mindes, so oft as any was to be baptised, that he should be presented to the assemblie of the faithfull, and be offred to God, the whole Church loking on as a witnesse: and praying ouer him: that the confession of faith should be rehearsed, wherewith he that is to be catechised should be instructed: that the promises should be declared which are conteined in baptisme: that the instructed should be baptised in the name of the Father, and the Sonne, and the Holy Ghost: at length that he be sente away with prayers and thankesgeuing. So is nothing omitted that might make to the matter, and that the onely Ceremonie which proceded from God the author thereof, should most clerely shine, being not ouerwhelmed with any forein filthinesse. But whether he be wholy dipped which is baptised, and that thrise or once, or whether he be but sprinkled with water onely poured vpon him, it maketh very little matter: but that ought to be at libertie to Churches according to the diuersitie of contrees. Howbeit the very word of baptizing signifieth to dippe, and it is certaine that the maner of dipping was vsed of the olde Church.

20 This also perteineth to the purpose, to knowe that it is done amisse if priuate men take vpon themselues the administration of baptisme. For as well the distribution of this as of the Supper is a part of the ecclesiasticall ministerie. For Christ did not cōmaunde women, nor yet euery sort of men, ỳ they should baptize: but whom he had ordeined his Apostles, to them he gaue this commaundement. And when he commaunded his disciples to do that in the ministration of the Supper which they had sene him do, when he executed the office of a right distributer: he would without dout, that they should

therein

therein followe his example. As for this that in many ages past, yea and in a maner at the very beginning of the Church, it hath bene receiued in vse, that lay men might baptise in perill of death, if the minister were not present in time: I se not with howe strong a reason it may be defended. The very olde Fathers themselues, which either helde or suffred this maner, were not sure whether it were well done. For Augustine seemeth to haue this dout, when he saith: Although a lay man compelled by necessitie do geue baptisme, I can not tell whether a man may godlily say that it ought to be iterate. For if it be done when no necessitie compelleth, it is the vsurping of an other mans office: but if necessitie enforceth, it is either none or a veniall sinne. Moroeuer of women it was decreed without any exception in the Councell at Carthage, that they should not presume to baptise at all. But there is danger, least if he which is sicke should die without baptisme, he should be depriued of the grace of regeneration. Not so. God pronounceth that he adopteth our infantes to be his owne, before they be borne, when he promiseth that he will be a God to vs and to our seede after vs. In this word is conteined their saluation. Neither shall any man dare to be so reprochefull against God, to deny that his promise is of it selfe sufficient to worke the effect thereof. Howe much harme that doctrine being euill expounded, that baptisme is of necessitie to saluation, hath brought in, fewe do marke: and therefore they take lesse heede to themselfe. For where this opinion is growen in force, that all are lost to whom it hath not happened to be washed with water, our state is worse than the state of the olde people, as though the grace of God were nowe more narrowly streigthened than it was vnder the lawe. For Christ shalbe thought to be come, not to fulfill the promises, but to abolish them: forasmuch as the promise which then was of it selfe effectual enough to geue health before the eighth day, nowe should not be of force without helpe of the signe.

Libro. contra. epistol. parm. 2. cap. 13. Cap. c.

21 But howe the custome was before that Augustine was borne, first is gathered of Tertullian, that it is not permitted to a woman to speake in the Church, nor to teach, nor to baptise, nor to offer, that she shoulde not claime to her selfe the execution of any mans office, much lesse of the Priests. Of the same thing Epiphanius is a substantiall witnesse, where he reprocheth Marcion, that he gaue women libertie to baptise. Neither am I ignorant of their aunswere which thinke otherwise, that is, that common vse much differeth from extraordinarie remedie, when extreme necessitie enforceth: but when he pronouncing that it is a mockerie to geue womẽ liberty to baptise,

Libro. contra. Hereſ. 1.

excepteth nothing, it sufficiently appeareth that he cōdemneth this corruption, so that it is by no color excusable. Also in the third boke, where teaching that it was not permitted euen to the holy mother of Christ, he adderh no restraintc.

Exo. 4. 5. 22 The example of Sephora is vnseasonably alleged. For wheras the Angell of God was appeased, after that she taking a stone, circumcised her sonne, thereupon it is wrongfully gathered that her doing was allowed of God. Otherwise it ought to be said, that the worshipping which the nations that were brought out of Assyria raised vp, pleased God. But by other strong reasons it is proued, that that which a foolish woman did, is wrongfully drawen to an example of imitation. If I should say that it was a certaine singular case, which ought not to be made an example, and specially that sith it is no where red that in olde time there was geuen to the Priests a speciall cōmaundement to circumcise, the order of Circumcision & baptisme is vnlike: this should be strong enough to confute them. For the wordes of Christ are plaine: Go ye, teache all nations, and baptise. When he ordeined the selfe same men publishers of the Gospel, & ministers of baptisme: & none (as the Apostle witnesseth) doth take honor vpon himselfe in the Church, but he that is called as Aaron: whosouer without lawfull calling baptiseth, he rusheth into an other mans office. Euen in the smallest things, as in meate & drinke, whatsoeuer we enterprise with a doutefull cōscence, Paule openly crieth out to be sinne. Therefore in womens baptising is much more greuously sinne, where it is euident that they breake the rule appointed by Christ: forasmuch as we knowe that it is vnlawfull to plucke in sonder those things that God conioineth. But all this I passe ouer. Onely I would haue the reders to note, that Sephoraes purpose was nothing lesse, than to do any seruice to God. Seing her sonne to be in danger, she grudged, and murmured, and not without stomaching threwe the foreskinne vppon the grounde, she so taunted her husbande, that she was also angrie with God. Finally it is plaine that all this came of a furiousnesse of minde, because she murmured against God and her husbāde, for that she was compelled to shed the blood of her sonne. Moreouer if she had in all other things behaued her selfe well, yet herein is an vnexcusable rashe presumption that she circumcised her sonne, her husbande being presente, not any priuate manne, but Moses the principall Prophete of God, than whom there neuer rose any greater in Israell: which was no more lawfull for her to do, than at this day it is for women in the sight of the bishoppe. But this controuersie shall by and by be easily taken away by this prin-

Mat. 28. 9.

Heb. 5. 4.

Rom. 14 13.

principle, that infantes are not debarred from the kingdome of heauen, whom it happeneth to departe out of this present life before that it be graunted them to be dipped in water. But it is already proued, that no small wrong is done to the couenant of God, if we do not rest in it, as though it were weake of it selfe: whereas the effect thereof hangeth neither vpon baptisme, nor vpon any additions. There is afterward added to it a Sacrament like a seale, not that it bringeth effectualnesse to the promise of God as to a thing weake of it selfe, but onely confirmeth it to vs. Whereupon followeth, that the children of the faithfull are not therefore baptised, that they may then first be made the children of God, which before were straungers from the Church, but rather that they be therfore receiued by a solemne signe into the Church, because by the benefite of the promise they did already belong to the body of Christ. Therefore if in omitting the signe there be neither slouthfulnesse, nor contempte, nor negligence, we are free from all danger. It is therefore much more holy, to geue this reuerence to the ordinance of God, that we seke Sacraments from no where els, than where the Lorde hath lefte them. When we may not haue them of the Church, the grace of God is not so bounde to them, but that we may obteine them by faith out of the word of the Lorde.

The xvj. Chapter.

That the Baptisme of infantes doth very vvell agree vvith the institution of Christ and the nature of the signe.

BVt forasmuch as in this age, certaine phrentike Spirits haue raised vp sore troubles in the Church for the Baptisme of infantes, and do not yet cesse to turmoile: I can not chose but I must ioine here an addition to restrain their furiousnesse. If paraduenture it shall seeme to some man to be very much to long, let him (I beseech him) wey with himself, ẏ we ought so much to esteeme the pureness of doctrine in a most great matter, together with the peace of the Church, that nothing ought to be lothesomly receiued, which may auaile to procure them both. Beside ẏ, I so study to frame this discourse, that it shall be of no small importance to the clerer declaration of the mistery of baptisme. They assaile the baptisme of infantes with an argumēt in deede fauourable in shewe, saying that it is grounded vpon no institution of Christ, but that it was brought in onely by the boldnesse of men, and peruerse curiousnesse, and then afterward with fonde easinesse rashly receiued in vse. For a sacramēt,

vnlesse it rest vpon a certaine fundation of the word of God; hangeth but by a thred. But what if, when the matter is wel considered, it shall appeare that the Lordes holy ordinãce is falsely & vniustly charged with such a sclaunder? Let vs therefore searche out the first beginning of it. And if it shall appeare, that it was deuised by the onely rashnesse of men, then bidding it farewell, let vs measure the true obseruation of baptisme by the onely will of God. But if it shalbe proued that it is not destitute of his certaine authoritie, we must beware, lest in pinching the holy ordinãces of God, we be also sclaunderous against the author himselfe.

2 First it is a doctrine well enough knowen, and cõfessed among all the godly, that the right consideration of the signes, consisteth not onely in the outward Ceremonies: but principally hangeth vpon the promise, and vppon the spirituall misteries, for figuring whereof the Lorde ordeineth the Ceremonies themselues. Therfore he that will perfectly learne of what value baptisme is, to what ende it tendeth, finally what it is: let him not stay his thought vpon the elemente and bodily sight: but rather let him raise it vp to the promises of God, which are therein offred vs, and to the inwarde secretes which are therein represented vnto vs. He that knoweth these things, hath atteined the sound truth of baptisme, and the whole substance thereof, as I may so call it: and thereby also he shalbe taught, what is the reason, and what is the vse of the outward sprinkling. Againe he that contemptuously passing ouer these, shall haue his minde wholly fastened & bounde to the visible Ceremonie, shall vnderstande neither the force nor propertie of baptisme: nor yet so much as this, what the water meaneth, or what vse it hath. Which sentence is proued with so many and so cleare testimonies of Scripture, that we neede not at this present to tarry long about it. Therfore it remaineth now, that we seke out of the promises geuen in baptisme, what is the force and nature of it. The Scripture sheweth, that the clensing of sinnes, which we obteine of the blood of Christ, is here first shewed: then the mortifying of the flesh, which standeth vpon the partaking of his death, by which the faithfull are regenerate into newnesse of life, yea and into the fellowship of Christ. To this summe may be referred whatsoeuer is taught in the Scriptures concerning baptisme: sauing that beside this it is a signe to testifie religion before men.

3 But forasmuch as before the institution of baptisme, the people of God had circumcision in steede thereof: let vs se what these two signes differ the one from the other, and with what likenesse they agree together. Whereupon may appeare what is the relation of the

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one to the other. Where the Lorde gaue circumcision to Abraham to be kept, he telleth him before, that he would be God to him and to his seede: adding, that with him is the flowing store and sufficsance of all things, that Abraham should accompt that his hande should be to him a spring of all good things. In which wordes the promise of eternall life is conteined: as Christ expoundeth it, bringing an argument from hense to proue the immortalitie of the faithfull, and the resurrection. For God (saith he) is not the God of the dead, but of the liuing. Wherefore Paule also shewing to the Ephesians from what destruction the Lorde had deliuered them, gathereth by this that they had not bine admitted into the couenāte of circumcision, that they were without Christ, without God, without hope, strangers from the testaments of the promise: all which things the couenante it selfe conteined. But the first accesse to God, the first entrie to immortall life, is the forgeuenesse of sinnes. Whereupon is gathered, that this forgeuenesse aunswereth to the promise of baptisme concerning our clensing. Afterwarde the Lorde taketh couenante of Abraham that he should walke before him in pureness and innocence of hart: which belongeth to mortifying or regeneration. And that no man should dout, that circumcision is a signe of mortifying, Moses in an other place doth more plainly declare it, when he exhorteth the people of Israel, to circumcise the vncircumcised skinne of the hart, because they were seuerally chosen to be the people of God out of all the nations of the earth. As God, where he adopteth the posteritie of Abraham to his people, commaundeth them to be circumcised: so Moses pronounceth that the hartes ought to be circumcised, declaring verily what is the trueth of this circumcision. Then that no man should endeuor toward it by his owne strength, he teacheth that they neede the grace of God. All these things are so often repeted of the Prophets, that I neede not to heape into this place many testimonies, which do eche where offer themselues. We haue proued therefore, that in circumcision a spirituall promise was vttered to the Fathers, such as in baptisme is geuen: forasmuch as it figured to them the forgeuenesse of sinnes, and the mortifying of the flesh. Moreouer as we haue taught that Christ is the fundation of baptisme, in whom both these things remaine: so it is euident that he is also of circumcision. For he is promised to Abraham, and in him the blessing of all nations. To the sealing of which grace, the signe of circumcision is added.

Gen.17. 10.
Mat.22. 32. Luk.20 38.
Eph.2. 12.
Deu.10. 16.
Deu.30 6.

4 Nowe we may easily se, what there is like in these two signes, or what there is differing. The promises, whereupon we haue de-

clared that the power of the signes cõsisteth, is all one in both, namely of the fatherly fauor of God, of the forgeuenesse of sinnes, of life euerlasting. Then, the thing figured also is all one and the same, namely regeneration. The fundation wherupon the fulfilling of these things standeth, is all one in both. Wherefore there is no difference in the inwarde misterie, whereby the whole force and propertie of the Sacraments is to be weyed. The vnlikenesse that remaineth, lieth in the outward Ceremonie, which is the smallest portion: whereas the chiefest part hangeth vpon the promise and the thing signified. Therefore we may determine, that whatsoeuer agreeth with circumcision doth also belong to baptisme, except the difference of the visible Ceremonie. To this relation and comparison, the Apostles rule leadeth vs by the hande, whereby we are commaunded to examine all exposition of scripture by the proportiõ of faith. And truely the trueth doth in this behalfe almost offer it selfe to be felte. For as circumcision, because it was a certaine token to the Iewes, whereby they were certified that they were chosen to be the people and household of God, and they againe on their behalues professed that they yelded themselues to God, was their first entrie into the Church: so nowe also we by baptisme enter into profession of God, that we may be reckned among his people, and mutually sweare to his name. Wherby it appeareth out of controuersie, that baptisme is come into the place of circumcision, that it may haue the same office with vs.

Rom.12 3.

5 Nowe if we list to search out, whether baptisme be lawfully communicate to infantes: shall we not say that he doth to much play the foole, yea dote, which will rest onely vpon the element of water, and the outward obseruation, but can not abide to bende his minde to the spirituall misterie? Whereof if there be any consideration had, it shall without dout certainely appeare that baptisme is rightfully geuen to infantes, as the thing that is due vnto them. For the Lorde in olde time did not vouchesaue to admit them to circumcision, but that he made them partakers of all those things which were then signified by circumcision. Otherwise he should with mere deceites haue mocked his people, if he had fed them with deceitfull signes, which is horrible euen to be heard of. For he pronounceth expresly, that the circumcision of a litle infante should be in steede of a seale to seale the promise of the couenant. But if the couenant remaine vnbroken and steedfast, it doth at this day no lesse belong to the children of Christians, than vnder the olde testament it perteined to the infantes of the Iewes. But if they be partakers of the

thing

thing ſignified, why ſhall they be debarred from the ſigne? if they haue the trueth, why ſhall they be put backe from the figure? Although the outward ſigne cleaue faſt together with the word in the Sacrament, ſo that they can not be plucked in ſonder: yet if they be ſeuerally cõſidered, whether of them, I pray you, ſhall we eſteeme of more value? Truely ſith we ſe that the ſigne ſerueth the word, we muſt ſay that it is vnder it, and muſt ſet it in the inferior place. Sith therefore the word of Baptiſme is extended to infantes: why ſhall the ſigne, that is to ſay, the addition hanging to the word, be debarred from them? This one reaſon, if there were no mo, were aboundantly enough to confute all them that will ſpeake to the contrary. That which is obiected, that there was a day certainely ſet for circumciſion, is altogether but a ſhift. We graunte that we be not nowe bounde to certaine dayes, like the Iewes: but when the Lorde, howſoeuer he certainely appointeth no day, yet declareth that he is pleaſed that infantes ſhould with a ſolemne formal vſage be receiued into his couenant: what ſeke we more?

6 Howbeit the Scripture openeth vnto vs yet a certainer knowledge of the truth? For it is moſt euident, that the couenant which the Lorde ones made with Abraham, is at this day no leſſe in force to Chriſtians, than it was in olde time to the Iewiſh people: yea and that this word hath no leſſe reſpect to Chriſtians, than it then had reſpect to the Iewes. Vnleſſe parhappes we thinke, that Chriſt hath by his comming diminiſhed, or cut ſhort the grace of his Father. Which ſaying is not without abhominable blaſphemie. Wherefore as euen the children of the Iewes were called a holy ſeede, becauſe being made heires of the ſame couenant they were made differing from the children of the vngodly: for the ſame reaſon euen yet alſo the children of Chriſtians are accompted holy, yea although they be the iſſue but of one parent faithfull: and (as the Apoſtle witneſ- 1.Cor. 7.14.
ſeth) they differ from the vncleane ſeede of idolatrers. Nowe when Gen.17. 12.
the Lord immediatly after the couenant made with Abraham, commaunded the ſame to be ſealed in infantes with an outward Sacrament: what cauſe will Chriſtians allege, why they ſhould not at this day teſtifie and ſeale the ſame in their children? Nether let any man obiect againſt me, that the Lorde commaunded his couenant to be confirmed with no other ſigne than of circumciſion, which is long agoe taken away. For we haue in redineſſe to aunſwere, that for the time of the olde teſtament he ordeined circumciſion to confirme his couenant: but circumciſion being taken away, yet alway remaineth the ſame maner of confirming which we haue common with the

Iewes. Wherefore we must alway diligently consider what is cõmon to both, and what they haue seuerall from vs. The couenant is common, the cause of confirming it is common. Onely the maner of confirming is diuerse, because circumcision was that to them, in place whereof baptisme hath succeded among vs. Otherwise if the testimonie, whereby the Iewes were assured of the saluation of their seede, be taken away from vs, it should be brought to passe by the comming of Christ, that the grace of God should be darker and lesse approued by testimonies to vs, than it was before to the Iewes. If that can not be said without extreme sclaunder of Christ, by whom the infinite goodnesse of the Father hath more clerely and liberally than euer heretofore bine poured fourth vpon the earth, & declared to men: we must needes graunt, that it is at the lest not more pinchingly to be suppressed, nor to be set foorth with lesse testimonie, than it was vnder the darke shadowes of the lawe.

7 Wherefore the Lorde Iesus, minding to shewe a token whereby the world might vnderstande that he was come rather to enlarge than to limit the mercy of God, gently embraced children offred vnto him, rebuking the disciples which went about to forbid them to come to him: forasmuch as they did leade those, to whom the kingdome of heauen belongeth, away from him by whome alone the entrie is open into heanen. But (will some man say) what like thing hath baptisme with this embracing of Christ. For neither is it reported that he Baptised thẽ, but that he receiued them, embraced them, and wished them well. Therfore if we list to followe his example, lette vs helpe infantes with prayer, but not baptise them. But let vs wey the doinges of Christ somwhat more hedefully, than such kinde of men do. For neither is this to be lightly passed ouer, that Christ commaundeth infantes to be brought vnto him, adding a reason why, because of such is the kingdome of heauen. And afterwarde he witnesseth his will with deede, when embracing them he commendeth them to his Father with his prayer and blessing. If it be mete that infantes be brought to Christ, why is it not also mete that they be receiued to baptisme, the signe of our communion and fellowship with Christ? If the kingdome of heauen be theirs, why shall the signe be denied them, whereby there is as it were an entrie opened into the Church, that being admitted into it they may be adnombred among the heires of the heauenly kingdome? Howe vniust shall we be, if we driue away them whom Christ calleth vnto him? if we spoile them, whom he garnisheth with his gyftes? if we shutte out them whom he willingely receiueth? But if we will examine howe much

Matt.9. 13.

much that which Christ there did, differeth from baptisme, yet of howe much greater price shall we haue baptisme, (whereby we testifie that infantes are conteined in the couenant of God) than receiuing, embracing, layeng on of handes, and prayer, whereby Christ himself being present: declareth that they both are his, and are sanctified of him? By the other cauillatiõs, whereby they labor to mocke out this place, they do nothing but bewray their owne ignorance. For they gather an argument of this which Christ saith. Let litle ones come to me, that they were in age good bigge ones which were already able to go. But they are called of the Euangelistes, brephe, and paidia, by which wordes the Grekes do signifie babes yet hanging on the brests. Therefore this word (to come) is simply set for (to haue accesse.) Lo what snares they are compelled to make, which are growen hard against the truth. Nowe where they say, that the kingdome of heauen is not geuen to them, but to such as be like them, because it is sayed to be of such, not of them: that is no sounder than the rest. For if that be graunted, what maner of reason shall the reason of Christ be, whereby he meaneth to shewe, that infantes in age are not strangers from him? When he commaundeth that infantes be suffered to haue accesse vnto him, nothing is plainer than that very infancy in deede is there spokẽ of. And that this should not seeme an absurditie, he by and by addeth: of such is the kingdome of heauen. But if it must needes be that infantes be comprehended herein, it must be plaine that by this word (Such) are meant very infantes themselues, and such as be like them.

8 Nowe there is no man that seeth not, that Baptisme of infantes was not framed by man, which is vpholden by so great approuing of Scripture. Neither do they colorably enough play the fooles, which obiect that it is no where founde, that any one infant was baptised by the handes of the Apostles. For although it be not expressly by name rehearsed of the Euangelistes: yet because againe they are not excluded, so ofte as mention happeneth to be made of the baptising of any householde: who, vnlesse he be madde, can reason thereupon that they were not baptised? If such arguments were of any force, women should be forbidden to partake of the Lordes supper, whom we reade not to haue bene receiued vnto it in the time of the Apostles. But here we be contente with the rule of faith. For when we consider, what the institution of the Supper requireth, thereby also we may easily iudge to whom the vse thereof ought to be communicated. Which we obserue also in baptisme. For when we marke, to what ende it was ordeined, we euidently espy,

Act. 16. 15. and 32.

that it belongeth no lesse to infantes, than to elder folkes. Therefore they can not be depriued of it, but that the will of the author must be manifestly defrauded. But whereas they spred abrode among the simple people, that there passed a long roawe of yeares after the resurrection of Christ, in which the baptisme of infantes was vnknowen: therein they most fowly do lie. For there is no writer so olde, that doth not certainly referre the beginning thereof to the time of the Apostles.

9 Nowe remaineth that we breefely shewe, what fruit commeth of this obseruation, both to the faithfull which present their children to the Church to be baptised, and also to the infantes themselues that be baptised with the holy water: that no man shoulde despise it as vnprofitable or idle. But if it come in any mans minde, vpon this pretence to mocke at the baptisme of infantes, he scorneth the commaundement of Circumcision geuen by the Lorde. For what will they bring forth to impugne the baptisme of infantes, which may not also be throwen backe against Circumcision? So the Lorde taketh vengeance of their arrogance, which do by and by condemne that which they comprehend not with the sense of their owne flesh. But God furnisheth vs with other armures, whereby their foolishnesse may be beaten flatt. For neither this his holy institution, by which we feele our faith to be holpen with singular comfort, deserueth to be called superfluous. For Gods signe communicated to a childe doth as it were by an emprinted seale cõfirme the promise geuen to the godly parente, and declareth that it is ratified that the Lorde will be God not onely to him but also to his seede, and will continually shewe his good will and grace, not to him onely, but also to his posteritie euen to the thousandth generation. Where when the great kindnesse of God vttereth it selfe, first it yeldeth most large matter to aduaunce his glorie, and ouerspreadeth godly hartes with singular gladnesse, because they are therewithall more earnestly moued to loue againe so godly a Father, whom they see to haue care of their posteritie for their sakes. Neither do I regarde, if any man take exception, and say that the promise ought to suffise to confirme the saluation of our children: forasmuch as it hath pleased God otherwise, whoe as he knoweth our weaknesse, willed in this behalfe so much to beare tenderly with it. Therefore let them that embrace the promise of Gods mercy to be extended to their children, thinke that it is their duetie to offer them to the Church to be signed with the signe of mercy, and therby to encourage themselues to a more assured confidence, because

they

they do with present eye beholde the couenant of the Lorde grauen in the bodies of their children. Againe, the children receiue some commoditie of their baptisme, that being engraffed into the body of the Church, they be somwhat the more commended to the other membres. Then when they are growen to riper age, they be thereby not slenderly stirred vp to earnest endeuor to worship God, of whom they haue bene receiued into his children by a solemne signe of adoption, before that they coulde by age acknowe him for their Father. Finally that same condemnation ought greatly to make vs afraide, that God will take vengeance of it, if any man despise to marke his sonne with the signe of the couenant, because by such contempt the grace offred is refused and as it were forsworne. Gen.17. 14.

10 Nowe let vs examine the arguments, whereby certaine furious beastes do not cesse to assaile this holy institution of God. First because they see that they be excedingly nere driuen and hard strained with the likenesse of baptisme and Circumcision, they labor to plucke in sonder these two signes with great difference, that the one should not seeme to haue any thing common with the other. For they say that both diuers things are signified, and that the couenant is altogether diuers, and that the naming of the children is not all one. But while they go about to proue that first point, they allege that Circumcision was a figure of mortification and not of baptisme. Which verily we do most willingly graunt them. For it maketh very well for our side. Neither do we vse any other prose of our sentence, than that Baptisme and Circumcision are signes of mortification. Hereupon we determine that Baptisme is set in the place of Circumcision, that in should represente vnto vs the same thing which in olde time it signified to the Iewes. In affirming the difference of the couenant, with howe barbarous boldnesse do they turmoile and corrupt the Scripture: and that not in one place alone, but so as they leaue nothing safe or whole? For they depainte vnto vs the Iewes so to be carnall that they be liker beasts than men: with whom forsooth the couenant made procedeth not beyonde the temporall life, to whom the promises geuen do rest in present and bodily good things. If this doctrine take place, what remaineth but that the nation of the Iewes were for a time filled with the benefits of God, none otherwise than as they fatte a hearde of swine in a stie, that at length they should perish with eternall damnation. For so sone as we allege Circumcision and the promises annexed vnto it, they aunswere that Circumcision was a litterall signe, and the promises thereof were carnall.

11 Truely if Circumcision was a literall signe, there is no otherwise to be thought of baptisme. For the Apostle in the seconde Chapter to the Colossians maketh the one no more spirituall than the other. For he saith that we are circumcised in Christ, with a circumcision not made with hande, putting away the body of sinne that dwelled in our flesh: which he calleth the circumcision of Christ. Afterward for declaration of that saying, he adioineth, that we be buried with Christ by baptisme. What meaneth he by these wordes, but that the fulfilling and truth of baptisme, is also the truth and fulfilling of circumcision, because they figure both one thing? For he trauaileth to shewe, that baptisme is the same to Christians, which Circumcision had bene before to the Iewes. But forasmuch as we haue nowe euidently declared, that the promises of both the signes, and the misteries that are represented in them, do agree together, we will for this present tary no longer vpon them. Onely I will put the faithfull in minde, that though I holde my peace, they should wey with themselues whether it be taken for an earthly and literall signe, vnder which nothing is conteined but spirituall and heauenly. But, that they should not sell their smokes to the simple, we will by the way confute one obiection wherewith they colour this most shamelesse lie. It is most certaine that the principall promises, wherein was conteined the couenāt which in the Olde testament God stablished with the Israelites, were spirituall, and tended to eternall life: and then againe, that they were receiued of the fathers spiritually, as it was mete, that they might thereof receiue affiance of the life to come, whereunto they longed with the whole affection of their hart. But in the meane time we denie not, but that he witnessed his good will towarde them with earthly and carnall benefites: by which also we say that the same promise of spirituall things was confirmed. As when he promised euerlastinge blessednesse to his seruant Abraham, that he might set before his eyes a manifest token of his fauor, he addeth an other promise concerning the possession of the lande of Chanaan. After this maner we ought to vnderstande all the earthly promises that are geuen to the Iewish nation, that the spirituall promise, as the hed, whereunto they are directed, should alway haue the chiefe place. But sith I haue more largely entreated of these things in the difference of the newe and olde testament, therefore nowe I do the more slightly knitte it vp.

Colo. 2. 11.

Gen. 15. 1. & 18.

12 In the naming of the children they finde this diuersity, that in the olde testament they were called the children of Abraham, which issued of his seede: but that nowe they are called by that name, which

followe

follow his faith: And that therefore that carnall infancy, which was by circumcision graffed into the felowship of the couenant, figured the infantes of the Newe testament, which are regenerate by the word of God to immortall life. In which wordes we beholde in dede a small sparcle of trueth: but herein these light spirites greuously offende, that when they catche holde of that which first commeth to their hande, when they should go further and compare many things together, they stande stifly vppon one word. Whereby it can not otherwise be but that they must sometime be deceiued which rest vpon the sound knowledge of nothinge. We graunt in deede that the carnall seede of Abraham did for a time holde the place of the spirituall sede which is by faith graffed into him. For we be called his children howesoeuer there is no naturall kinred betwene him and vs. But if they meane, as they plainely shewe that they do, that there was neuer spirituall blessinge promised to the carnall seede of Abraham, herein they are much deceiued. Wherefore we must leuell to a better marke, wherunto we are directed by the most certaine guiding of the Scripture. The Lord therefore promised to Abraham, that he should haue a seede, wherein all nations of the earth shalbe blessed: and therewithall assureth him, that he woulde be a God to him and his seede. Whosoeuer do by Faith receiue Christ the author of blessinge, are heires of this promise, and therfore are called the children of Abraham.

Gala. 4. 28.
Rom. 4. 12.

13 But although since the resurrectiō of Christ the boūdes of the kingdome of God haue begon to be farre and wide enlarged into all nations without difference, that accordinge to the sayinge of Christ, faithful ones should be gathered from euery part to sit downe in the heauenly glory with Abraham, Isaac, and Iacob: yet he had many ages before extended that same so great mercy to the Iewes. And because passinge ouer all other, he had chosen out that only nation, in which he would restraine his grace for a time, called them his peculiar possession, and his purchased people. For testifying of such liberality, Circumcision was giuen by the signe whereof the Iewes might be taught that God is to them the author of saluation: by which knowledge their mindes were raised into hope of eternall life. For what shall he want, whom God hath once receiued into his charge? Wherefore the Apostle meaninge to proue that the Gentiles were the children of Abraham as well as the Iewes, speaketh in this maner: Abraham (saith he) was iustified by faith in vncircumcision. Afterward he receiued the signe of circumcisiō, the seale of the righteousnesse of faith, that he should be the father of all the faithful, both

Matt. 8. 11.
Exo. 19. 5.
Rom. 4. 10.

alſo after the reſurrection of Chriſt, he iudgeth that the promiſe of the couenāt is to be fulfilled,not only by way of allegory,but as the very words do ſound,to the carnall ſeede of Abraham. To the ſame entent ſerueth that which Peter in the ſecond Chapter of the Acts, declareth to the Iewes,that the benefit of the Goſpell is due to them and their ſeede by right of the couenant,& in the Chapter next folowinge he calleth them the children of the Teſtament,that is to ſay heires. From which alſo not much diſaccordeth the other place of the Apoſtle aboue alleaged,where he accompteth & ſetteth Circumciſion emprinted in infantes,for a teſtimony of that cōmunion which they haue with Chriſt. But if we harken to their trifles, what ſhalbe wrought by that promiſe,whereby the Lorde in the ſecond article of his law vndertaketh to his ſeruants, that he will be fauorable to their ſeede euen to the thouſandth generation? Shall we here flee to allegories?But that were too trifling aſhift.Or ſhal we ſay that this is aboliſhed?But ſo the law ſhould be deſtroied,which Chriſt came rather to ſtabliſh,ſo farre as it turneth vs to good vnto life.Let it therfore be out of cōtrouerſie,that God is ſo good & liberall to his,that for their ſakes,he will haue alſo their children,whom they ſhal beget,to be adnumbred among his people.

Act. 2. 39.

Act. 3. 25.

Ephe. 2. 11.

16 Moreouer the differēces which they go about to put betwene baptiſme and circumciſion,are not only worthy to be laughed at,and void of all colour of reaſon,but alſo diſagreeing with themſelues.For when they haue affirmed that baptiſme hath relation to the firſt day of the ſpirituall battell,but circumciſiō to the eighth when mortification is already ended,byandby forgetting the ſame,they turne their ſonge, and call circumciſion a figure of the fleſh to be mortified, but baptiſme they call buriall, into which none are to be put till they be already dead.What dotages of phrentike men,can with ſo great lightneſſe leape into ſundry diuerſities? For in the firſt ſentence,baptiſme muſt go before circumciſion: by the other, it is thruſt backe into the later place. Yet is it no new example,that the wits of men be ſo toſſed vp and downe,when in ſteede of the moſt certaine word of God they worſhip whatſoeuer they haue dreamed.We therefore ſay that that former difference is a meere dreame. If they liſted to expounde by way of allegory vpō ȳ eighth day,yet it agreed not in that maner. It were much fitter, accordinge to the opinion of the olde writers,to referre the number of eight to the reſurrection which was done on the eighth day,whereupon we know that the newneſſe of life hangeth:or to the whole courſe of this preſent life, wherein mortification ought alway to go forwarde, till when life is ended, mortification it

ſelfe

ſelfe may alſo be ended. Howebeit God may ſeeme to haue minded to prouide for the tenderneſſe of age, in differring circumciſion the eighth day, becauſe the wound ſhould haue bin more dangerous to the children new borne and yet red from their mother. How much ſtronger is that, that we being deade before, are buried by baptiſme: when the Scripture expreſſely crieth to the contrary that we are buried into death to this entent, that we ſhould dye, and from thenſeforth ſhoulde endeuour to this mortification? Now, a likewiſe handlinge it is, that they cauill that women ought not to be baptiſed, if baptiſme muſt be framed like to circumciſion. For if it be moſt certaine that the ſanctifyinge of the ſeede of Iſraell was teſtified by the ſigne of circumciſion: thereby alſo it is vndouted, that it was giuen to ſanctifie both males & females. But the only bodies of male children were marked with it, which might by nature be marked: yet ſo that the womē were by them after a certaine maner companions & partners of circumciſiō. Therfore ſending far away ſuch follies of theirs, let vs ſticke faſt in the likenes of baptiſme & circumciſion, which we moſt largely ſee to agree in the inward myſtery, in the promiſes, in vſe, in effectualneſſe.

17 They thinke alſo that they bring foorth a moſt ſtrong reaſon, why children are to be debarred from baptiſme, when they alleage that they are not yet for age able to vnderſtande the myſterie there ſignified. That is ſpiritual regeneration, which can not be in the firſt infancy. Therefore they gather, that they are to be taken for none other than the children of Adam, till they be growen to age mete for a ſecond birth. But the trueth of God echwhere ſpeaketh againſt all theſe things. For if they be to be left among the childrē of Adam, then they are left in death: foraſmuch as in Adā we can do nothing but die. But contrariwiſe Chriſt commaundeth them to be brought vnto him. Why ſo? becauſe he is life: Therefore that he may giue life to them, he maketh them partakers of himſelfe: when in the meane time theſe fellowes driuinge them farre away do adiudge them to death. For if they ſay for a ſhift, that infantes do not therefore periſh if they be accompted the childrē of Adam, their errour is abundantly confuted by witneſſe of the Scripture. For where as it pronounceth that all do die in Adam, it foloweth that there remaineth no hope of life but in Chriſt. Therefore that we may be made heires of life, we muſt communicate with him. Againe when it is wrytten in an other place, that by nature we are all ſubiect to the wrath of God, & conceiued in ſinne, whereunto damnation perpetually cleaueth: we muſt depart out of our owne nature, before that the entry be open

1. Cor. 15.22. Eph. 2.3 Pſ. 51.7.

to vs into the kingdom of God. And what can be more plainely spo-
1.Cor. ken, than that flesh and blood can not possesse the kingdom of God?
15.50. Therefore let all be done away whatsoeuer is ours (which shall not
be done without regeneration) then we shall see this possession of
Ioh.11. the kingdom. Finally if Christ say truely, when he reporteth that he
25.&14 is life, it is necessary that we be grafted into him, that we may be de-
5. liuered out of the bondage of death. But (say they) how are infantes
regenerate, which are not endued with knowledge neither of good
nor of euill? But we answere, that the work of God is not yet no work
at all, although it be not subiect to our capacity. Moreouer it is no-
thing doutfull, that the infants which are to be saued (as verily of that
age some are saued) are before regenerate of the Lorde. For if they
Reu.21. bring with them from their mothers wombe the corruption natural-
27. ly planted in them: they must be purged thereof, before that they be
Eph.2.3 Ps.51.7 admitted into the kingdom of God, wherinto nothing entreth that
is defiled or spotted. If they be borne sinners, as both Dauid and Paul
affirme: either they remaine out of fauour and hatefull to God, or
they must nedes be iustified. And what seeke we more, when the iudge
Ioh.3.3 himselfe openly affirmeth that the entrie into heauenly life is open
to none but to them that be borne againe? And to put such carpers
to silence, he shewed an example in Iohn the baptist, whom he san-
ctified in his mothers wombe, what he was able to do in the rest. Nei-
ther do they any thinge preuaile by the shift wherewith they here
mocke, that that was but once done: whereupon it doth not byandby
folowe that the Lorde is wont commonly to do so with infantes. For
neither do we reason after that maner: onely our purpose is to shew,
that the power of God is by them vniustly and enuiously limited
within those narrowe boundes within which it suffreth not it selfe to
be bounde. Their other byshift is euen of as great weight. They al-
leage that by the vsuall maner of the Scripture, this word (from the
wombe,) is as much in effect, as if it were sayd, from childhoode. But
we may clearely see, that the Angel when he declared the same to Za-
Luc.1. chary, meant an other thing: that is, that it which was not yet borne,
15. should be filled with the holy Ghost. Let vs not therefore attempt
to appoint a lawe to God, but that he may sanctifie whom it pleased
him, as he sanctified this child, forasmuch as his power is nothing
minished.

18 And truely Christ was therefore sanctified from his first infan-
cy, that he might sanctifie in himselfe his elect out of euery age with-
out difference. For as, to do away the fault of disobedience which had
bin committed in our flesh, he hath put on the same flesh vpon him-
selfe

selfe, that he might in it for vs and in our stede performe perfect obedience: so he was conceiued of the holy Ghost, that hauinge the holinesse thereof fully poured into him in the flesh which he had taken vppon him, he might poure foorth the same into vs. If we haue in Christ a most perfect paterne of all the graces which God continually sheweth to his childrē, verily in this behalfe also he shalbe a profe vnto vs, that the age of infancy is not so farre vnfit for sanctification. But howesoeuer it be, yet this we hold out of controuersie, that none of the elect is called out of this present life, which is not first made holy and regenerate by the Spirite of God. Whereas they obiect to the contrary, that in the Scriptures the Spirite acknowledgeth no other regeneration but of incorruptible seede, that is, of the word of God: they do wrongefully expounde that sayinge of Peter, wherein he comprehendeth onely the faithfull which hadde bin taught by preaching of the Gospell. To such in deede we graunt that the word of the Lorde is the onely seede of spirituall regeneration: but we deny that it ought therupon to be gathered, that infantes can not be regenerate by the power of God, which is to him as easie & ready as to vs it is incomprehensible and wonderfull. Moreouer it shoulde not be safe enough for vs to take this away from the Lorde, that he may not be able to shewe himselfe to be knowen to them by whatsoeuer way he wil. 1.Pet.1 23.

19 But Faith, say they, is by hearinge, whereof they haue not yet gotten the vse, neither can they be able to knowe God, whom Moses teacheth to be destitute of the knowledge both of good and euill. Deut.1. 39. But they consider not that the Apostle, when he maketh hearing the beginning of faith, describeth onely the ordinary distribution of the Lorde and disposition which he vseth to keepe in callinge them that be his: but appointeth not to him a perpetuall rule, that he may not vse any other way. Which way verily he hath vsed in the callinge of many, to whom he hath giuen the true knowledge of himselfe by an inward maner, by the enlightening of the Spirite, without any preachinge vsed for meane thereof. But whereas they thinke it shalbe a great absurditie, if any knowledge of God be giuen to infantes, from whom Moses taketh away the vnderstanding of good and euill: I besech them to aunswere me, what danger is there if they be said to receiue some part of that grace, whereof a little after they shal enioy the full plentifulnes. For if the fulnes of life standeth in the perfect knowledge of God, when many of them, whom in their very first infancy death byandby taketh away, do passe into eternall life, truely they are receiued to beholde the most present face of God. Whom therefore

the Lorde will enlighten with the full brightnesse of his light, why may he not presently also, if it so please him, sende out to shine vpon them some small sparcle thereof: specially if he do not first vncloth them of ignorance, before that he take them out of the prison of the flesh? Not that I meane rashly to affirme that they be endued with the same Faith which we feele in our selues, or that they haue altogether like knowledge of faith: (which I had rather leaue in suspense) but somwhat to restraine their foolish arrogance, which according as their mouth is puffed vp with fulnes, do boldely deny or affirme they care not what.

20 But that they may yet stande more strongly in this point, they adde, that baptisme is a Sacrament of repentance and of Faith: wherfore sith neither of these can befall in tender infancy, we ought to beware least if they be admitted to the communion of baptisme, the signification of it be made voyde and vaine. But these dartes are throwen rather against God than against vs. For it is most euident by many testimonies of Scripture, that circumcision also was a signe of repentance. Moreouer it is called of Paule the seale of the righteousnes of Faith. Let therefore a reason be required of God himselfe why he commaunded it to be marked in the bodies of infantes. For sith baptisme and circumcision are both in one case, they can giue nothing to the one but that they must also therewithall graunt the same to the other. If they looke backe to their wonted startinge hole, that then by the age of infancy were figured spirituall infantes, the way is already stopped vp against them. We say therefore, sith God hath communicated to infantes circumcision a Sacrament of repentance and Faith, it seemeth no absurdity if they be made partakers of baptisme: vnlesse they list openly to rage against the ordinance of God. But both in all the doings of God, & in this selfe same doing also shineth wisdom and righteousnesse enough, to beate downe the backebitings of the wicked. For though infantes, at the same instant that they were circumcised, did not comprehende in vnderstandinge what that signe meant: yet they were truely circumcised into the mortificatiõ of their corrupt and defiled nature, in which mortification they should afterward exercise themselues when they were growen to riper age. Finally it is very easie to assoyle this obiection, with sayinge that they be baptised into repentance and Fayth to come: which although they be not formed in them, yet by secrete workinge of the Spirite the seede of both lyeth hidden in them. With this answere at once is ouerthrowen whatsoeuer they wrest against vs which they haue fetched out of the signification of baptisme. Of which sort is that title wherewith it

Rom.14 2.

is commended of Paul, where he calleth it the washing of regenera- Tit. 3.5.
tion and of renuinge. Whereupon they gather that it is to be giuen to none but to such a one as is able to conceiue those things. But we on the contrary side may answere, that neither was circũcision which betokened regeneration, to be giuen to any other than to them that were regenerate. And so shall we condemne the ordinance of God. Wherfore (as we haue already touched in diuerse places) whatsoeuer argumentes do tende to the shakinge of circumcision, they haue no force in the assailinge of baptisme. Neither do they so escape away, if they say that we ought to take that for determined & certaine, which standeth vpon the authority of God, although there appeare no reason of it: which reuerence is not due to the baptisme of infantes, nor to such other things which be not commẽded vnto vs by the expresse word of God: sith they are still fast holden with this double argumẽt. For the commaundement of God concerning infantes to be circumcised, was either lawfull & subiect to no cauillations, or worthy to be found fault withall. If there were no inconuenience nor absurdity in the commaundement of circumcision, neither can there any absurdity be noted in obseruing the baptisme of infantes.

21 As for the spot of absurdity which in this place they go about to lay vpon it, we thus wipe it away. Whom the Lord hath vouchsaued to elect, if hauinge receiued the signe of regeneration, they departe out of this present life before that they be come to riper age, he renueth them with the power of his Spirite incomprehensible to vs, in such manner as he alone foreseeth to be expedient. If they chaunce to grow vp to age, whereby they may be taught the trueth of baptisme, they shal hereby be the more enkindled to the endeuor of renuinge, the token whereof they shall learne to haue bin giuen them from their first infancy, that they should exercise themselues in it throughout ỹ whole course of their life. To the same entent ought that to be applied which Paule teacheth in two places, that by baptisme we are buried together with Christ. For he doth not meane thereby, that he which is to be baptised, must be already first buried together with Christ: but simply declareth what doctrine is cõtained vnder baptisme, yea & that to them that be already baptised: so that very mad men woulde not affirme by this place that it goeth before baptisme. After this maner Moses & the Prophets did put the people in mind what circũcision meant, wherwith yet they had bin marked while they were infantes. Of the same effect also is that which he writeth to the Galatians, that they when they were baptised, did put on Christ. To what ende? verily that they should from thense foorth

Ro. 6. 4 Colo. 2. 12

Gala. 3. 27.

liue to Christ, because they had not liued before. And although in the older sort the receiuing of the signe ought to follow the vnderstanding of ỹ mystery: yet it shalbe byandby declared that infants ought to be otherwise esteemed & accompted of. And no otherwise ought we to iudge of ỹ place of Peter, in which they thinke that they haue a strong hold: when he saith that it is not a washing to wipe away the filthinesses of the body, but the witnesse of a good conscience before God, by the resurrection of Christ. They in deede do gather thereby, that nothing is left to the baptisme of infantes, but that it should be a vaine smoke, namely from which this trueth is farre distant. But they often offend in this errour, that they will haue the thing in order of time to go alway before the signe. For the trueth of circumcision also consisted of the same witnesse of good cōscience. If it ought of necessity to haue gone before, infantes should neuer haue bin circumcised by the commaundement of God. But he shewinge that the witnesse of a good conscience was contained vnder the trueth of circumcision, & yet therewithall also commaunding infantes to be circumcised, doth in ỹ point sufficiently declare that circumcision is applied to the time to come. Wherfore there is no more present effectualnes to be required in baptisme of infants, thā ỹ it should cōfirme & stablish the couenāt made by the Lord with them. The rest of the signification of that Sacrament shall afterward folow at such time as God himselfe foreseeth.

1.Pet.3. 21.

22 Now I thinke there is no man, that doth not clearely see that all such reasons of theirs are mere misconstrings of Scripture. As for the rest that be of a nere kinde to these, we wil lightly runne through them by the way. They obiect that baptisme is giuen vnto the forgiuenes of sinnes: which whē it is graunted, will largely make for defense of our sentence. For sith we be borne sinners, we do euen from our mothers wombe nede forgiuenes and pardon. Now seeinge the Lord doth not cut of, but rather assure to that age the hope of mercy: why shoulde we take from them the signe which is much inferiour than the thing it selfe? Wherfore that which they go about to throw against vs, we thus throw backe against themselues: infantes haue remission of sinnes giuen them, therefore they ought not to haue the signe takē from them. They alleage also this out of the Epistle to the Ephesians: that the Church is cleansed of the Lord, with the washing of water in the word of life. Than which there could nothinge be alleaged more fit to ouerthrowe their errour: for thereupon groweth an easie profe of our side. If the Lord wil haue the washing wherwith he cleanseth his Church, to be testified by baptisme: it seemeth not

Ephe.5. 26.

rightful

rightful that it ſhould want the teſtimony of it in infantes, which are rightfully accõpted part of the Church, foraſmuch as they be called heires of the heauenly kingdome. For Paule ſpeaketh of the whole Church, where he ſaith that it was cleanſed with the baptiſme of water. Likewiſe of this that in an other place he ſayth that we be by baptiſme graffed into ỹ body of Chriſt, we gather that infants, whom he reckeneth amonge his members, ought to be baptiſed, leaſt they be plucked away from his body. Beholde with what violence with ſo many engines they aſſault the fortreſſes of our faith. 1. Cor. 12. 17.

23 Then they come downe to the practiſe & cuſtome of ỹ time of ỹ Apoſtles, wherin none is found to haue bin admitted to baptiſme, but he which hath before profeſſed Faith & repentance. For where Peter was asked of them that were minded to repẽt, what was nedeful to be done, he counſelled them firſt to repent, & then to be baptiſed, into the forgiuenes of ſinnes. Likewiſe Philip, whẽ the Eunuch required to be baptiſed, anſwered that he might be baptiſed if he beleued with all his hart. Hereby they thinke that they may winne, that it is not lawfull that baptiſme be graunted to any, but where Faith & repentance go before. Truely if we yeelde to this reaſon, the firſt of theſe two places where is no mention made of Faith, will proue that repentance alone ſufficeth: and the other place, wherein repentance is not required, will proue that Faith only is enough. I thinke they wil aunſwere that the one place is holpen with the other, and therefore muſt be ioyned together. I ſay alſo likewiſe, that other places muſt be laid together which make ſomwhat to the vndoing of this knot: foraſmuch as there be many ſentences in Scripture, the vnderſtanding whereof hangeth vpon the circumſtance of the place. As this preſently is an example. For they to whom Peter and Philip ſpake theſe thinges were of age ſufficient to haue practiſe of repentance and to conceiue Faith. We earneſtly deny that ſuch ought to be baptiſed, vntill after perceiuing of their conuerſion and Faith, at leaſt ſo farre as it may be ſearched out by the iudgemẽt of men. But, that infantes ought to be accompted in an other number, it is more than euident enough. For in old time if any man did ioyne himſelfe into communion of religion with Iſraell, it behoued that he ſhould firſt be taught the couenant of the Lord, & inſtructed in the law, before that he were marked with circumciſion, becauſe in birth he was a ſtraunger from the people of Iſraell, with whom the couenant had bin made which circumciſion ſtabliſhed. Act. 2. 37. Act 8. 37.

24 As alſo the Lord, when he adopteth Abrahã to himſelfe, doth not begin at circumciſion, hidinge in the meane time what he mea- Gen. 15. 1.

neth by that signe: but first he declareth what couenāt he entēdeth to make with him, & then after Faith giuen to the promise, he ma-
Gen.17 16. keth him partaker of the Sacramēt. Why doth in Abraham the Sacrament follow Faith, & in Isaac his sonne it goeth before all vnderstanding? Because it is mete that he, which being in full growen age is receiued into felowship of the couenant, from which he had bin hitherto a stranger, should first learne the conditions thereof: but an infant begotten of him neded not so, which by right of inheritance according to ȳ forme of the promise is euen frō his mothers wombe cōtained in the couenant. Or (that the matter be may more clearely & briefly shewed) if the children of the faithful, without the help of vnderstandinge, are partakers of the couenant, there is no cause why they shoulde be debarred from the signe for this that they can not
Gen.16 20.&23 37. sweare to the forme of the couenant. This verily is the reason, why in some places God affirmeth that the infantes which are issued of the Israelites, are begotté & borne to him. For without dout he estemeth as his children the children of them to whose seede he promiseth ȳ he will be a Father. But he which is vnfaithfull, issued of vngodly parents, till he be by Faith vnited to God, is iudged a straunger from the communion of the couenant. Therfore it is no maruel if he be not partaker of the signe, the signification whereof should be de-
Ephe.2. 12. ceitfull and voyde in him. To this effect Paule also writeth, that the Gentiles so long as they were drowned in their idolatry, were out of the Testament. With this short summe, (as I thinke) the whole matter may be clearely opened: that they which in growen age, embrace the Fayth of Christ, forasmuch as they were hitherto straungers from the couenant, are not to be marked with baptisme, but whereas Faith and repentance come betwene, which onely can open them the entrie into felowshippe of the couenant: but the infantes that are issued of Christians, as they are receiued of God into the inheritance of the couenant so soone as they be borne, so ought to be receiued to baptisme. Hereunto must that be applied which the Euangelist
Matt.3. 6. speaketh of, that they were baptised of Iohn which confessed their sinnes. Which exāple at this day also we thinke mete to be kept. For if a Turke offer himselfe to baptisme, he shoulde not be rashely baptised of vs, namely not till after cōfession whereby he may satisfie the Church.

25 Moreouer they bring forth the wordes of Christ, which are re-
Ioh.3.5 hearsed in the third Chapter of Iohn, wherby they thinke that a present regeneration is required in baptisme. Vnlesse a man be borne againe of water and the Spirite, he can not enter into the kingdom of God.

God. Lo (ſay they) howe baptiſme is by the Lordes owne mouth called regeneration. Them therefore whom it is more than enough knowen to be vnable to receiue regeneratiõ, by what colour do we admit to baptiſme which can not be without regeneratiõ? Firſt they are deceiued in this that they thinke that in this place mention is made of baptiſme, becauſe they heare the name of water. For after that Chriſt had declared to Nicodemus the corruption of nature, & taught him that mẽ muſt be borne of new, becauſe Nicodemus dreamed of a bodily newe birth, he there ſhewed the maner howe God doth regenerate vs, namely by water and the Spirite: as though he ſhould ſay, by the Spirite which in cleanſinge and wateringe faithfull ſoules, doth the office of water. Therefore I take water and the Spirite ſimply for the Spirit, which is water. Neither is this a new forme of ſpech, for it altogether agreeth with the ſame which is in the third Chapter of Mathewe: He that foloweth me, it is he that baptiſeth in the holy Ghoſt and fier. Therefore as to baptiſe in the holy Ghoſt and fier, is to giue the holy Ghoſt, which hath the office and nature of fier: ſo to be borne againe of water and the Spirite, is nothing elſe but to receiue that power of the holy Spirite which doth the ſame thinge in the ſoule that water doth in the body. I knowe that other do otherwiſe expounde it: but I am out of dout that this is the naturall meaninge: becauſe the purpoſe of Chriſt is none other, but to teach that all they muſt put of their owne nature which aſpire to the heauenly kingdom. Howbeit if we liſt to cauil vnſauorily as they do, it were eaſie for vs (when we haue graunted as they woulde haue it) to inferre vpon them that baptiſme is before Fayth and repentance: foraſmuch as in the wordes of Chriſt it goeth before the Spirite. It is certayne that this is vnderſtanded of ſpirituall giftes: which if they come after baptiſme, I haue obtayned what I require. But leauinge cauillations, we muſt holde faſt the plaine expoſition, which I haue brought, that no manne till he haue beene renewed with liuinge water, that is, with the Spirite, can enter into the kingdome of God.

Matt. 3. 11.

26 Now hereby alſo it is euident that their fained inuention is to be hiſſed out, which adiudge all the vnbaptiſed to eternall death. Therefore let vs accordinge to their requeſt imagine baptiſme to be miniſtred to none but to them that be growen in age: what will they ſay, ſhall become of a childe, which is rightly and well inſtructed with the introductions of godlineſſe, if when the day of baptiſinge is at hand, he happen to be taken away with ſudden death beſide all mens hope? The Lordes promiſe is cleare, that whoſoeuer hath beleued

Ioha. 5. 24.

in the Sonne, shall not see death, nor shall come into iudgement, but is already passed from death into life: and it is no where founde that he euer damned him that was not yet baptised. Which I woulde not haue so taken of me as though I meant that baptisme might freely be despised (by which despisinge I affirme that the Lordes couenant is defiled: so much lesse can I abide to excuse it) only it is enough for me to proue, that it is not so necessary, that he should be immediatly thought to be lost, from whome power is taken away to obtaine it. But if we agree to their fained deuise, we shall damne all them without exception, whom any chaunce withholdeth from baptisme, with howe great Faith soeuer (by which Christ himselfe is possessed) otherwise they are endued. Moreouer they make all infantes giltie of eternall death, to whom they deny baptisme, which by their owne confession is necessary to saluation. Nowe letre them looke howe trimly they agree with the wordes of Christ, by which the kingdom
Mat. 19. 14. of heauen is adiudged to that age. But, to graunt them euery thinge so much as pertaineth to the vnderstandinge of this place, yet they shall gather nothinge thereof, vnlesse they ouerthrowe the former doctrine which we haue stablished concerninge the regeneration of infantes.

27 But they glory that they haue the strongest holde of all in the very institution of baptisme, which they fetch out of the last Chapter
Mat. 28 19. of Matthew: where Christ sending foorth his Apostles to all nations, giueth them the first commaundement to teache them, and the seconde to baptise them. Then also out of the last of Marke they ad-
Mar. 16. 16. ioyne this, He that beleueth and is baptised, shalbe saued. What seke we further (say they) when the Lordes owne words do openly sound, that we must first teache ere we baptise, and do assigne to baptisme the second state after Faith? Of which order the Lord also shewed
Matt. 3. 13. an example in himselfe, which would be baptised not till the thirtith
Luc. 3. 23. yeare. But here, O good God, how many waies do they both entangle themselues, and bewray their owne ignorance? For herein they now more than childishly erre, ý they fetch the first institutiõ of baptisme from thense, which Christ had from the beginning of his preachinge giuen in charge to his Apostles to minister. Therefore there is no cause why they shoulde affirme that the lawe and rule of baptisme is to be fetched out of these places, as though they contained the first institution thereof. But, to beare with them for this fault, yet how strong is this maner of reasoning? Truely if I listed to dally with them, there is not a litle lurking hole, but a most wide fielde offereth it selfe open for vs to escape them. For when they sticke so fast to the

order

order of wordes, that they gather that becauſe it is ſayd, Go, preache and baptiſe, Againe, he that beleueth and is baptiſed, therefore they muſt preache before that they baptiſe, & beleue before that they require baptiſme: why may not we againe anſwere them with ſayinge that we muſt baptiſe before that we muſt teache the keping of thoſe thinges that Chriſt hath commaunded: namely ſith it is ſayd, baptiſe ye, teaching them to kepe whatſoeuer thinges I haue commaunded you? which ſame things we haue noted in that ſayinge of Chriſt which haue bin euen now alleaged concerninge the regeneration of water and the Spirit. For if it be ſo vnderſtode as they would haue it, verily in that place baptiſme muſt be before ſpirituall regeneration, becauſe it is named in the firſt place. For Chriſt doth teache that we muſt be regenerate, not of the Spirit and water, but of water and the Spirit. Mar. 16 15.

28 Now this inuincible reaſon whereupon they beare themſelues ſo bolde, ſeemeth to be ſomwhat ſhaken: but becauſe trueth hath defenſe enough in ſimplicity, I will not eſcape away with ſuch light argumentes. Therefore let them take with them a full anſwere. Chriſt in this place giueth the chiefe commaundement concerninge preaching of the Goſpell, whereunto he adioyneth the miniſtery of baptiſme as an addition hanging vppon it. Againe he ſpeaketh none otherwiſe of baptiſme but ſo farre as the miniſtratiō of it is vnder the office of teachinge. For Chriſt ſendeth the Apoſtles to publiſhe the Goſpel to all ỹ nations of the world, that they ſhould frō echwhere with the doctrine of ſaluation gather together into his kingdom men that before were loſt. But whom, or what maner of men? It is certaine that there is no mention but of thē that are able to receiue teaching. Afterward he addeth that ſuch, when they are inſtructed, ought to be baptiſed, adioyninge a promiſe, that they which beleue and are baptiſed ſhalbe ſaued. Is there in all that ſaying ſo much as one ſillable of infantes? What forme therefore of reaſoning ſhall this be wherewith they aſſaile vs: they which are of growen age, muſt firſt be inſtructed, that they may beleue, ere they be baptiſed: therfore it is vnlawful to make baptiſme common to infantes? Although they would burſt themſelues, they ſhall proue nothing elſe by this place but that the Goſpel muſt be preached to thē that are of capacity able to heare it, before ỹ they be baptiſed, foraſmuch as he there ſpeaketh of ſuch only. Let them hereof, if they can, make a ſtoppe to debarre infantes from baptiſme.

29 But, that euen blinde men alſo may with groping finde out their deceites, I will point them out with a very cleare ſimilitude. If any

man cauill that infantes ought to haue meate taken from them, vpon
2 Thes. this pretense that the Apostle suffereth none to eate but them that
3.10. labour, shall he not be worthy that all men should spit at him? Why
so? Because he without difference draweth that to all men, which was
spoken of one kinde & one certaine age of mē. No whit handsomer is
their handeling in this present cause. For, that which euery man seeth
to belonge to one age alone, they draw to infantes, that this age also
may be subiect to ỹ rule which was made for none but thē that were
more growen in yeres. As for the example of Christ, it nothinge vp-
Luc.3. holdeth their side. He was not baptised before ỹ he was thirty yeres
23. olde. That is in deede true: but there is a reason thereof ready to be
shewed: because he then purposed by his preachinge to lay a founde
fundation of baptisme, or rather to stablish the fundation which had
bin before layd of Iohn. Therfore when he minded with his doctrine
to institute baptisme, to procure the greater authority to his institu-
tion, he Sanctified it with his owne body, and that in such fitnesse of
time as was most conuenient, namely when he began his preaching.
Finally they shall gather nothing else hereof, but that baptisme toke
his originall and beginninge at the preachinge of the Gospell. If they
list to appoint the thirtith yeare, why do they not keepe it, but do re-
ceiue euery one to baptisme as he hath in their iudgement sufficient-
ly profited? yea & Seruettus one of their maisters, when he stiffely re-
quired this time, yet began at the 21. yere of his age to boast himselfe
to be a Prophete. As though he were to be suffered that taketh vpon
himselfe the place of a teacher in the Church, before that he be a mē-
ber of the Church.

30 At the last they obiect, that there is no greater cause why bap-
tisme should be giuen to infantes, than the Lordes Supper, which yet
is not graunted them. As though the Scripture did not euery way ex-
presse a large difference. The same was in dede vsually done in the old
Church, as it appeareth by Cyprian and Augustine: but that maner is
worthily growen out of vse. For if we consider the nature and pro-
perty of baptisme, it is truely an entry into the Church and as it were
a forme of admission, whereby we are adnumbred into the people of
God, a signe of our spirituall regeneration by which we are borne a-
gaine into the children of God: whereas on the other side the Sup-
per is giuen to them that be more growen in age, which hauing passed
tender infancy, are now able to beare strong meate. Which difference
is very euidently shewed in the Scripture. For there the Lord so much
as pertaineth to baptisme, maketh no choise of ages. But he doth
not likewise giue the Supper to all to take part of it, but only to them
which

which are fit to discerne the body and blood of the Lord, to examine their owne conscience, to declare the Lordes death, to weye the power thereof. Would we haue any thing plainer, than that which the Apostle teacheth whē he exhorteth that euery man should proue and examine himselfe, and then eate of this bred and drinke of this cup? Therefore examination must go before, which should in vaine be loked for of infantes. Againe, he that eateth vnworthily, eateth and drinketh damnatiō to himselfe, not discerning the Lordes body. If none can partake worthily but they that can well discerne the holinesse of the Lordes body, why should we geue to our tender children, poison in steede of liuely foode? What is that commaundement of the Lorde, ye shall do it in remembrance of me? what is that other which the Apostle deriueth from the same, So oft as ye shall eate of this bread, ye shall declare the Lordes death till he come? What remembrance (I beseche you) shall we require at our infantes of the thing which they neuer atteined with vnderstanding? what preaching of the crosse of Christ, the force and benefite whereof they do not yet comprehende in minde? None of these things is prescribed in baptisme. Therefore betwene these two signes is great difference: which we note also in like signes in the olde testament. Circumcision, which is knowen to aunswere to our baptisme, was appointed for infants. But the passeouer into whoes place the Supper hath nowe succeded, did not receiue all maner of gestes without difference, but was rightly eaten of them onely that might by age enquire of the signification of it. If these men had remaining one crumme of sounde braine, would they be blinde at a thing so clere and offring it selfe to sight?

1.Cor. 11.28.

31 Although it greueth me to lode the readers with a heape of trifles: yet it shalbe worth the trauaill brefely to wipe away such gay reasons as Seruettus not the least of the Anabaptistes, yea the great glory of that company, thought himselfe to bring when he prepared himselfe to cōflict. He allegeth, that Christes signes as they be perfect, so do require them that be perfect or able to conceiue perfection. But the solution is easy: that the perfection of baptisme, which extēdeth euen to death, is wrongfully restrained to one point of time. I say yet further, that perfection is foolishly required in man at the first day, whereunto baptisme allureth vs all our life long by continual degrees. He obiecteth that Christes signes were ordeined for remembrance, that euery man should remember that he was buried together with Christ. I aunswere that, that which he hath fained of his owne head, needeth no confutation: yea that which

he draweth to baptiſme, Paules wordes ſhewe to be propre to the holy Supper, that euery man ſhould examine himſelf: but of baptiſme there is no where any ſuch thing. Whereupon we gather that they be rightly baptiſed which for their ſmalneſſe of age, are not yet able to receiue examination. Whereas he thirdly allegeth, that all they abide in death which beleue not the Sonne of God, and that the wrath of God abideth vpon them: and therefore that infants which can not beleue lie in their damnation: I aunſwere that Chriſt there ſpeaketh not of the generall giltineſſe wherewith all the poſteritie of Adam are enwrapped, but onely threteneth the deſpiſers of the Goſpell, which do proudely and ſtubbornely refuſe the grace offred them. But this nothing perteineth to infantes. Alſo I ſet a contrarie reaſon againſt thē: that whomſoeuer Chriſt bleſſeth, he is diſcharged from the curſe of Adam and the wrath of God: Sith therefore it is knowen that infantes are bleſſed of him, it followeth that they are diſcharged from death. Then he falſly citeth that which is no where red, that whoſoeuer is borne of the Spirit, heareth the voice of the Spirit. Which although we graunt to be written, yet ſhall proue nothing els but that the faithfull are framed to obedience, according as the Spirit worketh in them. But that which is ſpoken of a certaine number, it is faultie to drawe indifferently to all. Fowerthly he obiecteth: becauſe that goth before which is naturall, we muſt tarry ripe time for baptiſme which is ſpirituall. But although I graunt that all the poſteritie of Adam begotten of the fleſhe do from the very wombe beare their owne damnation, yet I denie that that withſtandeth but that God may preſently bring remedy. For neither ſhall Seruettus proue that there were many yeares appointed by God that the ſpirituall newneſſe of life many beginne. As Paule teſtifieth, although they which are borne of the faithfull are by nature damned: yet by ſupernaturall grace they are ſaued. Then he bringeth forth an allegorie, that Dauid going vp into ỹ toure of Sion, did leade neither blinde men nor lame men with him but ſtrong ſouldiors. But what if I ſet a parable againſt it, wherein God calleth to the heauenly banket blinde men and lame men: howe will Seruettus vnwinde himſelfe out of this knott? I aſke alſo whether lame and maimed men had not firſt bene ſouldiors with Dauid. But it is ſuperfluous to tary lōger vpon this reaſon, which the readers ſhall finde by the holy hiſtorie to be made of mere falſehod. There followeth an other allegorie, that the Apoſtles were fiſhers of men, not of litle children. But I aſke, what that ſaying of Chriſt meaneth, that into the nette of the Goſpel are gathered all kindes of fiſhes. But becauſe I like not to play with allegories,

Iohn. 3. 36.

1. Cor. 15. 46.

1. Cor. 7. 14.

2. Sam. 5. 8.

Luc 14. 21.

Mat. 4. 19.

Mat. 13. 47.

allegories, I aunswere that when the office of teaching was enioined to the Apostles, yet they were not forbidden from baptising of infantes. Howbeit I would yet knowe, when the Euangelist nameth them Anthropous men, (in which word is comprehended all mankinde without exception) why they should deny infantes to be men. Seuenthly he allegeth, that sith spirituall things agree with spirituall, infantes which are not spirituall, are also not mete for baptisme. But first it is plainly euident howe wrongfully they wrest the place of Paule. There is entreated of doctrine: when the Corinthians did to much stande in their owne conceite for vaine sharpnesse of witte, Paule rebuketh their sluggishnesse, for that they were yet to be instructed in the first introductions of heauenly wisdome. Who can thereof gather that baptisme is to be denied to infants, whom being begotten of the flesh God doth by free adoption make holy to himselfe? Whereas he saith, that they must be fed with spirituall meate, if they be newe men, the solution is easy, that by baptisme they are admitted into the flocke of Christ, and that the signe of adoption suffiseth them, till being growen to age they be able to beare strong meate: that therefore the time of examination which God expresly requireth in the holy Supper, must be taried for. Afterward he obiecteth that Christ calleth all his to the holy Supper. But it is certaine enough that he admitteth none, but them that be already prepared to celebrate the remembrance of his death. Whereupon followeth that infantes, whom he vouchesaued to embrace, do stay in a seuerall and proper degree by themselues till they growe to age, and yet are not strangers. Whereas he sayeth, that it is monstrous that a man after that he is borne, should not eate: I aunswere that soules are otherwise fed than by the outward eating of the Supper: and that therefore Christ is neuertheleſſe meate to infantes, although they absteine from the signe. But of baptisme the case is otherwise, by which onely the gate into the Church is opened to them. Againe he obiecteth that a good Stewarde distributeth meate to the household in due time. Which although I willingly graunt: yet by what right will he appoint vnto vs the certaine time of Baptisme, that he may proue that it is not geuen to infantes out of time. Moreouer he bringeth in that commaundement of Christ to the Apostles, that they should make hast into the harueſt, while the fieldes waxe white. Verily Christ meaneth this onely, that the Apostles seying the fruit of their labor present, should the more cherefully prepare themselues to teache. Who shall thereof gather that the onely time of harueſt is the ripe time for baptisme? His eleuenth reason is, that in the first Church

1 Cor. 2.13.

Mat. 24. 46.

Iohn 4. 35.

Act. 18. 26.

Christians and disciples were all one: but we see now that he fondly reasoneth from the parte to the whole. Disciples are called men of full age, which had bene already throughly taught, and had professed Christ: as it behoued that the Iewes vnder the lawe should be the disciples of Moses: yet no man shall thereof rightly gather, that infantes were strangers, whom the Lorde hath testified to be of his householde. Beside these he allegeth, that all Christians are brethren, in which number infantes are not vnto vs, so long as we debarre them from the Supper. But I returne to that principle, that none are heires of the kingdome of heauen, but they that are the membres of Christ: then, that the embracing of Christ was a true token of the adoption, whereby infantes are ioined in common with full growen men, and that the absteining for a time from the Supper withstandeth not but that they perteine to the body of the Church. Neither did the thefe that was conuerted on the Crosse, cesse to be brother of the godly, although he neuer came to the Supper. Afterward he addeth, that none is made our brother but by the Spirit of adoption, which is geuen onely by the hearing of faith. I aunswere, that he still falleth backe into the same deceitefull argument, because he ouerthwartly draweth ỳ to infants which was spokē only of growē men. Paule teacheth there that this is Gods ordinarie maner of calling to bring his elect to the faith, whē he stirreth vp to them faithfull teachers, by whoes ministerie and trauaile he reacheth his hande to them. Who dare thereby appoint a lawe to him, but that he may by some other secret way graffe infantes into Christ? Where he obiecteth that Cornelius was baptised after that he had receiued the Holy Ghost: howe wrongfully he doth out of one example gather a generall rule, appereth by the Eunuch and the Samaritanes, in whom the Lorde kepte a cōtrary order, that baptisme went before the gifts of the Holy Ghost. The fiftenth reason is more than foolish. He saith that we are by regeneration made gods: and that they be gods to whom the word of God is spoken, which accordeth not to children that be infantes. Whereas he faineth a Godhead to the faithfull, that is one of his dotages, which it perteineth not to this present place to examine. But to wrest the place of the Psalme to so cōtrarie a sense, is a point of desperate shamelesnesse. Christ saith, that Kings and Magistrates are called of the Prophet goddes, because they beare an office appointed them of God. But, that which concerning the speciall commaundement of gouernance is directed to certaine men, this handsome expositor draweth to the doctrine of the Gospell, that he may banish infantes out of the Church. Againe he obiecteth, that

Act. 10. 24.
Act. 8. 27.
Iohn. 1. 35.

that infantes can not be accompted newe men, because they are not begotten by the word. But I do nowe againe repete that which I haue often said, that to regenerate vs doctrine is the vncorruptible seede, if we be fit to receiue it: but when by reason of age there is not yet in vs aptnesse to learne, God kepeth his degrees of regenerating. Afterward he commeth backe to his allegories, that in the lawe a shepe and a goate were not offered in sacrifice so sone as they came out of the wombe. If I listed to drawe figures to this purpose, I could likewise redily obiect against him, that all first begotten things were consecrate to God so sone as they had opened the wombe: then, that a lambe must be killed at a yeares age. Wherupō followeth that manly strength is not to be taried for, but rather that the newe and yet tender issues are chosen of God for sacrifices. Furthermore he affirmeth that none can come to Christ, but they that haue bene prepared of Iohn. As though Iohns office were not enduring but for a time. But, to omitt this, truely that same preparation was not in the children whom Christ embraced and blessed. Wherefore let him go with his false principle. At length he calleth for patrones Trismegistus and the Sibylles, to proue that holy washings perteine not but to them that are of growen age. Lo howe honorably he thinketh of the baptisme of Christ, which he reduceth to the Ceremonies of the Gentiles, that it may be no otherwise ministred than pleaseth Trismegistus. But we more esteeme the authoritie of God, whom it hath pleased to make infantes holy to himself, and to admitte them with the holy signe, the force whereof they did not yet by age vnderstād. Neither do we compt it lawfull to borowe out of the cleansings of the Gentiles any thing that may change in our baptisme the euerlasting and inuiolable lawe of God, which he hath stablished concerning circumcision. Last of all, he maketh this argument: that if it be lawful to baptise infantes without vnderstanding, then baptisme may enterludelike and in sport be ministred of boyes when they play. But of this matter let him quarell with God by whoes commaundement circumcision was common to infantes before that they had atteined vnderstanding Was it therefore a playing matter, or subiect to the follies of children, that they might ouerthrow the holy ordinance of God? But it is no meruaile that these reprobate Spirits, as though they were vexed with a phrenesie, do thrust in all the grossest absurdities for defence of their errors: because God doth with such giddinesse iustly take vengeance of their pride and stubbornesse. Verily I trust I haue made plaine with howe feble succors Seruetus hath holpen his silly brethren the Anabaptists.

Exo.13. 2.
Exo.12. 5.

32 Nowe I thinke it will be doutfull to no sobre man, howe rashly they trouble the Church of Christ, that moue brawles and contentions for the baptisme of infantes. But it is profitable to cōsider, what Satan goeth about wish this so great suttelty: euen to take away from vs the singular fruit of affiance and spirituall ioy which is to be gathered hereof, & to diminish as much also of the glory of the goodnesse of God. For howe swete is it to godly mindes, to be certified not onely by word, but also by sight to be seene with eyes, that they obteine so much fauor with the heauenly father, that he hath also care of their posteritie? For here it is to be seene, howe he taketh vpon him the person of a most prouident Father of household toward vs, which euen after our death doth not lay away his carefulnesse of vs, but prouideth and forseeth for our children. Ought we
Psa. 48. 11. not here after the example of Dauid with al our hart to leape vp vnto thankesgeuing, that by such shewe of his goodnesse, his name may be sanctified? This, verily Satan intendeth, in assailing with so great armies the baptisme of infantes: namely, that this testifying of the grace of God being taken away, the promise which by it is present before our eyes, may at length by little and little vanish away. Wherevpon should growe not onely a wicked vnthanksfulnesse toward the mercy of God, but also a certaine slouthfulnesse in instructing our children to godlinesse. For by this spurre we are not a little pricked forward to bring them vp in the earnest feare of God & in the keping of his lawe, when we cōsider that euen immediatly from their birth, he taketh and acknowledgeth them for his children. Wherefore vnlesse we list enuiously to darken the bountifulnesse of God, let vs offer to him our children, to whom he geueth a place among them that be of his familie and household, that is to say, the members of the Church.

The xvij. Chapter.

Of the holy Supper of Christ: and vvhat it auaileth vs.

After that God hath ones receiued vs into his familie, and not onely to take vs as his seruantes, but as his children: that he may fulfill the office of a most good Father, and carefull for his issue, he taketh also vpon him to nourish vs throughout the whole course of our life. And not cōtented therewith, it pleased him by a pledge geuen, to assure vs of this continuall liberalitie. To this ende therefore he hath geuen his Church an other Sacrament
Joh. 6. 51. by the hand of his only begotten Sonne, namely a spirituall banket, wherein Christ testifieth himselfe to be the quickning bread, wherewith

with our ſoules are fed to true & bleſſed immortalitie. But foraſmuch as the knowledge of ſo great a miſterie is very neceſſarie, and according to the greatneſſe thereof, requireth a diligent declaration: and Satan, that he might bereue the Church of this ineſtimable treaſure, hath long ago ſpred miſtes, and ſins that time darkneſſe, to obſcure the light of it, and then hath ſtirred ſtriues and battels that might eſtrange the mindes of the ſimple from taſting of this holy fode, and hath alſo in our time attempted the ſame craft: therefore when I ſhall haue brefely knit vp the ſumme for the capacitie of the vnlearned, I will vndo thoſe knottes, wherewith Satan hath endeuored to ſnare the world. Firſt, bread and wine are ſignes, which repreſent vnto vs the inuiſible foode, which we receiue of the fleſh and blood of Chriſt. For as in baptiſme God againe begetting vs doth graffe vs into the fellowſhippe of his Church, and by adoption doth make vs his owne: ſo we haue ſaid that he performeth the office of a prouident Father of houſeholde, in this that he continually miniſtreth vs meate, that he ſuſteineth and preſerueth vs in that life whereinto he hath by his word begotten vs. Nowe the onely meate of our ſoule is Chriſt, and therfore the heauenly Father calleth vs to him, that being refreſhed with common partaking of him, we may from time to time gather liuely force, vntill we atteine to heauenly immortalitie. But foraſmuch as this miſterie of the ſecret vniting of Chriſt with the godly is by nature impoſſible to be comprehended, he geueth the figure and image thereof in viſible ſignes moſt fit for our ſmall capacitie: yea as it were by earneſtes and tokens geuen, he maketh it ſo aſſured vnto vs as if it were ſene with our eies, becauſe this ſo familiar a ſimilitude entreth euen into the groſſeſt mindes, that ſoules are ſo fed with Chriſt, as bread and wine do ſuſteine the bodily life. Nowe therefore we haue it declared, to what ende this miſticall bleſſing tendeth, namely to aſſure vs, that the body of the Lorde was ſo ones offred for vs, that we nowe eate it, and in eating it do fele in vs the effectuall working of that onely ſacrifice: that his blood was ſo ones ſhed for vs, that it is vnto vs continuall drinke. And ſo ſounde the words of the promiſe there adioined. Take, this is my body, which is delueered for you. The body therefore which was ones offred vp for our ſaluation, we are commaunded to take and eate: that when we ſee our ſelues to be made partakers of this, we may certainly determine that the power of his death which bringeth life ſhalbe effectuall in vs. Whereupon alſo he calleth the cuppe, the couenāt in his blood. For after a certaine maner it reneweth, or rather continueth the couenāt which he hath ones ſtabliſhed with his blood, ſo much as pertaineth

Mat.26 26 Mar.14. 17. Luc.22. 19. 1 Cor. 11.24.

to the confirming of our faith, so ofte as he reacheth vnto vs that holy blood to be tasted of.

2 A great fruit verily of affiãce and sweteneſſe may godly soules gather of this Sacrament, becauſe they haue a witneſſe, that we are growen together into one body with Chriſt, ſo that whatſoeuer is his we may call ours. Hereupon followeth that we may boldly promiſe vnto our ſelues, that euerlaſting life is ours, whereof he is heire: and that the kingdome of heauen, whereinto he is nowe entred, can no more fall away from vs than from him: againe that we can not nowe be condemned by our ſinnes, from the giltineſſe whereof he hath acquited vs, when he willed them to be imputed to himſelf as if they were his owne. This is the maruailous exchange, which of his immeaſurable boũtifulneſſe he hath made with vs: that he being made with vs the ſonne of man, hath made vs with him the ſonnes of God: that by his comming downe into earth, he hath made vs a way to go vp into heauen: that putting vpon him our mortalitie, he hath geuen vs his immortalitie: that taking on him our weakeneſſe, he hath ſtrengthened vs with his power: that taking our pouerty to himſelfe he hath conueyed his riches to vs: that taking to him the weight of our vnrighteouſnes, wherewith we were oppreſſed, he hath clothed vs with his righteouſneſſe.

3 Of all theſe things we haue ſo full a witneſſing in this ſacrament, that we muſt certainly determine, that Chriſt is truely geuen vs, as if Chriſt himſelf were ſet preſent before our eyes, and handled with our handes. For this word can neither lie to vs, nor mocke vs: Take, eate, drinke: this is my body which is deliuered for you: this is the blood, which is ſhed into the forgeueneſſe of ſinnes. Whereas he commaundeth to take, he ſignifieth that it is ours. Whereas he commaundeth to eate, he ſignifieth that that is made one ſubſtance with vs. Whereas he ſaith of the body, that it is deliuered for vs: of the blood, that it is ſhed for vs: therein he teacheth that both are not ſo much his as ours: becauſe he toke and laide away both, not for his commoditie, but to our ſaluation. And truely it is to be diligently marked, that the chiefe and in a māner whole pith of the ſacrament ſtandeth in theſe words, Which is deliuered for you, Which is ſhed for you. For, otherwiſe it ſhould not much profit vs, that the body and blood of the Lorde are nowe diſtributed, vnleſſe they had bene ones geuen forth for our redemption and ſaluation. Therefore they are repreſented vnder bread and wine, that we ſhould learne that they are not onely ours, but alſo ordeined for the nouriſhment of ſpirituall life. This is it that we before ſayed, that from the corporall

porall things which are shewed forth in the Sacrament, we are by a certaine proportionall relation guided to spirituall things. So when bread is geuen vs for a signe of the body of Christ, we ought by and by to conceiue this similitude: As bread nourisheth, susteineth, and mainteineth the life of our body: so the body of Christ is the onely meate to quicken and geue life to our soule. When we see wine set forth for a signe of his blood: we must call to minde what vses wine bringeth to the body, that we may consider that the same are brought to vs spiritually by the blood of Christ: those vses be, to cherish, to refresh, to strengthen, to make mery. For if we sufficiently weye, what the deliuering of this holy body, what the sheding of this holy blood, hath profited vs: we shall plainly perceiue that these things which are spoken of bread and wine, according to such proportionall relation do very well accorde with them toward vs when they are communicated vnto vs.

4 Therefore the chiefe partes of the Sacrament are not, simply and without hier consideration to reach to vs the body of Christ: but rather that same promise, whereby he testifieth, that his flesh is verily meate, and his blood is drinke, with which we are fed into eternall life: whereby he affirmeth himselfe to be the breade of life, of which who so eateth, he shall liue for euer: to seale (I say) and confirme that promise: and for bringing the same to passe, to sende vs to the crosse of Christ, where that promise hath bene truely performed, and in all pointes fulfilled. For we do not well and healthfully eate Christ but crucified, when we do with liuely feeling conceiue the effectualnesse of his death. For whereas he called himselfe the breade of life, he did not borrowe that name of the sacrament, as some do wrongfully expounde it: but because he was geuen vs such of the Father, and performed himselfe such, when being made partaker of our humane mortalitie, he made vs parteners of his diuine immortalitie: when offring himselfe for sacrifice, he toke our accursednesse vpon himself, that he might fill vs with blessing: when with his death he deuoured and swalowed vp death: when in his resurrection he raised vp this our corruptible flesh which he had put on, to glory and vncorruption.

5 It remaineth that by appliance all the same may come to vs. That is done, both by the Gospell, and more cleerely by the holy Supper, where both he offreth himself to vs with all his good things, and we receiue him by faith. Wherefore the sacrament maketh not that Christ first beginneth to be the bread of life: but when it bringeth into remembrance, that he was made the bread of life, which we continually eate, and when it geueth vnto vs the tast and sauor of

that breade then it maketh vs to fele the strength of that bread. For it promiseth vs, that whatsoeuer Christ did or suffred, the same was done to geue life to vs. Then, that this geuing of life is euerlasting, by which we may without ende be nourished, susteined, & preserued in life. For as Christ should not haue bene to vs the bread of life, vnlesse he had bene borne and had died for vs; vnlesse he had risen againe for vs: so now he should not be the same vnlesse the effectualnesse and fruit of his birth, death and resurrectiō, were an euerlasting and immortall thing. All which Christ hath very well expressed in these wordes: The bread which I will geue, is my flesh, which I will geue for the life of the world. By which words without dout he signifieth, that his body should therfore be to vs for bread, to the spirituall life of the soule, because it should be geuen forth to death for our saluation: and that it is deliuered to vs to eate of it, when by faith he maketh vs partakers of it. Ones therfore he gaue it, that he might be made bread; when he gaue forth himselfe to be crucified for the redemption of the world: daily he geueth it, when by the word of the Gospell he offreth it vnto vs to be receiued, so farre as it was crucified: where he sealeth that deliuerāce with the holy misterie of the Supper: where he inwardly fulfilleth that which he outwardly betokeneth. Nowe herein we must beware of two faultes, that neither doing to much in abacing the signes, we seeme to plucke them from their misteries to which they are in a maner knitte fast: nor that being immeasurable in aduancing the same, we seeme in the meane time somwhat to darke the misteries themselues. That Christ is the bread of life, wherewith the faithfull are nourished into eternall saluation, there is no man but he graunteth, vnlesse he be altogether without religion. But this point is not likewise agreed vpon among all men, what is the maner of partaking of him. For there be that in one word define, that to eate the flesh of Christ, and to drinke his blood, is nothing els but to beleue in Christ himselfe. But I thinke that Christ meant some certainer and hier thing, in that notable sermon where he commenderh to vs the eating of his flesh: namely, that we are quickned by the true partaking of him: which also he therefore expressed by the wordes of eating and drinking, least any man should thinke, that the life which we receiue of him is conceiued by bare knowledge only. For as not the sight, but the eating of bread suffiseth the body for nourishmēt: so it behoueth that the soule be truely and throughly made partaker of Christ, that by the power of him it may be quickened into a spirituall life. But in the meane time we confesse that there is no other eating, but of faith: as there can no other be imagined.

John. 6. 51.

imagined. But this is the difference betweene my wordes and theirs, that which them to eate is onely to beleue: but I say that the flesh of Christ is eaten with beleuing, because by faith he is made ours, and I say that eating is the fruite and effect of faith. Or, if you will haue it plainer, with them eating is faith: and I thinke it rather to followe of faith. In wordes verily the difference is but smalle: but in the thing it selfe, not small. For though the Apostle teacheth that Christ dwelleth in our hartes by Faith: yet no man will expounde this dwelling to be faith: but all men do perceiue that there is expressed a singular effect of faith, for that by it the faithfull do obteine to haue Christ dwelling in them. After this maner, the Lorde meant, in calling himselfe the bread of life, not onely to teache that in the faith of his death and resurrection, saluation is reposed for vs: but also that by true partaking of himselfe it is brought to passe, that his life passeth into vs, and becometh ours: like as bread, when it is taken for foode, ministreth liuelinesse to the body.

Ephe. 3. 17.

Iohn. 6. 51.

6 Neither did Augustine, whom they bring in for their patron, in any other meaning write that we eate by beleuing, than to shewe that this eating is of faith, not of the mouth. Which I also denie not: but yet therewithall I adde, that we do by faith embrace Christ, not appearing afarre of, but making himselfe one with vs, that he may be out head, and we his membres. Yet do not I vtterly disalowe that maner of speaking: but onely I deny it to be a full declaration, if they meane to define what it is to eate the flesh of Christ. Otherwise I see that Augustine hath ofte vsed this forme of speche: as when he saith in the thirde boke Of Christian doctrine, Vnlesse ye eate the flesh of the sonne of man: this is a figure teaching that we must communicate with the passion of the Lorde, and most sweetely and profitably lay vp in remembrance that for vs his flesh was crucified and wounded. Againe when he sayeth, that the three thousande menne which were conuerted at Peters sermon, did drinke the bloode of Christ by beleuing, which they had shedde by cruell dealing. But in many other places he honorably setteth out that benefit of faith, that by it our soules are no lesse refreshed with the communicating of the flesh of Christ, than our bodies are with the breade which they eate, And the same is it which in a certaine place Chrisostome writeth, that Christ doth not onely by faith, but also in deede make vs his body. For he meaneth not that we do from any other where than from faith, obteine such a benefite: but this onely he meaneth to exclude, that none when he heareth faith to be named, shoulde conceiue a naked imagination. As for

Homel. in Ioh. 31. and 40.

Act. 2. 41.

Homel. 60.

them that wil haue the Supper to be onely a marke of outward profession, I do nowe passe them ouer: because I thinke that I haue sufficiently confuted their error, when I entreated of Sacraments generally. Onely this thing let the reders marke, that when the cup is called the couenant in the blood, there is a promise expressed that may be of force to confirme faith. Wherupon followeth, that vnlesse we haue respect to God, and embrace that which he offreth, we do not rightly vse the holy Supper.

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7 Moreouer they also do not satisfie me, which acknowledging that we haue some communion with Christ, when they meane to expresse it, do make vs partakers onely of the Spirit, without making any mention of flesh and blood. As though all those things were spoken of nothing, that his flesh is verily meate, that his blood is verily drinke: that none hath life, but he that eateth that flesh, and drinketh that blood: and such other sayings that belong to the same ende Wherfore if it be certaine that the full cõmunicating of Christ procedeth beyonde their description, as it is to narowly strained: I will nowe go about to knit vp in fewe wordes, howe large it is and howe farre it extendeth it selfe, before that I speake of the contrarie fault of excesse. For I shall haue a longer disputation with the excessiue teachers, which, when according to their owne grossnesse they frame a maner of eating and drinking full of absurditie, do also transfigure Christ stripped out of his flesh into a fantasie: if yet a man may with any wordes comprehende so great a misterie, which I se that I can not sufficiently comprehende with minde: and therefore I do willingly confesse it, that no man shoulde measure the hinesse thereof by the small proportion of my childishnesse. But rather I exhorte the reders, that they do not restraine the sense of their minde within these to narrowe boundes: but endeuor to rise vp much hier, than they can by my guiding. For I my selfe, so oft as I speake of this thing, when I haue trauailed to say all, thinke that I haue yet said but litle in respect of the worthinesse thereof. And although the minde can do more in thinking, than the tong in expressing: yet with greatnesse of the thing, the mind also is surmounted and ouerwhelmed. Finally therefore nothing remaineth, but that I must breake fourth into admiration of that misterie, which neither the minde can suffise to thinke of, nor the tong to declare. Yet after such maner as I can, I will set fourth the summe of my sentẽce: which as I nothing dout to be true, so I trust that it will not be disallowed of godly hartes.

8 First of all, we are taught out of the Scripture, that Christ was

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from the beginning that life bringing word of the Father, the fountaine and originall of life, from whense all things euer receiued their hauing of life. Wherefore Iohn sometime calleth him the word of life, and somtime writeth that life was in him: meaning that he euen then flowing into all creatures, poured into them the power of breathing and liuing. Yet the same Iohn addeth afterward, that the life was then and not till then openly shewed, when the Sonne of God, taking vpon him our flesh, gaue himselfe to be sene with eyes and felte with handes. For though he did before also spred abrode his power into the creatures: yet because man, being by sinne estranged from God, hauing lost the cõmunion of life, sawe on euery side death hanging ouer him: that he might recouer hope of immortalitie, it behoued that he should be receiued into the communion of that word. For howe small a confidence mayest thou conceiue thereof, if thou heare that the word of God in deede, from which thou art most farre remoued, conteineth in it selfe the fulnesse of life, but in thy selfe and rounde about thee nothing offreth it selfe and is present before thine eyes but death? But sins that fountaine of life beganne to dwell in our flesh, nowe it lieth not a farre of hidden from vs, but presently deliuereth it selfe to be partaken of vs. Yea and it maketh the very flesh, wherein it resteth, to be of power to bring life to vs, that by partaking thereof we may be fed to immortalitie. I am (saith he) the bred of life, that am come downe from heauen. And the bred which I will geue, is my flesh, which I will geue for the life of the world. In which wordes he teacheth, not onely that he is life, in respect that he is the eternall word of God which came downe to vs from heauen, but that in comming downe he poured the same power into the flesh which he did put on, that from thense the communicating of life might flowe fourth vnto vs. Hereupon also these things nowe followe, that his flesh is verily meate, and his blood is verily drinke, with which sustenances the faithfull are fostered into eternall life. Herein therefore consisteth singular comfort to the godly, that nowe they finde life in their owne flesh. For so they do not onely with easy passage atteine vnto it, but haue it of it selfe laid abrode for them and offering it selfe vnto them. Onely let them holde open the bosome of their hart, that they may embrace it being present, and they shall obteine it.

Iohn. 6. 48. and 58.

9 But although the flesh of Christ haue not so great power of it selfe, that it can geue life to vs, which both in the owne first estate of it was subiecte to mortalitie, and nowe being endued with immortalitie, liueth not by it selfe: yet it is rightfully called life bringing,

which is filled with fulneſſe of life, to poure it into vs. In which mea-
ohn. 5. ning I do with Cirill expounde that ſaying of Chriſt: as the Father
9 hath life in himſelfe, ſo he hath alſo geuen to the Sonne to haue life in himſelfe. For there he properly ſpeaketh of his giftes, not which he from the beginning poſſeſſed with the Father, but with which he was garniſhed in the ſame fleſhe in which he appeared. Therefore he ſheweth that in his manhode alſo dwelleth the fulneſſe of life, that whoſoeuer partaketh of his fleſhe and blood, may therewithall alſo enioy the partaking of life. Of what ſort that is, we may declare by a familiar example. For as out of a fountaine water is ſometime dronke, ſometime is drawen, ſometime by forrowes is conueyed to the watering of groundes, which yet of it ſelfe doth not ouerflowe into ſo many vſes, but from the very ſpring it ſelfe which with euerlaſting flowing yeldeth and miniſtreth vnto it from time to time new aboundance: ſo the fleſhe of Chriſt is like a riche and vnwaſted fountaine which poureth into vs the life ſpringing from the Godhead into it ſelfe. Nowe who ſeeth not, that the communion of the fleſhe and blood of Chriſt is neceſſarie to all that aſpire to heauenly life? Hereunto tendeth that ſaying of the Apoſtle, that the Church is the body of Chriſt and the fulfilling of it: and that he is the head out of which the whole body coupled and knit together by iointes, maketh encreaſe of the body: that our bodies are the members of Chriſt. All which things we vnderſtande to be impoſſible to be brought to paſſe, but that he muſt wholly cleaue to vs in Spirit and body. But that moſt nere fellowſhip whereby we are coupled with his fleſhe, he hath yet ſet out with a more glorious title, when he ſaid that we
Eph. 5. are members of his body, and are of his bones and of his fleſhe.
30. At the laſt, to declare it to be a matter greater than all wordes, he concludeth his ſaying with an exclamation, This is (ſaith he) a great ſecret. Therefore it ſhould be a pointe of extreme madneſſe, to acknowledge no communion of the faithfull with the fleſhe and blood of the Lord, which the Apoſtle declareth to be ſo great, that he had rather wonder at it than expreſſe it.

10 Let the ſumme be, that our ſoules are ſo fed with the fleſh & blood of Chriſt, as bred and wine do mainteine and ſuſteine the bodily life. For otherwiſe the proportionall relation of the ſigne ſhould not agree, vnleſſe ſoules did finde their fode in Chriſt. Which can not be done, vnleſſe Chriſt do truely growe into one with vs, and refreſh vs with the eating of his fleſhe and drinking of his blood. But although it ſeeme incredible, that in ſo great diſtance of places the fleſh of Chriſt reacheth to vs that it may be meate to vs: let vs remēber

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howe much the secret power of the Spirit surmounteth aboue all our senses, and howe foolish it is to go about to measure his vnmeasurablenesse by our measure. That therefore which our minde comprehendeth not, let our faith conceiue, that the Spirit truely knitteth in one those thinges that are seuered in places. Nowe that same holy communicating of his body and blood, whereby Christ poureth his life into vs, euen as if he pearced it into our bones and marowes, he in the Supper also testifieth and sealeth: and that not with setting before vs a vaine or voide signe, but bringing fourth there the effectuall working of his spirit, whereby he fulfilleth that which he promiseth. And verily he there offreth and deliuereth the thing signified to all them that sit at that spirituall banket: although it be receiued with fruit of the faithfull onely, which receiue so great bountifulnesse with true faith and thankfulnesse of minde. After which maner the Apostle said, that the bred which we breake is the communion of the body of Christ: and that the cup which we hallowe with the word and prayers to that purpose, is the communion of his blood. Neither is there any cause why any man should obiect, that it is a figuratiue speche, by which the name of the thing signified is geuē to the signe. I graunt verily that the breaking of the bred is a signe, not the thing it selfe. But this being admitted, yet we shall rightly gather of the deliuerance of the signe, that the thing it selfe is deliuered. For vnlesse a man will call God a deceiuer, he can neuer be so bolde to say that he setteth before vs an empty signe. Therefore if by the breaking of bred the Lorde doth truely represente the partaking of his body, it ought to be out of dout that he truely performeth and deliuereth it. And this rule is alway to be holden of the godly, that so oft as they se the signes ordeined of the Lorde, they certainely thinke and persuade them selues that ỳ truth of the thing signified is there present. For to what purpose should the Lord deliuer to thee into thy hande the signe of his body, but to assure thee of the true partaking of it? If it be true, that a visible signe is geuen vs, to seale the gift of an inuisible thing: when we receiue the signe of the body, let vs no lesse certainly beleue that the body it selfe also is geuen vs. 2. Cor. 10.16.

11 I say therefore (which both hath bine alway receiued in the Church, and all they teache at this day that thinke right) that the holy misterie of the Supper consisteth of two things; that is to say, of the bodily signes, which being set before our eyes do represent vnto vs inuisible things according to the capacitie of our weakenesse; and of spirituall trueth, which is by those signes both figured and deliuered. Of what sort that is, when I meane to shewe it familiarly,

I vse to set three things: the signification, the matter which hangeth of the signification, the vertue or effect wich followeth of both. The signification consisteth in the promises, which are after a certaine manner wrapped together with the signe. The matter or substance I call Christ with his death and resurrection. By effect I vnderstande the redemption, righteousnesse, sanctification, and eternall life, and whatsoeuer other benefites Christ bringeth vs. Nowe although all these things haue respect to faith: yet I leaue no place to this cauillation: as though when I say that Christ is receiued by faith, I would haue him conceiued with vnderstanding onely and imagination. For the promises offer him, not that we should sticke fast in the sight alone and in bare knowledge: but that we should enioy the true communicating of him. And truely I se not howe any man may haue confidence that he hath redemption and righteousnesse in the crosse of Christ, and life in his death, but principally standing vpon the true communion of Christ himselfe. For those good things should not come to vs, vnlesse Christ first made himselfe ours. I say therefore, that in the misterie of the Supper, by the signes of bread and wine Christ is truely deliuered to vs, yea and his body and blood, in which he hath fulfilled all obedience for purchasing of righteousnesse to vs: namely that first we should growe together into one body with him: and then being made partakers of his substance, we may also fele his power in the communicating of all his good things.

12 Nowe I come downe to the excessiue mixtures, which superstition hath brought in. For herein Satan hath played with maruelous sutteltie, that withdrawing the mindes of men from heauen, he might fill them with peruerse error, as though Christ were fastened to the element of bred. And first we must not dreame such a presence of Christ in the Sacrament, as the craftesment of the court of Rome haue fained: as though the body of Christ were made present with presence of place, to be handled with handes, to be brooſed with teethe, and swallowed with mouth. For this forme of recantation Pope Nicolas endited to Berengarius, to be a witnesse of his repentance: namely with wordes so far monstruous, that the author of the glose crieth out that there is danger, if the reders do not wisely take heede to themselues, least they should sucke out of them an heresie worse than was that of Berengarius. In the seconde distinction, in the Chapter beginning thus, Ego Berengarius. But Peter Lombarde, although he trauaile much in excusing the absurdity, yet more inclineth to the contrary sentēce. For as we nothing dout that it hath limites according to the perpetuall nature of the body of men, and

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is holden in heauen, into which it was once receiued, vntil he returne to iudgement: so to draw it backe vnder these corruptible elementes or to imagine it present euery where, we accompt it to be vtterly vnlawfull. Neither verily is it so nedefull to this that we may enioy the partakinge of it: forasmuch as the Lord giueth vs this benefit by his Spirite, that we be made one with him in body, Spirite, and soule. The bonde therefore of this conioyninge is the Spirite of Christ, by the knitting wherof we be coupled together, and as it were a certaine conduit, by which whatsoeuer Christ himselfe both is and hath, is conueied to vs. For if we beholde the sunne shininge foorth with his beames vppon the earth after a certaine maner to cast forth his substance vnto it to engender, nourishe, and quicken the frutes thereof: why should the extendinge of beames of the Spirite of Christ be inferiour to conuey the communion of his flesshe and blood into vs? Wherefore the Scripture, when it speaketh of our partakinge with Christ, referreth the whole force thereof to the Spirite. Yet in stede of many, one place shalbe sufficient. For Paule in the eight Chapter to the Romaines, sayeth that Christ dwelleth in vs none otherwise than by his Spirit: whereby yet he taketh not away that communion of his flesshe and blood of which we now speake, but teacheth that the Spirite alone worketh that we possesse whole Christ and haue him dwelling in vs.

Chrysost. ser. de Spiritu sanc.

13 The Schoolemen thought more shamefastly which were withholden with horrour of so barbarous vngodlinesse. Yet they also thē-selues do nothing but mocke with sutteler deceites. They graūt that Christ is not contained there by way of circumscription nor after a bodily maner: but afterward they inuent a way, which neither themselues do vnderstande, nor they can declare to other: yet it is such as falleth to this point that Christ must be sought in the forme of bred as they call it. For what is it? When they say that the substance of bread is turned into Christ, do they not fasten him to the whitenes which they there leaue? But (say they) he is so contained in the Sacrament, that he abideth in heauen: and we determine no other presence but of habitude. But whatsoeuer words they bring in to cloke it with a deceitfull colour, this is the ende of all, that that is by consecration made Christ, which before was bread: that from thense foorth Christ lieth hid vnder that colour of bread. Which also they are not ashamed in plaine words to expresse. For these be ỹ words of Lombarde: that the body of Christ, which in it selfe is visible, when the consecration is ended, lieth hidden and is couered vnder the forme of bred. So the forme of that bread is nothing else but a visour, that taketh a-

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way the ſight of the fleſh from the eies. Neither nede we many coniectures, to finde what ſnares they minded to lay with theſe wordes, ſith the thinge it ſelfe plainely ſpeaketh it. For it is to be ſeene with howe great ſuperſtition in certaine ages paſt, not onely the common ſorte of men, but alſo the very chiefe of them haue bin holden, and at this day be holden in popiſhe Churches. For hauinge litle care of true Faith (by which alone we both come into ỹ felowſhip of Chriſt, and do cleaue together with him) ſo that they haue a carnal preſence of him, which they haue framed beſide the worde, they thinke that they haue him preſent enough. Therefore in a ſumme, we ſee that this hath bin gotten by this witty ſuttelty, that bread was taken for God.

14 From henſe proceeded that ſame fained tranſubſtantiation, for which at this day they fight more earneſtly than for all the other articles of their faith. For the firſt builders of that locall preſence could not vnwinde themſelues frō this dout how the body of Chriſt ſhould be mingled with the ſubſtance of bread, but that by and by many abſurdities did thruſt themſelues in place. Therefore they were driuen of neceſſity to flee to his inuention, that there is made a turninge of bread into the body: not that the body is properly made of God, but becauſe Chriſt, that he might hide himſelfe vnder the forme, bringeth the ſubſtance to nothing. But it is maruelous, that they fell to ſo great ignorance, yea ſenſeleſſe dulneſſe, that not onely the Scripture but alſo the conſent of ỹ old Church fighting againſt it, they brought abroade that monſter. I graunt in dede that ſome of the olde writers ſomtime vſed the name of turning: not for that they woulde deſtroy the ſubſtance in the outwarde ſignes, but that they might teache that the bread dedicate to the myſtery differeth farre from common bread and is nowe other. But ech where they all plainely declare, that the holy Supper conſiſteth of two partes, an earthly parte, and a heauenly: and the earthly part they do without controuerſie expound to be bread and wine. Truely whatſoeuer they babble, it is plaine that in confirming of this doctrine they want the defenſe of antiquity, which they oftentimes preſume to ſet againſt the euident word of God. For it is not ſo long ago ſince it was inuented: it was verily vnknowē not only to thoſe better ages, in which the purer doctrine of religion yet floriſhed, but alſo euen when that ſame pureneſſe was much defiled. There is none of the old writers that doth not in expreſſe words confeſſe that the holy ſignes in the Supper are bread and wine: although, as we haue ſayd, they ſometime ſette it out with diuerſe titles, to aduaunce the dignity of the myſtery. For whereas they ſay that in the

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consecration is made a secrete turning, that now it is an other thing than bread and wine: I haue euen now giuen warninge that they do not thereby meane that the things thēselues are brought to nought, but that they are now to be otherwise estemed than cōmon meates, which are appointed only to feede the belly: forasmuch as in them is deliuered to vs the spirituall meate and drinke of the soule. This we also deny not. If (say these men) there be a turninge, it must needes be that there is of one thinge made an other thinge. If they meane that there is some thinge made which before was not, I agree with them. If they will draw it to ý their owne imagination, let them aunswere me what chāge they thinke to be made in baptisme. For herein the Fathers also do determine a maruellous turning, whē they say that of a corruptible element is made a spirituall washing of the soule, yet none of them denieth that water remaineth. But (say they) there is no such thing in baptisme, as is that in the Supper. This is my body. As though the question were of those words, which haue a meaning plaine enough: & not rather, of ý word of turning, which ought to signify no more in the Supper thā in baptisme. Therfore farewel they with these snares of syllables, whereby they do nothing else but bewray their owne hungrinesse. For otherwise the signification woulde not agree together, vnlesse the trueth which is there figured, had a liuely image in outward signe. Christes wil was by the outward signe to testifie that his flesh is meate. If he did set before vs only an empty imaginatiue forme of bread not true bread, where were the corelation or similitude which shoulde leade vs frō the visible thing to the inuisible? For, that all thinges may agree together, the signification shall extende no further, but that we be fed with the forme of the flesh of Christ. As, if in baptisme ý forme of water should deceiue our eies, it shoulde not be to vs a certaine pledge of our washinge: yea by that deceitfull shewe there should be giuen vs an occasion of waueringe. Therfore the nature of the Sacrament is ouerthrowen, vnlesse in the maner of signifying, the earthly signe answere to the heauenly thing. And therfore we loose the trueth of this mystery, vnlesse true bread represent to vs the true body of Christ. I repeate it againe: Sith the Supper is nothing else, than a visible testifyinge of that promise which is in the 6. chapter of Iohn, namely ý Christ is the bread of life, which came downe frō heauen: there must be visible bread vsed for a meane, whereby that same spiritual bread may be figured: vnlesse we will that we loose all the frute, which in this behalfe God tenderly graunteth to sustaine our weakenesse. Now by what reason should Paule gather, that all we are one body and one bread, which do together partake 1. Cor. 10. 17.

of one bread, if there remained only an imaginatiue forme & not rather a naturall trueth of bread?

15 But they could neuer haue bin so fowly begiled with ỹ deceites of Satan, but because they were already bewitched with this errour, that the body of Christ enclosed vnder bread was by ỹ bodily mouth sent downe into the belly. The cause of so brutish imagination was, that consecration signified as much amonge them as a magicall enchauntment. But this principle was vnknowen to them, that bread is a Sacrament to none but to men, to whom the word is directed: like as the water of baptisme is not changed in it selfe, but so soone as the promise is adioined, it beginneth to be that to vs which it before was
o.17 not. This shall better appeare by example of a like Sacrament. The water springing out of the rocke in the desert was to the fathers a to-
Cor. ken and signe of the same thing, which the wine doth figure to vs in
4 the Supper. For Paule teacheth that they dronke the same spirituall drinke. But it was a common wateringe for the beastes and catell of the people. Whereupon it is easily gathered, that in earthly elements, when they are applied to a spirituall vse, there is made no other turninge but in respect of men, in so much as they are to them seales of the promises. Moreouer sith Gods purpose is (as I often repeate) as it were by handsome chariots to lift vs vppe to himselfe, they do by their waywardnesse wickedly disappoint the same, which do in deede call vs to Christ, but lurking inuisibly vnder bread. For it is not possible that the minde of men, vncombring it selfe from the immeasurablenesse of places, should attaine to Christ euen aboue the heauens. That which nature denied them, they attempted to amende with a more hurtfull remedy: that abiding in earth, we should neede no heauenly neerenesse of Christ. Loe, this is the necessity, that compelled them to transfigure the body of Christ. In Bernardes time, although a harder maner of speaking was growen in vse, yet transubstantiation was not then kuowen. And in all ages before that, this similitude did flie about in euery mans mouth, that there is with bread and wine a spirituall thing ioyned in this mystery. Of the wordes they answere, as they thinke, wittily: but bringing nothing fit for this present cause.
o.4 3 The rod of Moses (say they) being turned into a Serpent, although it
7.10. did get the name of a Serpent, yet keepeth still the olde name, and is called a rod. So in their opinion it is as probable, that although the bread passe into a newe substance, it may be abusiuely and yet not vnaptly called that which it appeareth to the eies. But what likelihoode or nerenesse finde they betwene a cleare miracle, and their fained illusion, of which no eie in earth is witnesse? The Magicians had mocked

with

with deceites, so that the Ægyptians were perswaded, that they excelled in diuine power to change creatures aboue the order of nature. Moses came forth, and driuinge away all their deceites, shewed that the inuincible power of God was on his side, because his owne rod consumed all the rest. But forasmuch as that was a turninge discernable with eies, therefore as we haue sayd, it pertaineth nothinge to this present cause: and in a litle time after, the rod visibly returned into his owne forme. Beside that it is not knowē, whether that sudden turning was of substance or no: Also the alludinge to the rods of the Magicians is to be considered, which the Prophet therefore woulde not call Serpentes, least he shoulde seeme to signifie a turninge where none was: because those deceiuers had done nothinge but cast a myst before the eies of the beholders. What likenesse herewith haue these formes of speeche, The bread which we breake, So oft as ye shall eate this bread, They communicated in breaking of bread, & such others? It is certaine that their eies were onely deceiued with the enchauntment of the Magicians. As concerninge Moses, the matter is more doutfull, by whose hande it was no more hard for God to make of a rod a Serpent, and againe of a Serpent to make a rod, than to cloth Angels with fleshely bodies, and byandby after to vncloth them. If the nature of this mystery were the same or like, there were some colour for their solution. Let this therefore remaine certaine, that it is not truely nor fitly promised vs that in the Supper the flesh of Christ is truely to vs for meate, vnlesse the true substance of the outwarde Signe agree with it. And (as one errour groweth of an other) the place of Ieremy is so foolishely wrested to proue transubstantiation, that it irketh me to rehearse it. The Prophet complaineth that wood is put in his bread: meaninge that by the cruelty of his enemies, his bread was infected with bitternesse. As Dauid with a like figure bewaileth that his meate was corrupted with gall, and his drinke with vineger. These men will haue it that the body of Christ was by way of allegorie fastened to the crosse. But some of the olde fathers thought so. As though we ought not rather to pardon their ignorance, and to burie their shame, than to adde shamelesnesse to compell them yet still to fight like enemies with the naturall meaninge of the Prophet.

1. Cor. 10. 16. & 11. 25. Act. 2.

Ier. 11. 19. Psa 69. 22.

16 Other, which see that the proportionall relation of the signe & the thinge signified, can not be ouerthrowen, but that the trueth of the mystery must fall, do confesse that the bread of the Supper is verily a substance of an earthly and corruptible element, and suffereth no change in it selfe, but hath vnder it selfe the body of Christ enclo-

sed. If they did so declare their meaninge, that when the bread is deliuered in the mysterie, there is adioyned the deliueringe of the body, because the trueth is vnseuerable from the signe: I would not much striue with them. But because they placing the body in the bread, do faine to it a beinge euery where contrary to the nature therof, and in adding vnder the bread, they will haue it lie there hidden: it is necessarie a litle while to drawe such sutteties out of their dennes. For my mind is not yet as of set purpose to go through with all this point: but only that I may lay the fundations of the disputation which shall byandby folowe in place fitte for it. They will therefore haue the body of Christ to be inuisible and immeasurable, that it may lie hid vnder the bread: because they thinke they do not otherwise communicate with him than if he descend into bread: but they comprehend not the maner of descending, wherby he lifteth vs vpward to himselfe. They lay vpon it all the colours that they can: but when they haue said all, it sufficiently appeareth, that they stay vpon the locall presence of Christ. Whense commeth that? eiren because they can abide to conceiue no other partaking of the flesh & blood, but which consisteth either of ioyning and touchinge of place, or of some grosse enclosing.

17 And, that they may obstinatly defende the errour once rashly conceiued, some of them sticke not to say, that the flesh of Christ had neuer any other measurings, but so far & wide as heauen and earth is broad. Whereas he was borne a child out of the wombe, whereas he grew, whereas he was spread abroad on the crosse, wheras he was enclosed in the sepulchre, the same was done by a certaine dispensation, that he might be borne & die, & performe the other dueties of
Q.1.3 man. Wheras after his resurrectiō he was seene in his wonted forme
.& 7. of body, wheras he was taken vp to heauē, wheras last of all also after
5.& 9. his ascension he was seene of Stephen and Paule: it was done by the same dispensation, that it might appeare to the sight of men that he was made a king in heauen What is this else, but to raise vp Marcion out of hell? For no man can dout that the body of Christ was a fantasie or a fantasticall thinge, if he was of such state. Some slippe away somwhat more suttelly, with saying that this body which is giuen in the Sacrament is glorious and immortall: and that therefore it is no absurdity, if it be contained in many places, if in no place, if with no forme, vnder the sacrament. But I aske what manner of body Christ gaue to the disciples the day before that he suffred: do not the words
Mat.17. founde that he gaue the same mortall body, which was within a litle after to be deliuered? He had already before (say they) shewed his

glory

glory to be seene to three of the disciples. That is true in deede, but his will was by that brightnes to giue them a tast of immortality for an houre. In the meane time they shall not there finde a double body, but that one body which Christ did beare, garnished with newe glory. But when he distributed his body at his first Supper, the time was now at hand, when he being striken of God, and humbled should lie without glory as a leprous man: so far is it of that he then woulde shew forth the glory of his resurrection. And how great a window is here opened to Marcion, if the body of Christ was seene in one place mortal and base, and in an other place was holden immortall & glorious? Howbeit if their opinion take place, the same happeneth daily: because they are compelled to confesse that the body of Christ beinge visible in it selfe, lieth hid inuisibly vnder the signe of bread. And yet they that vomit out such monstruousnes, are so not ashamed of their owne shame, that they do vnprouoked hainously raile at vs, because we do not subscribe to them. Esa. 53. 4

18 Now if they list to fastē the body & blood of the Lord to bred & wine: the one shall of necessity be plucked in sunder frō the other. For as the bread is deliuered seuerally from the cup, so the body vnited to the bread must nedes be diuided frō the blood enclosed in the cup. For when they affirme that the body is in the bread & the blood in the cup: & the bread & wine are by spaces of place distant the one frō the other: they can by no shift escape, but that the body must be seuered frō the blood. But whereas they are wont to alleage, that by accōpaning (as they faine) in the body is the blood, & likewise in the blood is the body, that verily is too trifling: forasmuch as the Signes in which they are enclosed, are so seuered. But if we be lifted vp with our eies & mindes to heauen, that we seeke Christ there in the glory of his kingdom: as the signes do allure vs to him whole, so vnder the signe of bread, we shalbe fed with his body, vnder the signe of wine we shall seuerally drinke his blood, that at length we may enioy him whole. For although he hath taken away his flesh from vs, and in his body is ascended vp into heauen, yet he sitteth at the right hande of the Father, that is to say, he reigneth in the power, & maiesty, & glory of the Father. This kingdom is neither bounded with any spaces of place, nor compassed about with any measuringes, but that Christ may shew forth his might wheresoeuer it pleaseth him both in heauen and in earth: but that he may shew himselfe present with power and strength: but that he may alway be at hande with them that be his, breathing his life into them, may liue in them, strengthen them, quickē them, preserue them safe, euen as if he were present in body.

finally but that he may feede them with his owne body, the communion whereof he doth by the power of his Spirite poure into them. After this maner the body & blood of Christ is deliuered to vs in the Sacrament.

19 But we must appoint such a presence of Christ in ỹ Supper, as may neither fasten him to the element of bread, nor shut him vp in the bread, nor by any meane compasse him in, (for it is plaine that all these thinges abate his heauenly glory) finally such as may neither take from him his owne measure, nor diuersly drawe him in many places at once, nor faine to him such an vnmeasurable greatnesse as is spread abroade throughout heauen and earth, for these thinges are plainely against the trueth of the nature of manhoode. Let vs (I say) neuer suffer these two exceptions to be taken away from vs. The one, that nothing be abated from the glory of Christ, which is done, when he is brought vnder the corruptible elementes of this worlde, or is bound to any earthly creatures. The other, that nothinge be by fainingapplied to his body, that agreeth not with the nature of man: which is done, when it is either sayd to be infinite, or is set in many places at once. But these absurdities being taken away, I willingely receiue whatsoeuer may auayle to expresse the true and substantiall communicating of the Body and Blood of the Lord, which communicating is deliuered to the faithful vnder the holy signes of the Supper: & so that they may be thought not to receiue it by imagination only or vnderstanding of minde, but to enioy it in deede to the foode of eternall life. Why this sentence is so hatefull to the world, & all defence taken away from it by the vniust iudgements of many, there is no cause at all, but for that the deuill hath with horrible bewitchinge madded their mindes. Truely that which we teach, doth in all points very well agree with the Scriptures: it containeth neither any absurdity, nor darkenesse, nor doutfulnesse: it is not against true godlinesse and sound edification: finally it hath nothinge in it, that may offend, sauing that in certaine ages past, whē that ignorance and barbarousnesse of Sophisters reigned in the Church, so cleare light and open truth hath bin vnworthily oppressed. Yet because Satā at this day also trauaileth by troublesome Spirites to spot it with all the slaunders and reproches that he can, and bendeth himselfe to no other thinge with greater endeuour: it is profitable the more diligently to defend and rescue it.

20 Nowe before that we go any further, we must entreate of the selfe institution of Christ: specially because this is the most glorious obiection that our aduersaries haue, that we depart from the wordes

of

of Christ. Therefore that we may be discharged of the false cause of malice wherewith they burden vs, our fittest beginninge shall be at the exposition of the words. Three Euangelistes and Paul rehearse, that Christ tooke bread, when he had giuen thanks he brake it, gaue it to his disciples and sayd, Take eate: this is my Body which is deliuered, or broken for you. Of the cuppe Matthewe and Marke say thus. This cuppe is the blood of the Newe testament, which shallbe shedde for many vnto forgiuenesse of sinnes. But Paul and Luke say thus: This cuppe is the Newe testament in my blood. The patrones of transubstantiation will haue by the pronoune (this) the forme of bread to be signified, because the consecration is made in the whole content of the sentence, and there is no substance that can be shewed. But if they be holden with religious care of the wordes, because Christ testified, that that which he reached into the disciples handes, was his body: truely this their deuise, that that which was bread is nowe the body, is most farre from the proper meaninge of them. That which Christ tooke into his handes and gaue the Apostles, he affirmeth to be his body: but he tooke bread: who therefore can not vnderstande that bread is yet shewed? and therefore there is no greater absurdity, than to remoue that to the forme, which is spoken of the bread. Other, when they expounde this worde (is) for (to be transubstantiate,) do flee to a more enforced and violently wrasted glose. Therefore there is no cause why they should pretende that they be moued with reuerence of wordes. For this was vnheard of amonge all nations and languages, that the word (is) should be taken in this sense, namely for to be turned into an other thing. As for thē that leaue bread in the Supper, and affirme that there is the body of Christ, they much differ among themselues They which speake more modestly, although they precisely exact the letter: This is my body, yet afterward swarue from their precisenesse, and say that it is as much in effect as that the body of Christ is with bread, in bread, and vnder bread. Of the matter it selfe which they affirme, we haue alredy touched somwhat, and we shall by and by haue occasion yet to speake more. Now I dispute only of the wordes, by which they say they are restrained that they can not admit bread to be called the body, because it is a signe of the body. But if they shunne all figures, why do they leape away from the plaine shewinge of Christ, to their owne maners of speaking farre differinge from it? For there is great difference betwene this that bread is the body, and this that the body is with bread. But because they sawe it to be impossible, that this simple proposition might stande, that bread is the body: they haue at-

Mat. 26 26. Mar. 14. 22. Luc. 22. 17 1. Cor. 11. 24.

tempted to ſcape away by thoſe formes of ſpeeche, as it were by croked turninges. Some more bolde ſticke not to affirme that euen in proper ſpeakinge, bread is the body, and by this meane they truely proue themſelues to be literall men. If it be obiected, that therefore the bread is Chriſt, and is God: this verily they will deny, becauſe it is not expreſſed in the wordes of Chriſt. But they ſhall nothinge preuaile by denyinge it: foraſmuch as all do agree that whole Chriſt is offered vs in the Supper. But it is an intolerable blaſphemy, that it be without figure ſpoken of a fraile and corruptible element, that it is Chriſt. Now I aske of them, whether theſe two propoſitions be both of one effect, Chriſt is the Sonne of God, and bread is the body of Chriſt. If they graunt that they are diuers, (which we will enforce them to graunt whether they will or no) then lette them aunſwere whence commeth the difference. I thinke they wil bring none other but that the bread is after the ſacramentall manner called the body. Whereupon foloweth, that Chriſtes wordes are not ſubiect to the common rule, nor ought to be tried by Grammar. Alſo I aske of all the preciſe and ſtiffe requirers of the letter, where Luke and Paule do call the cuppe the teſtament in the blood, whether they do not expreſſe the ſame thing which they did in the firſt parte, where they cal bread the body. Truely the ſame religion was in the one parte of the myſtery that was in the other: and becauſe ſhortneſſe is darke, longer ſpeech doth better open the meaninge. So oft therefore as they ſhall affirme by one worde, that the bread is the body: I will out of moe wordes bringe a fitte expoſition, that it is the Teſtament in the body. For why? Shall we neede to ſeeke a more faithfull or ſurer expoſitor than Paule and Luke? Neither yet do I tende hereunto, to diminiſh any thing of that communicating of the body of Chriſt which I haue confeſſed: only my purpoſe is to confute that fooliſh waiwardneſſe, wherby they do ſo hatefully brawle about words. I vnderſtand, by the authority of Paul & Luke, that the bred is the body of Chriſt, becauſe it is the couenant in the body. If they fight againſt this, they haue warre not with me, but with the Spirite of God. Howeſoeuer they cry out that they be touched with reuerence of the wordes of Chriſt, whereby they doe not figuratiuely vnderſtand thoſe thinges that are plainly ſpoken: yet this is not a pretence rightfull enough, why they ſhoulde ſo refuſe all the reaſons which we obiect to the contrary. In the meane time, as I haue already giuen warning, it is conuenient to learne, what maner of thing this is, The teſtament in the body and blood of Chriſt: becauſe the couenant ſtabliſhed with the ſacrifice of death, ſhould otherwiſe not profit vs, vnleſſe there were

Luc 22
1.Cor. 1.15.

adioyned

adioyned that secret communicatinge whereby we growe into one with Christ.

21 It remaineth therefore that for the affinity which ỹ things signified haue with their signes, we confesse that the selfe name of the thing was giuen to the signe: figuratiuely in deede, but not without a most fit proportionall agreement. I leaue allegories and parables, least any man should quarell that I seeke startinge holes, and wander out of the present purpose. I say that this is a speeche by figure of transnomination which is commonly vsed jn the Scripture, when mysteries are entreated of. For neither can you otherwise vnderstand that which is sayd: that circumcision is a couenant: that the lambe is the Passeouer: that the Sacrifices of the lawe are expiations: finally that the rocke, out of which water flowed in the desert, was Christ: vnlesse you take it to be spoken by way of transferringe of names. Neither are names transferred only from the hier name to the lower: but cõtrariwise the name of the visible signe is also giuen to the thinge signified: as when it is sayd that God appeared to Moses in the bushe: when the arke of couenant is called God, and the face of God: and the doue is called the holy Ghost. For though the signe differ in substance from the thinge signified: because this is spiritual and heauenly, and that is corporall and visible: yet because it doth not only figure the thinge which it is holily appointed to represent, as a naked and empty token, but doth also truely deliuer it in deede: why may not the name of the thing rightly accorde with it? If signes deuised by menne, which are rather images of thinges absent, than markes of thinges present, which selfe absent things, they do oftentimes deceitfully shadow, are yet somtime garnished with the titles of the things: then those things that are ordained of God, do by much greater reason borrow the name of those things, of which they alway both beare a sure and not deceitfull signification, and haue the trueth adioyned with them. There is therefore so great likenesse and nereneſſe of the one to the other, that it is easie to draw their names to & froe. Therfore let our aduersaries ceasse to heape vnsauory scoffings against vs, in callinge vs Tropistes: because we expounde the Sacramentall maner of speaking after the common vse of the Scripture. For whereas the Sacramentes agree together in many thinges: in this transferring of names, they haue all a certaine community together. As therefore the Apostle teacheth, that the stone out of which spirituall drinke did springe to the Israelites, was Christ, because it was a visible signe, vnder which that spirituall drinke was truely in deede but not discernably to ỹ eie perceiued: so bread is at this day called ỹ body of Christ,

Exo.3.2 Psal 84 8 & 42 3. Matt.3 16.

1.Cor. 10.4.

forasmuch as it is a signe whereby the Lorde offereth to vs the true eatinge of his bodie. Neither did Augustine otherwise thinke or speake, least any man shoulde despise this as a newe inuention. If (sayth he) the Sacramentes hadde not a certayne likenesse of those thinges whereof they are Sacramentes, they shoulde not be Sacramentes at all. And of this likenesse oftentimes they take the names of the thinges themselues. As therefore after a certaine manner the Sacrament of the body of Christ, is the body of Christ: the Sacrament of the blood of Christ, is the blood of Christ: so the Sacrament of faith is faith. There be in him many like places, which it were superfluous to heape together, sith that same one suffiseth: sauing that the readers must be warned that the holy man teacheth the same thinge in the Epistle to Enodius. But it is a triflinge shift to say, that where Augustine teacheth, that when transferringe is often and commonly vsed in mysteries, he maketh no mention of the Supper: because if this shift were receiued, we might not reason from the generaltie to the specialltie, neither were this a good argument: Euery feeling creature hath power of mouinge, therefore an oxe and a horse haue power of mouinge. Howebeit long disputation hereof is in an other place ended by the wordes of the same holy man, where he saith, that Christ sticked not to call it his bodie, when he gaue the signe of his body. Against Adimantus, the Manichean, in the twelue Chapter. And in an other place, vpon the third Psalme. Maruelous (sayth he) is the patience of Christ, that he receiued Iudas to the banket, wherein he committed and deliuered to his disciples the figure of his body and blood.

di.23 (Bo- fac.

22 But if some precise man, beinge blinde at all the rest, do stande onely vppon this worde (this is) as though it seuered this mysterie from all other, the solution is easie. They say that the vehemence of the substantiue verbe (is) is so great that it admitteth no figure. Which if we graunt to them: euen in the wordes of Paule is redde the substantiue verbe, where he calleth bread the communicatinge of the body of Christ. But the communicatinge is an other thinge than the body it selfe. Yea commonly where sacramentes are entreated of, we finde the same worde vsed. As: This shall be to you a couenant with me. This lambe shall be to you a Passeouer. To rehearse no moe: when Paule sayeth that the rocke was Christ, why do they take the substantiue verbe in that place to be of lesse vehemence than in the speeche of Christ? Lette them also aunswere, where Iohn sayth, the holy Ghost was not yet, because Iesus was not yet glorified, of what force the substantiue verbe is in that place. For if they abide fastened

Cor. 10.16.

Gen.17 3. Exo.12 3. Cor. 10.4. Iohn.7. 9.

ned to their rule, the eternall essence of the holy Ghost shalbe destroyed, as though it tooke beginning at the Ascension of Christ. Finally let them aunswere, what meaneth that saying of Paul, that baptisme is the washing of regeneration and renuing, which it is euident to be vnprofitable to many. But nothing is stronger to confute them, than that saying of Paule, that the Church is Christ. For, bringinge a similitude of the body of manne, he addeth, So is Christ: in which place he vnderstandeth the only begotten sonne of God, not in him selfe, but in his members. Hereby I thinke I haue obtayned that to soundewitted and vncorrupted men the sclaunders of our enemies, are lothsome, when they spread abroade, that we withdrawe credit from the wordes of Christ: which we do no lesse obediently embrace than they, and do wey them with more godly reuerence. Yea their negligent carelesnesse sheweth that they do not greatly care what Christ ment, so that it giue them a buckler to defende their obstinacie: like as our earnest searchinge ought to be a witnesse howe much we esteeme the authority of Christ. They odiously spread abroade, that naturall sense of man withholdeth vs from beleuing that which Christ hath vttered with his owne holy mouth: but how maliciously they burden vs with this sclaunder, I haue a great parte already made plaine, and hereafter it shall more clearely appeare. Therefore nothing withholdeth vs from beleuing Christ when he speaketh, nor from obeying so soone as he doth but with becke will this or that. Only this is the question, whether it be vnlawefull to enquire of the naturall meaning.

Tit. 3.

1. Cor. 11. 12.

23 These good maisters, that they may seme well lettred, do forbid men to departe beit neuer so litle from the letter. But I on the other side, when the Scripture nameth God a warlike man, because I see that without figuratiue translatiō it is too rough a maner of speaking, do not dout that it is a comparison taken from men. And truely vpon none other pretence in the old time the Anthropomorphites troubled the true teachinge Fathers, but that catchinge fast holde of these sayings, The eies of God do see, It wēt vp to his eares, His hand stretched out, The earth his footestole, they cried out that God had his body taken from him, which the Scripture assigneth vnto him. If this lawe be receiued, outragious barbarousnesse shall ouerwhelme the whole light of faith. For, what monsters of absurdities may not phrentike mē picke out, if it be graunted them to alleage euery small title to stablish their opinions? That which they obiect, that it is not likely, that when Christ prepared for his Apostles a singular comfort in aduersities, he did then speake in a riddle or darkely, maketh of our

ſide. For if it had not come in the mindes of the Apoſtles, that bread was figuratiuely called the body, becauſe it was the ſigne of the body, they had without dout bin troubled with ſo monſtruous a thing. Almoſt at the ſame moment Iohn reporteth that they did ſticke in perplexitie at euery of the leaſt difficulties. They which ſtriue among themſelues, how Chriſt will go to the Father: and do moue queſtion, how he will go out of the world: they which vnderſtand nothinge of thoſe thinges that are ſpoken concerninge the heauenly Father, till they ſee him: how would they haue bin ſo eaſie ro beleue that which all reaſon refuſeth, that Chriſt ſitteth at the boorde in their ſight, and is encloſed inuiſible vnder bread? Whereas therefore they in eating the bread without doutinge, teſtified their conſent, hereby appeareth that they tooke Chriſtes wordes in the ſame ſenſe that we do, becauſe they remembred that which ought not to ſeeme ſtrange in myſteries, that the name of the thing ſignified is transferred to the ſigne. Therefore it was to the diſciples, as it is to vs, a certaine and cleare comforte, entangeled with no riddle. Neither is there any other cauſe why ſome ſhoulde departe from our expoſition, but becauſe the enchauntment of the deuil hath blinded them, namely that they ſhould faine darkeneſſe to themſelues, where the expoſition of an apt figure offreth it ſelfe. Moreouer if we preciſely ſtand vpon the words, Chriſt ſhould wrongfully haue ſpoken in one place ſeuerally an other thing cõcerning the bread than he ſpeaketh of the cup. He calleth the bred his body, he calleth ỹ wine his blood: either it ſhalbe a confuſed vaine repetition, or it ſhalbe ſuch a partitiõ as ſhal diuide the body from the blood. Yea it ſhall as truely be ſaid of the cup, This is my body, as of the bread it ſelfe, & it may likewiſe enterchangeably be ſayd, that the bread is the blood. If they anſwere that we muſt cõſider to what end or vſe the ſignes were ordained: I graunt it in dede: but in the meane time they ſhal not vnwinde thẽſelues, but that their errour muſt draw this abſurdity with it, that the bread is the blood, and the wine is the body. Nowe I wote not what this meaneth, when they graunt the bread and the body to be diuerſe things, yet to affirme that the one is ſpoken of the other properly & without any figure: as if a man ſhould ſay that a garment is in dede a thing differing from a man, & yet that it is properly called a man. In the meane while as though their victory conſiſted in obſtinacy & railing, they ſay that Chriſt is accuſed of lyinge, if an expoſition be ſought of the wordes. Nowe it ſhalbe eaſie for vs to ſhew to the readers how vniuſt wrong theſe catchers of ſyllables do to vs, when they fill the ſimple with this opinion, that we withdraw credit from the words of Chriſt, which we haue proued to

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be furiouſly peruerted and confounded by them,but to be faithfully and rightly expounded by vs.

24 But the ſclaunder of this lie can not be vtterly purged, till an other crime be wiped away. For they ſpread abroade, that we be ſo addicted to naturall reaſon, that we giue no more to the power of God,than the order of nature ſuffereth, & common ſenſe teacheth. Frō ſo malicious ſclaunders I appelle to the very doctrine it ſelf which I haue declared: which doth clearely enough ſhew, ẏ I do not meaſure this myſtery by the proportion of mans reaſon, nor do make it ſubiect to the lawes of nature. I beſeech you, haue we learned out of naturall philoſophie, that Chriſt doth ſo frō heauen feede our ſoules and bodies with his fleſh,as our bodies are nouriſhed with bread and wine? Whence cōmeth this power to fleſh,that it may giue life? All men wil ſay that it is not done naturally. It wil no more pleaſe mans reaſon, that the fleſhe of Chriſt reacheth to vs, that it may be foode vnto vs. Finally whoſoeuer hath taſted of our doctrine, ſhalbe rauiſhed into admiration of the ſecrete power of God. But theſe good mē that be ſo zealous of it,forge to thēſelues a miracle,which being taken away,God himſelfe vaniſheth with his power. I deſire to haue the readers once againe warned, that they diligently wey what our doctrine bringeth,whether it hang vpon common ſenſe,or with the wings of Faith, ſurmounting the world,climbeth vp beyonde it into the heauens. We ſay that Chriſt as well with the outwarde ſigne as with his Spirite,deſcendeth to vs, that he may truly quicken our ſoules with the ſubſtance of his fleſh and of his blood. In theſe fewe words he that perceiueth not to be cōtained many miracles,is more than ſenſeleſſe;foraſmuch as there is nothinge more beſide nature, than that ſoules ſhoulde borrowe ſpirituall and heauenly life,of the fleſh which tooke her beginning of the earth,and which was ſubiect to death. Nothinge is more incredible,than that thinges diſtant and a ſunder by the whole ſpace of heauen and earth, ſhould in ſo great diſtance of places not only be conioyned, but alſo vnited,that ſoules may receiue foode of the fleſh of Chriſt. Therefore let waiward men ceaſſe to procure hatred to vs by a filthy ſclaunder, as though we did enuiouſly reſtraine any thing of the immeaſurable power of God.For they do either to fooliſhly erre or to maliciouſly lie.For it is not here in queſtion what God could, but what he would. We affirme ẏ to be done which pleaſed him. But it pleaſed him, ẏ Chriſt ſhould be made like to his brethren in all things,except ſinne.What maner of thing is our fleſh?Is it not ſuch as conſiſteth of the certaine meaſure of it,as is contained in place, as is touched, as is ſeene? And why(ſay they)may Heb. 4. 15.

not God make,that one selfe same flesh may occupy many & diuerse places,may be contained in one place, may be without measure and forme? Thou madde man,why requirest thou of the power of God,to make flesh at one selfe time to be and not to be flesh? Like as if thou shouldest instantly require him to make at one selfe time the light to be both light and darkenesse. But he willeth light to be light, darkenesse to be darkenesse, flesh to be flesh. He shall in deede when it pleaseth him, turne darkenesse into light, and light into darkenesse: but when thou requirest that light and darkenes may not differ,what doest thou else but peruert the order of the wisdom of God? Therefore flesh must be flesh: and Spirit, Spirit:euery thinge in such law and condition as God hath created it. But such is the condition of flesh, that it must be in one yea and that a certaine place,and consist of her measure and of her forme. With this condition Christ toke
i.ad flesh vpon him,to which(as Augustine witnesseth)he hath giuen in
rda. deede vncorruption and glory, but he hath not taken from it nature and trueth.

25 They aunswere,that they haue the worde,whereby the will of God is made plaine: namely if it be graunted them to banishe out of the Church the gift of expositiõ, which may bring light to the word. I graunt that they haue the worde: but such as in olde time the Anthropomorphites had,when they made God hauinge a body:such as Marcion & the Manichees had,when they fained the body of Christ to be either heauẽly or fantastical. For they alleaged for testimonies,
Cor. The first Adam was of the earth,earthly:the second Adam is of hea-
47. uen,heauenly. Againe, Christ abaced himselfe,taking vpon him the
ii. 2.7 forme of a seruant,and was founde in likenes as a man. But the grosse eaters thinke that there is no power of God,vnlesse with the monster forged in their braines the whole order of nature be ouerthrowen: which is rather to limit God, when we couet with our fained inuentions to proue what he cã do. For out of what word haue they taken, that the body of Christ is visible in heauen, but lurketh inuisible in earth vnder innumerable litle peces of bread? They will say that necessity requireth this, that the body of Christ should be giuen in the Supper. Verily because it pleased them to gather a fleshly eatinge out of ỹ words of Christ:they being caried away by their own foreiudgement,were driuen to necessity to coine this suttelty,which the whole Scripture crieth out against. But that any thing is by vs diminished of the power of God,is so false,ỹ by our doctrine the praise of it is very honorably sette out. But forasmuch as they alway accuse vs, that we defraude God of his honor, when we refuse that which accordinge

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to cõmõ ſenſe is hard to be beleued,although it haue bine promiſed by the mouth of Chriſt: I make againe the ſame aunſwere that I made euen nowe,that in the miſteries of faith we do not aſke counſell of common ſenſe, but with quiet willingneſſe to learne,and with the Spirit of mekeneſſe which Iames commendeth, we receiue the doctrine come from heauen.But in that when they perniciouſly erre, I deny not that we followe a profitable moderation.They hearing the wordes of Chriſt,This is my body,imagine a miracle moſt farre from his minde. But when out of this fained inuention ariſe fowle abſurdities, becauſe they haue already with hedlong haſt put ſnares vpon themſelues, they plunge themſelues into the bottomleſſe depthe of the almightineſſe of God,that by this meane they may quenche the light of truth.Hereupon commeth that proude preciſeneſſe:We will not know howe Chriſt lieth hidde vnder the bred,holding our ſelues contented with this ſaying of his, This is my body. But we,as we do in the whole Scripture, do with no leſſe obedience than care, ſtudy to obtaine a ſounde vnderſtanding of this place: neither do we with prepoſterous heate raſhly and without choiſe catch holde of that which firſt thruſteth it ſelfe into our mindes:but vſing diligent muſing vpõ it,we embrace the meaning which the Spirit of God miniſtreth: and ſtanding therupon we do from alofte deſpiſe whatſoeuer earthly wiſdome is ſet againſt it.Yea we holde our mindes captiue,that they may not be bolde ſo much as with one litle worde to carpe againſt it: and do humble them, that they may not dare to riſe vp againſt it. Hereupon ſprong vp the expoſition of the wordes of Chriſt, which to be by the continuall vſage of the Scripture common to all Sacraments,all they that haue bene though but meanly exerciſed therein, do knowe.Neither do we, after the exãple of the holy virgin, thinke it lawefull for vs,in a hard matter to enquire howe it may be done.

Iam.1. 21.

Luke.1. 34.

26 But becauſe nothing ſhall more auaile to confirme the faith of the godly, than when they haue learned that the doctrine which we haue taught,is taken out of the word of God, and ſtandeth vpon the authoritie thereof: I will make this alſo euident with as great brefenes as I can.The body of Chriſt,ſins the time that it roſe againe, not Ariſtotle but the Holy Ghoſt teacheth to be limited, and that it is comprehended in heauen vntill the laſt day.Neither am I ignorãte that they boldly mocke out thoſe places that are alleged for this purpoſe. So oft as Chriſt ſaith that he will departe, leauing the world, they aunſwere that that departing is nothing els but a changing of mortall ſtate. But after this maner, Chriſt ſhould not ſet the Holy Ghoſt in his place to ſupplie (as they call it)the wante of his abſence:

Ioh.14. 22. and 28.

forasmuch as he doth not succede into his place, nor Christ hinselfe doth descende againe out of the heauenly glorie to take vppon him the state of mortall life. Truely the comming of the Holy Ghost, and the ascending of Christ are things set as contrarie: therefore it can not be that Christ should accordinge to the flesche dwell with vs after the same maner that he sendeth his Spirit. Moreouer he in plaine wordes expresseth, that he will not be alway with his disciples in the
at.26 world. This saying also they thinke that they do gaily wipe away, as though Christ said that he will not alway be poore and miserable or subiect to the necessities of this fraile life. But the circumstãce of the place crieth plainely to the contrarie, because there is not entreated of pouertie and neede, or of the miserable state of earthly life, but of worship and honor. The anointing pleased not the disciples, because they thought it to be a superfluous and vnprofitable cost, and nere vnto riotous excesse, therefore they had rather that the price thereof which they thought to be il wasted, had bene bestowed vppon the poore. Christ aunswereth that he shall not alway be present, that he
ac. in may be worshipped with such honor. And none otherwise did Au-
h.50. gustine expounde it, whoes wordes be these which are nothing doutfull. When Christ said, Ye shall not alway haue me, he spake of the presence of his body. For according to his maiestie, according to his prouidence, according to his vnspeakable and inuisible grace, this was
at.28. fulfilled which he said, Behold, I am with you euen to the ending of the world. But according to the flesche which the word toke vnto him, according to this that he was borne of the Virgin, according to this that he was takẽ of the Iewes, that he was fastened to the tree, that he was taken downe from the crosse, that he was wrapped in linnen clothes, that he was layed in the graue, that he was manifestly shewed in the resurrection, this was fulfilled, Ye shal not alway haue me with you. Why so? Because he was conuersante according to the presence of his bodie fortie dayes with his disciples, and while they accompanied him in seing not in following, he ascended. He is not here: for he sitteth there at the right hande of the Father. And yet he is here: because he is not gone away in presence of maiestie. Otherwise according to the presence of maiesty we haue Christ alway: and according to the presence of the flesh it is rightly said, But me ye shall not alway haue. For according to the presence of the flesche, the Church had him a fewe dayes: nowe she holdeth him by faith, but seeth him not with eies. Where (that I may note this also brefely) he maketh him presente to vs three wayes, by maiestie, prouidence, and vnspeakable grace, vnder which I comprehende this maruelous com-

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munion of his body and blood: if so that we vnderstande it to be done by the power of the Holy Ghost, not by that fained enclosing of his body vnder the element. For our Lorde hath testified, that he hath flesh and bones which may be felt and sene. And to Go away and Ascende do not signifie to make a shewe of one ascending and going away, but to do in deede that which the wordes sounde. Shall we then (will some man say) assigne to Christ some certaine coast of heauen? But I aunswere with Augustine, that this is a most curious and superfluous question, if so that yet we beleue that he is in heaue. Lib. de fide & symb. cap. 6.

27 But what doth the name of ascending so oft repeted: doth it not signifie a remouing from one place to an other? They denie it: because after their opinion, by heighth is onely signified maiestie of Empire. But what meaneth the very maner of ascending? was he not, in sight of his disciples loking on, lifted vp on hy? Do not the Euangelistes plainly declare, that he was taken vp into the heauens? These witty Sophisters do aunswere, that with a cloude set betweene him and them, he was conueyed out of their sight, that the faithfull might learne that from thense fourth he should not be visible in the world. As though, to make credit of his inuisible presence, he ought not rather to vanishe away in a moment: or as though the cloude ought not rather to compasse him before that he stirred his foote. But when he is carried vp on hy into the aire, and with a cloude cast vnderneth him, teacheth that he is no more to be sought in earth: we safely gather, that nowe he hath his dwelling place in the heauens: as Paule also affirmeth, and from thense biddeth vs to loke for him. After this maner the Angels warned the disciples, that they in vaine gazed vp into heauen: because Iesus which is taken vp into heauen, shall so come as they haue sene him go vp. Here also the aduersaries of sounde doctrine starte away with a pleasante shifte as they thinke, saying that he shall then come visible, which neuer wente out of the earth but that he abideth inuisible with them that be his. As though the Angells did there signifie a double presence, and do not simply make the disciples witnesses of his going vp seing it with their eyes, that no douting might remaine: euen as if they had said: he in your sightes beholding it, being taken vp into heauen, hath claimed to himselfe the heauenly Empire: it remaineth that ye paciently abide in expectation, till he come againe the iudge of the world: because he is nowe entred into heauen, not that he may alone possesse it, but that he may gather together with him you and all the godly. Act 1.9 Mark. 16.16. Luc. 24 51. Phil. 3. 10.

28 But forasmuch as the defenders of this bastarde doctrine are not ashamed to garnishe it with the consenting voices of the olde

writers and ſpecially of Auguſtine: I will in fewe wordes declare howe peruerſly they go about it. For whereas their teſtimonies haue bene gathered together of learned & godly mē, I will not do a thing already done: let him that will, ſeke them out of their workes. I will not heape together, neither out of Auguſtine himſelfe, all that might make to the purpoſe: but will be contente to ſhewe by a fewe that he is without controuerſie whole on our ſide. As for this that our aduerſaries, to writhe him from vs, do allege that it is commonly red in his bookes, that the fleſhe and blood of Chriſt is diſtributed in the Supper, namely the Sacrifice ones offred in the croſſe: it is but trifling: ſith he alſo calleth it either Thankeſgeuing, or the Sacramēt of the body. But in what ſenſe he vſeth the words of fleſhe & blood, we neede not to ſeke with long compaſſing about: foraſmuch as he declareth himſelfe, ſaying that Sacraments take their names of the likeneſſe of the things which they ſignifie: and that therefore after a certain maner ȳ Sacramēt of the body is the body. Wherwith accordeth an other place which is wel enough knowen: The Lord ſticked not to ſay, This is my body, when he gaue the ſigne of it. Againe they obiect, that Auguſtine writeth expreſly, that ȳ body of Chriſt falleth to the grounde, and entreth into the mouth: euen in the ſame ſenſe, that he affirmeth it to be conſumed, becauſe he ioineth them both together. Neither doth that make to the contrarie, which he ſaith, that when the miſterie is ended the bred is conſumed: becauſe he had a litle before ſaid: ſith theſe things are knowē to men, foraſmuch as they are done by men, they may haue honor as things: but as maruelous things, they may not. And to no other ende tendeth that which our aduerſaries do to vnaduiſedly drawe to themſelues: that Chriſt did (after a certaine maner) beare himſelfe in his owne hādes, when he reached ȳ miſticall bred to the diſciples. For by enterlacing this aduerbe of likneſſe (after a certain maner) he ſufficiently declareth, that he was not truely nor really encloſed vnder the bred. And no maruell: ſith in an other place he plainly affirmeth that bodies, if ſpaces of places be taken from them, ſhalbe no where: and becauſe they ſhalbe no where, they ſhall not be at all. It is a hungry cauillation, to ſay that in that place is not entreated of the Supper, in wich God vttereth ſpeciall power: becauſe the queſtiō was moued concerning the fleſhe of Chriſt, and the holy man of ſet purpoſe aunſwering ſaith: Chriſt gaue immortalitie to his fleſhe, but toke not nature from it. After this forme it is not to be thought that he is eche where ſpred abrode: for we muſt beware that we do not ſo affirme the Godhed of the man, that we take away the trueth of the body.

Ad Bonifac. Epiſt. 25.

Cōtra. Adama. Manic. Lib. 12.

Libr. 5. de trin. cap. 10.

In Pſal. 33.

Epi. ad. Dardā.

body. And it followeth not, that that which is in God muſt be eche where as God is. There is a reaſon by and by added: for one perſon is God and man, and both are one Chriſt: eche where, by this that he is God: in heauen, by this that he is man. What a negligence had it bene, not to excepte the miſterie of the Supper being a thing ſo earneſt and weighty, if there had bene in it any thinge againſt the doctrine which he entreated of. And yet if a manne do heedefully read that which followeth within a litle after, he ſhall finde that vnder that generall doctrine, the Supper is alſo comprehended, that Chriſt the onely begotten Sonne of God, and the ſame the ſonne of man, is eche where whole preſent as God: that he is in the temple of God (that is in the Church) God as it were there dwelling, and in ſome certaine place of heauen by reaſon of the meaſure of his true body. We ſee howe, to the vniting of Chriſt with the Church, he doth not drawe his body out of heauen: which ſurely he would haue done, if the body of Chriſt were not truely meate to vs vnleſſe it were encloſed vnder bred. In an other place defining howe the faithfull do now poſſeſſe Chriſt, Thou haſt him (ſaith he) by the ſigne of the croſſe, by the Sacrament of Baptiſme, by the meate and drinke of the altar. Howe rightly he reckeneth a ſuperſtitious vſage among the Signes of the preſence of Chriſt, I do not nowe diſpute: but he that compareth the preſence of the fleſhe to the ſigne of the croſſe, ſufficiently ſheweth that he faineth not a two bodied Chriſt, that the ſame he may lurke hidden vnder the bred, which ſitteth viſible in heauen. If this neede plainer declaration, it is by and by after added in the ſame place, that according to the preſence of maieſtie, we alway haue Chriſt: that according to the preſence of the fleſhe, it is rightly ſayed, Me ye ſhall not alway haue. They aunſwere, that this is alſo added, that according to an vnſpeakable and inuiſible grace, it is fulfilled which is ſaid of him, I am with you, euen vnto the ending of the world. But that is nothing for their auantage: becauſe this is at length reſtrained to his maieſty, which is euer in cōpariſon ſet againſt the body, and his fleſhe by expreſſe name is made different from his grace and power. As in an other place the ſame compariſon of contraries is red in him, that Chriſt by bodily preſence left the diſciples, that by ſpirituall preſence he may be ſtill with them: where it is plaine that the ſubſtance of the fleſhe is diſtinguiſhed from the power of the Spirit, which conioineth vs with Chriſt, though we be otherwiſe farre ſeuered by diſtance of places. The ſame maner of ſpeaking he oftentimes vſeth, as when he ſaith: He is to come againe to the quicke and the dead with bodily preſence, according to the rule of

Tract. 1 in Ioh

Mat. 26. 11.

Mat. 28. 20.

Faith and ſounde doctrine. For with ſpirituall preſence he was alſo to come to them, and to abide with the whole Church in the world vntill the ending of the world. Therfore this ſpeche is directed to the beleuers, whom he had already begonne to ſaue with bodily preſence, and whom he was to leaue with bodily abſence: that he might with his Father ſaue them with ſpirituall preſence. To take bodily for viſible is but trifling: ſith he ſetteth alſo the body in compariſon againſt the diuine power: and adding (to ſaue with the Father) he clearely expreſſeth that he doth poure abrode his grace from heauen to vs by his Spirit.

29 And ſith they put ſo much confidence in this lurking hole of inuiſible preſence, go to, let vs ſee howe well they hide themſelues in it. Firſt they ſhall not bring fourth one ſyllable out of the Scriptures, whereby they may proue that Chriſt is inuiſible: but they take that for confeſſed which no man that hath his ſounde witt will graunt them, that the body of Chriſt can not otherwiſe be geuen in the Supper but being couered with the viſor of bred, And this is the very pointe about which they ſtriue with vs, ſo farre is it of from hauing the place of a principle. And when they ſo babble, they are cōpelled to make a double body of Chriſt: becauſe after their opinion, it is in it ſelfe viſible in heauen, but inuiſible in the Supper after a ſpeciall maner of diſpenſation. But howe trimly this agreeth, it is eaſy to iudge
Act. 3. 21. both by other places of Scripture, and by the witneſſe of Peter. Peter ſaith that Chriſt muſt be holden or conteined in heauen, till he come againe. Theſe men teache that he is euery where, but without forme. They take exception and ſay that it is vniuſt dealing, to make the nature of a glorified body ſubiect to the lawes of common nature. But this aunſwere draweth with it that doting error of Seruettus, (which is worthily to be abhorred of all the godly) that the body was ſwallowed vp of the Godhed. I do not ſay that they thinke ſo. But if this be reckened among the qualities of a glorified body, to fill all things after an inuiſible maner, it is euident that the bodily ſubſtance is deſtroyed, and that there is left no difference of the godhed and the nature of man. Againe if the body of Chriſt be ſo of many faſhions and diuerſe, that it is ſene in one place, and is inuiſible in an other: where is the very nature of a body which conſiſteth of his meaſured proportions? and where is the vnitie? Much more rightly doth Tertullian ſay, which affirmeth that the body of Chriſt was a true and naturall body, becauſe in the myſterie of the Supper the figure of it is ſet before vs for a pledge and aſſurance of the ſpirituall
Luc. 24. 39. life. And verily Chriſt ſaid of his glorified body, ſee and fele, for a

Spirit

Spirit hath not flesh and bones. Lo by Christs owne mouth the truth of his flesh is proued, because it can be felt and sene. Take away these things, than it shall cesse to be flesh. They still flee to their denne of dispensation which they haue framed to themselues. But it is our part so to embrace that which Christ absolutely pronounceth, that that which he meaneth to affirme may be of force with vs with out exception. He proueth himselfe to be no ghost, because he is visible in his flesh. Let that be taken away which he claimeth as propre to the nature of his body: must they not then be faine to coine a newe definitiō of a body? Nowe whether soeuer they turne thēselues about, their fained dispensation hath no place in that place of Paul where he saith, that we loke for a Sauior from heauen, which shall fashion our base body like to his glorious body. For we may not hope for a like fashioning in those qualities which they faine to Christ, that euery one should haue an inuisible and vnmeasurable body. Neither shall there be founde any man so dull witted whom they may make to beleue so great an absurdity. Let them not therefore ascribe this gift to Christs glorified body, to be at ones in many places, and to be conteined in no space. Finally let them either opēly deny the resurrection of the flesh, or let them graunt that Christ beinge clothed with heauenly glory, did not put of his flesh, who shall make vs in our flesh fellowes and parteners of the same glory, when we shall haue the resurrection common with him. For, what doth the Scripture teache more plainely, than that as Christ did put on our true flesh when he was borne of the Virgin, and suffred in our true flesh when he satisfied for vs: so he receiued againe also the same true flesh in rising againe, and caried it vp to heauen. For this is to vs the hope of our resurrection and ascending into heauen, that Christ is risen againe and ascended: and (as Tertullian saith) he carried the earnest of our resurrection into the heauens with him. Nowe howe weake and fraile should that hope be, vnlesse this our selfe flesh had bene raised vp with Christ & entred into the kingdome of heauen? But this is the propre trueth of a body, to be conteined in space, to consist of his measured proportions, to haue his forme. Therefore away with this folish deuise, which doth fasten both the mindes of men and Christ to the bred. For to what purpose serueth the secret presence vnder bred, but that they which couet to haue Christ ioined with them, may rest in that signe? But the Lorde himselfe willed vs to withdrawe not onely our eyes but all our senses from the earth, forbidding himselfe to be touched of the women vntill he had gone vp to his Father. When he seeth Marie with godly

Phil. 3. 21.

Ioh. 20. 27.

zele of reuerēce to make haſt to kiſſe his fete, there is no cauſe why he ſhould diſalowe and forbid this touching till he haue bene taken vp into heauen, but becauſe he will be ſought no where els. Whereas they obiect that he was afterwarde ſene of Stephen, the ſolution is eaſy. For neither was it therefore neceſſary that Chriſt ſhould change place, which could geue to the eyes of his ſeruant ſuch ſharpneſſe of ſight as might pearce through the heauens. The ſame alſo is to be ſaid of Paule. Whereas they obiect that Chriſt came out of the Sepulchre being ſhut: & entred in among the diſciples, the dores being ſhut: that maketh neuer a whit more for maintenance of their error. For as the water like a faſt pauement made a way to Chriſt walking vpon the lake: ſo it is no maruell, if at his comming the hardneſſe of the ſtone yelded it ſelfe. Howbeit it is more prouable, that by his commaundement the ſtone was remoued, and by and by after paſſage giuen him returned into his place. And to enter, the dores being ſhut, is not aſmuch in effect as to pearce through the whole ſubſtāce, but by diuine power to open an entrie for himſelfe, that he ſodenly ſtode among the diſciples, verily after a maruelous maner, when the dores were faſt locked. That which they allege out of Luke, that Chriſt ſodenly vaniſhed away from the eyes of the diſciples with whom he went to Emaus, profiteth them nothing, and maketh for vs. For, that he might take away the ſight of himſelfe from them, he was not made inuiſible, but onely went out of ſight. As when he went in iourney together with them (as the ſame Luke witneſſeth) he did not put on a newe face, that he might not be knowen, but helde their eyes. But theſe fellowes do not onely transforme Chriſt, that he may be conuerſant in earth, but in diuerſe places they make him diuerſe and vnlike himſelfe. Finally in ſo trifling they do, not by one word in deede, but by a circumchnce, make of the fleſhe of Chriſt a Spirit: and not contented therewith, they put vpon it altogether contrarie qualities. Whereupon of neceſſitie followeth that it is double.

Act.7. 56.
Act.9.4
Mat. 28 6.
Ioh.20. 19.
Mat 14. 25.
Luc.24. 31.
Luc.24. 16.

30 Nowe although we graunt them that which they prate of the inuiſible preſence, ỹ vnmeaſurablenes ſhal not be yet proued, without which they ſhall in vaine attempt to encloſe Chriſt vnder bred. Vnleſſe the body of Chriſt may be euery where at ones, without any compaſſe of place, it ſhall not be likely that he lieth hidden vnder bred in the Supper. By which neceſſitie they brought in the monſtruous being euery where. But it is ſhewed by ſtrong and plaine witneſſes of Scripture, that it was limited about by the meaſure of the body of a man: and then that by his aſcēding he hath made it plaine that he is not in all places, but that when he paſſeth into one place,

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leaueth the other that he was in before. Neither is the promise which they allege, to be drawé to the body, I am with you euen to the ending of the world. First the continuall conioining can not stande, vnlesse Christ dwell in vs corporally without the vse of the Supper. Therefore there is no iust cause why they should so sharply brawle about the wordes of Christ, that they may in the Supper enclose Christ vnder bred. Againe the text it selfe proueth, that Christ speaketh nothing lesse than of his flesche, but promiseth to his disciples inuincible helpe, whereby he may defende and susteine them against all the assaultes of Satan and the world. For when he enioined them a hard charge: least they should dout to take it in hande, or should fearefully execute it, he strégtheneth them with affiance of his presence: as if he had said, that his succor shall not faile them, which shalbe impossible to be ouercome. Vnlesse they listed to confounde all things, ought they not to haue made distinction of the maner of presence. And verily some had rather with great shame to vtter their ignorance, than to yelde neuer so litle of their error. I speake not of the Papistes: whoes doctrine is more tolerable, or at the least more shamefast. But cótentiousnes so carrieth some away, that they say that by reason of the natures vnited in Christ, wheresoeuer the Godhed of Christ is, there is also his flesche, which can not be seuered from his Godhed. As though that same vniting haue compounded of those two natures I wote notwhat mean thing which was neither God nor man. So in deede did Eutiches, and after him Seruettus. But it is plainly gathered out of the Scripture, that the onely one person of Christ doth so consist of two natures, that either of them hath still her owne propertie remaining safe. And that Eutiches was rightfully condemned, they will be ashamed to deny: it is maruell that they marke not the cause of his condemning, that taking away the difference betwene the natures, enforcing the vnitie of person, he made of God man, and of man God. What madnesse therefore is it, rather to mingle heauen and earth together, than not to drawe the body of Christ out of the heauenly Sanctuarie? For whereas they bring for themselues these testimonies, None is gone vp to heauen but he that is come down, the Sonne of man which is in heauen. Againe, The sonne which is in the bosome of the Father, he shall declare them: it is a point of like sensleſse dullnesse, to despise the communicating of properties which was in olde time not without cause inuented of the holy Fathers. Truely, when the Lorde of glory is said to be crucified, Paule doth not meane that he suffred any thing in his Godhed: but because the same Christ which being an abiect and

Mat. 28. 20.

Iohn. 3. 13.

Iohn 1. 18.

1. Cor. 2. 8.

despised in the flesshe did suffer, was both God and Lorde of glory. After this maner also the Sonne of man was in heauen: because the selfe same Christ, which according to the flesshe did dwell the Sonne of man in earth, was God in heauen. In which sorte he is said to haue descended from the said place according to his Godhed: not that the Godhed did forsake heauen, to hide it selfe in the prison of the body: but because, although it filled all things, yet in the very manhode of Christ it dwelled corporally, that is to say naturally and after a certaine vnspeakable maner. It is a common distinction in scholes, which I am not ashamed to reherse: that although whole Christ be euery where, yet not the whole that is in him is euery where. And I woulde to God the Scholemen themselues had well weyed the pith of this saying: for so should the vnsauorie inuention of the fleshly presence of Christ haue bine met withall. Therfore our mediator, sith he is whole euery where, is alway at hande with his, & in the Supper after a speciall maner geueth himselfe present: but yet so, that whole he is present, not the whole that he is: because, as it is said, in his flesshe he is cõteined in heauen till he appeare to iudgemẽt.

31 But they are farre deceiued, which conceiue no presence of the flesshe of Christ in the Supper, vnlesse it be made present in bread. For so they leaue nothing to the secret working of the Spirit, which vniteth Christ himselfe vnto vs. They thinke not Christ present, vnlesse he come downe to vs. As though if he did lift vs vp to him, we should not aswell enioy his presence. Therefore the question is onely of the maner: because they place Christ in the bread, but we thinke it not lawfull for vs to pluck him out of heauẽ. Let the readers iudge whether is the righter. Onely let this cauillatiõ be driuen away, that Christ is taken away from his Supper, vnlesse he be hidden vnder the couer of bread. For sith this misterie is heauenly, it is no neede to drawe Christ into the earth, that he may be ioined to vs.

32 Nowe if any man do aske me of the maner, I will not be ashamed to confesse, that it is a hier secret than that it can be either comprehended with my witt, or vttered with my wordes: and, to speake it more plainly, I rather fele it, than I can vnderstand it. Therefore I do herein without cõtrouersie embrace the truth of God, in which I may safely rest. He pronounceth that his flesshe is the meate of my soule, and his blood is the drinke. With such foode I offre my soule to him to be fedde. In his holy Supper he commaundeth me vnder the signes of bread and wine to take, eate, and drinke his body and blood. I nothing dout that both he doth truely deliuer them, and I do receiue them. Onely I refuse the absurdities, which appeare to

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be either vnworthy of the heauenly maiestie of Christ, or disagreing from the truth of his nature of manhode: forasmuch as they must also fight with the word of God, which also teacheth that Christ was so taken vp into the glorie of the heauenly kingdome that it lifteth him vp aboue all estate of the world, and no lesse diligently setteth forth in his nature of man, those things that are proprely belonging to his true manhode. Neither ought this to seeme incredible, or not consonant to reason: because as the whole kingdome of Christ is spirituall, so whatsoeuer he doth with his Church, ought not to be reduced to the reason of this world. Or, that I may vse the wordes of Augustine, this misterie, as other are, is done by men, but from God: in earth, but from heauen. Such (I say) is the presence of the body, as the nature of the Sacramēt requireth: which we say here to excell with so great force, and so great effectualnesse, that it not onely bringeth to our mindes vndouted trust of eternall life, but also assureth vs of the immortalitie of our flesh. For it is nowe quickened of his immortall flesh, and after a certaine maner communicateth of his immortalitie. They which are caried aboue this with their excessiue speaches, do nothing but with such entanglements darken the simple and plaine truth. If any be not yet satisfied, I would haue him here a while to consider with me, that we nowe speake of a Sacrament, all the partes whereof ought to be referred to faith. But we do no lesse deintily and plentifully feede faith with this partaking of the body which we haue declared, than they that plucke Christ himselfe out of heauen. In the meane time I plainly confesse, that I refuse that mixture of the flesh of Christ with our soule, or the pouring out of it such as they teache: because it sufficeth vs, that Christ doth out of the substance of his flesh breath life into our soules, yea doth poure into vs his owne life, although the very flesh of Christ doth not entre into vs. Moreouer it is no dout that the proportion of faith, whereby Paul willeth vs to examine all exposition of Scripture, doth in this behalfe very well agree with me. As for them that speake against so euident a truth, let them looke after what rule of faith they fashion themselues. He that doth not confesse that Iesus Christ is come in the flesh, is not of God. These men, although they cloke it, or marke it not, do spoile him of his flesh.

Luc. 24. 26.

Iren. l. 4. ca. 34.

Rom. 13.

2. Ioh.

33 Of communicating is to be likewise thought, which they acknowledge none, vnlesse they deuoure the flesh of Christ vnder bread. But there is no small wrong done to the Holy Ghost, vnlesse we beleue that it is brought to passe by his incomprehensible power, that we communicate with the flesh and blood of Christ. Yea if the

force of the misterie, such as it is taught of vs, and as it was knowen to the olde Church from fower hundred yeres ago, were weyed according to the worthinesse of it, there was enough and more wherevpon we might be satisfied: the gate had bine shut against many fowle errors, out of which haue bene kindled many horrible dissensions wherewith both in olde time and in our age the Church hath bene miserably vexed, while curious men do enforce an excessiue maner of presence, which the Scripture neuer sheweth. And they turmoile about a thing fondly and rashely conceiued, as if the enclosing of Christ vnder bread were (as the prouerbe is) the prowe and poupe of godlinesse. It principally behoued to knowe, howe the body of Christ, as it was ones deliuered for vs, is made ours: howe we are made partakers of his blood ẏ was shedde: because this is to possesse whole Christ crucified, that we may enioy all his good things. Nowe these things, in which was so great importãce, being omitted yea neglected and in a maner buried, this onely crabbed question pleaseth them, howe the body of Christ lieth hidde vnder bread or vnder the forme of bread. They falsly spread abrode that whatsoeuer we teache concerning spirituall eating, is contrarie to the true and reall eating, as they call it: because we haue respect to nothing but to the maner, which among them is carnall, while they enclose Christ in bread: but to vs it is spirituall, because the secret power of the Spirit is the bonde of our cõioining with Christ. No truer is that other obiection, that we touche onely the frute or effect which the faithfull take of the eating of the flesh of Christ. For we haue said before, that Christ himselfe is the substance of the Supper: and that thereupon followeth the effect, that by the sacrifice of his death we are cleansed from sinnes, by his blood we are washed, by his resurrection we are raised vp into hope of the heauenly life. But the foolishe imagination, wherof Lombarde was the author, hath peruerted their mindes, while they thinke that the eating of the flesh of Christ is the Sacrament. For thus saith he: The Sacrament and not the thing are the formes of bread and wine: the Sacrament and the thing, are the flesh and blood of Christ: the thing and not the Sacrament, is his misticall flesh. Againe within a littell after. The thing signified and conteined, is the propre flesh of Christ: the thing signified and not conteined is his misticall body. Whereas he maketh difference betwene the flesh of Christ, and the effectuall power of norishing, wherewith it is endued, I agree: but whereas he faineth it to be a Sacrament, yea and conteined vnder bread, it is an error not to be suffred. Herevpon hath growen the false exposition of sacramentall eating, because

ibr.4.
ilit.8.

cause they haue thought that wicked men also and euell doers do eate the flesshe of Christ, howe much soeuer they be strangers from him. But the flesshe of Christ it selfe in the misterie of the Supper is no lesse a spirituall thing than eternall saluation. Wherupon we gather, that whosoeuer be voide of the Spirit of Christ, can no more eate the flesshe of Christ, than they can drinke wine wherewith is ioined no tast. Truely Christ is to hainously torne in sonder, when that dead body and which hath no liuely strength, is geuen forth in common to vnbeleuers: and his expresse wordes are directly against it, Whosoeuer eateth my flesshe and drinketh my blood, abideth in me, and I in him. They aunswere that in that place is not entreated of the sacramentall eating: which I graunt, so that they will not nowe and then stomble against the same stone, in saying that the flesshe it selfe is eaten without fruit. But I would knowe of them, howe long they holde it when they haue eaten it. Here, in my iudgement, they shall haue no way to gett out. But they obiect, that nothing can be withdrawen or faile of the promises of God by the vnthankefulnesse of men. I graunt in deede, and I say that the force of the misterie remaineth whole, howesoeuer wicked men do, as much as in them lieth, endeuor to make it voide. Yet it is one thing to be offred, and an other thing to be receiued. Christ reacheth this spirituall meate and offreth this spirituall drinke to all men: some do gredily eate of it, some do lothingly refuse it: shall these men refusinge make the meate and the drinke to lose their nature? They will say that their opinion is holpen by this similitude, namely that the flesshe of Christ, though it be vnsauorie, is neuertheless his flesshe. But I denie that it can be eaten without the tast of faith: or (if we list rather to speake as Augustine doth) I say that men beare away no more of this Sacrament, than they gather with the vessell of faith. So nothing is abated from the Sacramēt, yea the truth and effectualnesse therof remaineth vnminished, although the wicked depart emptie from the outward partaking of it. If they againe obiect that this word, this is my body, is diminished, if the wicked receiue corruptible bread and nothing els: we haue a solution ready, that God will not be acknowen true in the receiuing it selfe, but in the stedfastnesse of his owne goodnesse, when he is ready to geue, yea liberally offreth to the vnworthy that which they refuse. And this is the fulnesse of the Sacrament, which the whole world can not breake, that the flesshe and blood of Christ is no lesse geuen to the vnworthy than to the chosen faithfull ones of God: but therewithall it is true, that as water lighting vpon a hard stone, falleth away, because there is no entrie open into the

Iol.n. 56.

ſtone: ſo the wicked do with their hardneſſe driue backe the grace of God that it can not pearce into them. Moreouer, that Chriſt ſhould be receiued without faith, is no more agreeing with reaſon, than ſeede to budde in the fire. Whereas they aſke, howe Chriſt is come to damnation to ſome, vnleſſe they receiue him vnworthily, it is a very colde queſtion: foraſmuch as we no where reade, that men do procure death to themſelues by vnworthily receiuing Chriſt, but rather
Mat.13. by refuſing him. Neither doth Chriſts parable helpe them, where he ſaith that ſeede groweth vp among thornes, and afterwarde being choked is marred: becauſe he there entreateth, of what value the faith is which endureth but for a time, which they do not thinke to be neceſſary to the eating of Chriſtes fleſh and drinking of his blood, that in this behalfe do make Iudas egally fellowe with Peter. But rather by the ſame parable their error is confuted, where Chriſt ſaith that ſome ſeede falleth in the hy way, other ſome vpon ſtones, and neither of them taketh roote. Whereupon followeth that to the vnbeleuers their owne hardneſſe is a let that Chriſt atteineth not to them. Whoſoeuer deſireth to haue our ſaluation holpen by this miſterie, ſhall finde nothing fitter, than that the faithfull being led to the very fountaine, ſhould drawe life out of the Sonne of God. But the dignitie of it is honorably enough ſet out, when we keepe in minde that it is a helpe whereby we be graffed into the body of Chriſt, or being graffed do more & more growe together, till he do fully make
.Cor. himſelf one with vs in the heauenly life. They obiect that Paul ought
1.29. not to haue made them giltie of the body & blood of Chriſt, vnleſſe they were partakers of them. But I aunſwere that they are not therefore cōdemned, becauſe they haue eaten them, but only becauſe they haue prophaned the miſterie, in treading vnder feete ỹ pledge of the holy conioining with God, which they ought reuerently to receiue.

34 Now becauſe Auguſtine among the olde writers chiefly hath affirmed that article of doctrine, that nothing is abated from the Sacraments, nor the grace which they figure is made voide by the infidelite or noughtineſſe of men: it ſhalbe profitable to proue clearely by his owne wordes, howe vnfittly and peruerſly they do drawe that to this preſent cauſe, which caſt the body of Chriſt to dogges to eate. The ſacramentall eating, after their opinion, is whereby the wicked receiue the body & blood of Chriſt without the power of the Spirit,
omil. or any effect of grace. Auguſtine contrariwiſe weyeng wiſely thoſe
1 Ioh. wordes, He that eateth my fleſhe, and drinketh my blood, ſhall not die
6. for euer, ſayeth: Namely the power of the Sacrament, not onely the
oh.6. viſible Sacrament: and verily within, not without: he that eateth it
o.

with

with harte, not he that presseth it with tooth. Whereupon at length he concludeth that the sacrament of this thing, that is to say, of the vnity of the body & blood of Christ, is set before men in the Supper of the Lord, to some vnto life, to some vnto destructiō: but the thing it selfe whereof it is a sacrament, to all men vnto life, to none vnto destruction, whosoeuer be partaker of it. That none should here cauill, that the thing is called not the body, but the grace of the Spirit which may be seuered from the body, the contrarie cōparison betwene these two wordes of addition Visible and Inuisible driueth away all these mistes: for vnder the first of them can not be comprehended the body of Christ. Wherupō followeth that the vnbeleuers do cōmunicate onely of the visible signe. And that all doutinge may be better taken away, after that he had said that this bread requireth the hunger of the inward man, he addeth: Moses and Aaron and Phinees, and many other that did eate Manna, pleased God. Why so? Exo. 14. because the spirituall meate they spiritually vnderstoode, spiritually hungred, spiritually tasted, that they might be spiritually filled. For we also at this day haue receiued spirituall meat: but the Sacramēt is one thing, and the power of the sacramēt is an other. A litle after: and by this he that abideth not in Christ, and in whom Christ abideth not, without dout neither eateth spiritually his flesh, nor drinketh his blood, though carnally and visibly he presseth with teeth the signe of the body and blood. We heare againe that the visible signe is set in cōparison as cōtrary to spirituall eating. Whereby that error is confuted, that the body of Christ inuisible is in deede eaten sacramētally, though not spiritually. We heare also that nothing is graūted to prophane & vncleane men beside ỹ visible receiuing of the signe. Herupō Homi in Iol 59. cometh his famous saying, that the other disciples did eate the bred the Lord, but Iudas did eate the bread of the Lord: wherin he plainly excludeth the vnbeleuers from the partaking of the body & blood. Neither tēdeth it to any other ende which he saith in an other place: What meruailest thou, if to Iudas was geuen the bread of Christ, by Homi which he might be made bond to the deuel: when thou seest on the 62. cōtrary side that to Paul was geuen the Angel of the deuil, by whom 2.Co 11.7. he might be made perfect in Christ? He saith verily in an other place, Libr. that the bread of the Supper was the body of Christ to thē to whom de ba Paul said, He that eateth vnworthily, eateth & drinketh iudgemēt to contr himselfe: and that they haue not therfore nothing, because they haue Dona receiued noughtily. But in what sense, he declareth more fully in an 1.Co other place. For (taking in hād purposely to define howe the wicked 11.29 and euell doers, which professe the Christian faith with mouth but

with deedes do deny it, do eate the body of Christ, and that against the opinion of some, which thought that they did not eate in sacrament onely but in very deede.) But neither (saith he) ought it to be said that they eate the body of Christ, because they are not to be reckned among the membres of Christ. For (to speake nothing of the rest) they can not together be the members of Christ, and the membres of a harlot. Finally where himselfe saith, He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, he sheweth what it is not sacramẽtally but in very deede to eate ỹ body of Christ. For this is to abide in Christ, that Christ may abide in him. For he so said this, as though he had said, he that abideth not in me, and in whom I abide not, let him not say or thinke that he doth eate my body, or drinke my blood. Let the readers wey the things set as contraries in the cõparison to eate, sacramentally, and in very deede: and there shall remaine no dout. He confirmeth the same, no lesse plainly in these wordes: Prepare not your iawes, but your hart: Hereupon is this Supper commended. Loe we beleue in Christ, when we receiue by faith: in receiuing we knowe what to thinke. We receiue a litle and are fatted in hart. Therefore not that which is seene, but that which is beleued, doth feede. Here also that which the wicked receiue, he restraineth to the visible signe: & teacheth that Christ is none otherwise receiued than by faith. So also in an other place, pronouncing expressly that the good and the euell do communicate together in the signes, he excludeth the euell from ỹ true eating of the flesh of Christ. For if they receiued the thing it selfe, he would not vtterly haue left that vnspoken which was more fit for his matter. Also in an other place, entreating of the eating & the frute therof, he cõcludeth thus: Then shall the body and blood of Christ be life to euery man, if that which in the Sacrament is visibly receiued, be in the truth it selfe spiritually eaten, spiritually dronke. Therefore whoso make vnbeleuers partakers of the flesh and blood of Christ, that they may agree with Augustine, let them shewe vs the visible body of Christ: forasmuch as, by his iudgement, the whole truth is spirituall. And it is certainly gathered out of his wordes, that the Sacramentall eating, when vnbelefe closeth vp the entrie to truth, is as much in effect as visible or outwarde eating. If the body of Christ might be eaten truely and yet not spiritually, what should that meane which he saith in an other place? Ye shall not eate this body which ye see, and drinke the blood which they shall shedde that shall crucifie me. I haue commended a certaine Sacramente vnto you, being spiritually vnderstanded it shall quicken you. Verily he would not deny but that the same body which

Ioh.6. 26.
Libr. de ciuitat. Dei 21. cap. 25.
Con. Fau. lib. 13. cap. 16. Sermo. de ver. Apost.
In Psa. 98.

which Christ offred for sacrifice, is deliuered in the Supper: but he did set out the maner of eatinge: namely that beinge receiued into heauenly glory, by the secrete power of the Spirite, it breatheth life into vs. I graunt in dede that there is oftentimes founde in him this maner of speakinge, that the body of Christ is eaten of the vnbeleuers: but he expoundeth himselfe, adding, In Sacrament. And in an other place he describeth spirituall eatinge, in which our bitinges consume not grace. And least mine aduersaries shoulde say, that I fight with them with a heape of places, I would knowe of them howe they can vnwinde themselues from one sayinge of his, where he sayeth that Sacraments do worke in the only elect that which they figure. Truely they dare not deny but that the bread in the Supper figureth the body of Christ. Wherupon foloweth that the reprobate are debarred from the partakinge of it. That Cyrill also thought none otherwise, these wordes do declare. As if a man vpon molten waxe do poure other waxe, he wholly tempereth the one waxe with the other: so is it necessary if any man receiue the flesh and blood of the Lorde that he be ioyned with him, that Christ may be founde in him and he in Christ. By these wordes I thinke it is euident, that they are bereued of the true and reall eatinge, that do but sacramentally eate the body of Christ, which can not be seuered from his power: and that therefore faileth not the faith of the promises of God, which cesseth not to raine from heauen, although the stones and rockes conceiue not the liquor of the raine.

Homil. in Ioh. 27.

In 6. Iohan. cap. 17.

35 This knowledge shall also easily draw vs away from the carnal worshipping, which some haue with peruerse rashnesse erected in the Sacrament: because they made accompt with themselues in this maner: If it be the body, then both the soule and the Godhead are together with the body, which now can not be seuered: threfore Christ is there to be worshipped. First if their accompanyinge which they pretende be denied them, what will they do? For howe much soeuer they crie out vpō an absurdity, if the body be seuered from the soule and the godhead: yet what foundewitted and sober man can perswade himselfe that the body of Christ is Christ? They thinke themselues in dede gaily to proue it with their logical argumentes. But sith Christ speaketh distinctly of his body and blood, but describeth not the maner of presence: how will they of a doutfull thinge gather certainely that which they woulde? What then? If their consciences chaunce to be exercised with any more greuous feling, shall not they byandby with their logicall argumentes be dissolued and melt? namely when they shall see themselues destitute of the certain word of God, vpon

which alone our ſoules do ſtand faſt, whē they are called to accompt, and without which they faint at euery firſt moment: when they ſhall call to mind that the doctrine & examples of the Apoſtles are againſt them, and that themſelues alone are to themſelues the authors of it. To ſuch motions ſhalbe added other not ſmall prickinges. What? Shall it be a matter of no importance, to worſhip God in this forme, where nothing was preſcribed vnto vs? When it concerned the true worſhip of God, ought they with ſo great lightneſſe to haue attempted that of which there is no where read any one worde? But if they had, with ſuch humbleneſſe as they ought, holden al their thoughtes vnder the word of God, they would truely haue harkened to ỹ which he ſaid, Take, eate, drinke, & would haue obeied this commaundemēt, wherein he biddeth the Sacrament to be receiued, not to be worſhipped. But they which, as it is commaunded of God, do receiue it without worſhipping, are aſſured that they do not ſwarue from Gods cōmaundement: than which aſſurednes there is nothing better when we take anyworke in hand. They haue ỹ example of the Apoſtles, whom we read not to haue fallen downe flat and worſhipped it, but euen as they were ſitting, to haue receiued it & eaten it. They haue the vſe of the Apoſtolike Church, wherin Luke reporteth that the faithfull did communicate not in worſhippinge but in breakinge of bread. They haue the Apoſtles doctrine, wherewith Paule inſtructed the Church of the Corinthians, profeſſing that he had receiued of the Lord that which he deliuered.

Act.2.4.

1.Cor. 11.

36 And theſe thinges verily tend to this ende, that the godly readers ſhould wey howe perillous it is in ſo hie matters to wander from the ſimple worde of God to the dreames of our owne braine. But thoſe thinges that are aboue ſaid, ought to deliuer vs from all dout in this behalfe. For, that godly ſoules may therein rightly take holde of Chriſt, they muſt needes be lifted vp to heauen. If this be the office of a Sacrament, to help the minde of man which otherwiſe is weake, that it may riſe vpward to reache the height of ſpirituall myſteries: then they which are holdē downe in the outward ſigne do ſtray from the right way of ſeeking Chriſt. What then? Shall we deny that it is a ſuperſtitious worſhippinge, when men do throwe themſelues downe before bread, to worſhip Chriſt therin? Doutleſſe the Nicene Synode meant to mete with this miſchiefe, when it forbade vs to be humbly intentiue to the ſignes ſet before vs. And for none other cauſe was it in old time ordained, that before the cōſecration the people ſhould with a loude voice be put in minde to haue their hartes lifted vpward. The Scripture it ſelfe alſo, beſide that it diligently declareth vnto vs

Surſum corda.

the

the aſcenſion of Chriſt, whereby he conueyed away the preſence of his body from our ſight and conuerſation: to ſhake away from vs all carnall thinkinge of him, ſo oft as it maketh mention of him, commaundeth vs to be in mindes raiſed vpward, and to ſeke him in heauen ſitting at the right hand of the Father. According to this rule he was rather to be ſpiritually worſhipped in heauenly glorie, than this ſo perillous a kinde of worſhipping to be deuiſed, full of carnall and groſſe opinion of God. Wherfore they that haue inuented the worſhipping of the Sacrament, haue not only dreamed it of themſelues beſide the Scripture, in which no mẽtion of it can be ſhewed (which yet ſhould not haue bin ouerpaſſed if it had bin acceptable to God.) But alſo all the Scripture cryinge out againſt it, they haue framed to themſelues a God after the will of their owne luſt, leauing the liuing God. For what is idolatry, if this be not, to worſhippe the giftes in ſteede of the giuer himſelfe? Wherein they haue doublely offended: For both the honor taken from God was conueyed to a creature: & he himſelfe alſo diſhonored in the defiling and prophaninge of his benefit, when of his holy Sacrament is made a curſed idole. But let vs contrariwiſe, leaſt we fall into the ſame pit, throughly ſettle our eares, eies, harts, mindes, & tongues in the holy doctrine of God. For that is the ſchole of the holy Ghoſt, the beſt ſcholemaiſter, in which ſuch profit is attained, that nothing neede more to be gotten frõ any where elſe, but we willingly ought to be ignorãt of whatſoeuer is not taught in it. Col. 3.2

37 But nowe (as ſuperſtition, when it hath once paſſed the right boundes, maketh no end of ſinning) they fel a great way further. For they haue deuiſed Ceremonies altogether ſtraunge frõ the inſtitution of the Supper, to this end only that they might giue diuine honors to the ſigne. We yeelde (ſay they) this worſhip to Chriſt. Firſt, if this were done in the Supper, I would ſay that that worſhipping only is lawfull, which reſteth not in the ſigne, but is directed to Chriſt ſittinge in heauen. But nowe by what pretenſe do they boaſt that they worſhippe Chriſt in that bread: when they haue no promiſe thereof? They conſecrate an hoſt, as they call it, which they may cary about in pompe, which they may ſhewe foorth in a common gazinge to be looked vppon, worſhipped, and called vppon. I aske by what power they thinke it to be rightly conſecrate. Verily they will bring foorth thoſe words, This is my body. But I will obiect to the contrary, that it was therewithall ſaid, Take and eate. Neither will I do that of nothing. For when a promiſe is knit to a commaundement, I ſay that the promiſe is ſo contained vnder the commaundemẽt, that being ſeue-

Psa. 50 15. red it is made no promise at all. This shalbe made plainer by a like example. God gaue a commaundement, when he said, Call vpon me: He added a promise, I will heare thee. If any man calling vpon Peter and Paule, do glory vpon this promise, will not all men crie out that he doth wrongfully? And what other thing I pray you, do they which leauing the cōmaundement concerning eating, do catch hold of a maimed promise, this is my body, to abuse it to strange ceremonies from the institution of Christ? Let vs therefore remember that this promise is giuen to them which kepe the commaundement ioined with it: but that they be destitute of all the word, which remoue the Sacramēt to any other way. We haue heretofore entreated how the mystery of the holy supper serueth our Faith before God. But forasmuch as the Lord doth here not only bringe into our remembrance so great largesse of his bounty, as we haue before shewed, but doth as it were from hande to hande bringe it foorth, and stirreth vs to acknowledge it: he doth therewithall warne vs that we be not vnthankefull to so plentifull liberality: but rather that we should publish it with such praises as it is meete, and aduaunce it with thankesgiuing. Luc. 22. 19. Therefore when he deliuered the institution of the Sacrament it self to the Apostles, he taught them that they shoulde do it in remembrance of him. 1. Cor. 11. 26. Which Paule expoundeth, to declare the Lordes death. That is, publikely and altogether with one mouth openly to confesse, that all our affiance of life and saluation is reposed in the death of the Lorde: that we may glorifie him with our confession, and may by our example exhorte other to giue glory to him. Here againe it appeareth whereunto the marke of this Sacrament is directed, namely to exercise vs in the remembrance of the death of Christ. For, this that we are commaunded to declare the Lords death till he come to iudge, is nothing else but that we should publish that with confession of mouth, which our faith hath acknowledged in the Sacrament, that is, that the death of Christ is our life. This is the second vse of the Sacrament, which perteineth to outward confession.

38 Thirdly the Lorde also willed it to be to vs in steede of an exhortation, thā which none other can more vehemently encourage & enflame vs both to purenes and holines of life, and also to charitie, peace, and agreement. For the Lord doth therein so communicate his body to vs, that he is made throughly one with vs, and we with him. Now sith he hath but one body, whereof he maketh vs all partakers, it is necessary that all we also be by such partakinge made one body. Which vnity the bread which is deliuered in the Sacramēt, representeth: which as it is made of many graines in such sort mingled

together

together that one can not be discerned from an other:after the same maner we also ought to be conioyned & knit together with so great agreemēt of mindes, that no disagrement or diuision comē betwene vs. This I had rather to be expressed with Paules wordes. The cup of blessinge(sayth he)which we blesse,is the communicating of the blood of Christ:& the bread of blessing which we breake,is the partakinge of the body of Christ. Therefore we all are one body, that partake of one bread. We shall haue very well profited in the Sacrament, if this thought so shalbe emprinted & engraué in our mindes, that none of the brethren can be hurt,despised,refused,abused,or in any wise be offended of vs, but that therewithall we do in so doinge hurt, despise and abuse Christ with our iniurious dealinges: that we can not disagree with our brethren, but that we must therewithall disagree with Christ: that Christ can not be loued of vs, but that he must be loued in our brethren: that what care we haue of our owne body, such also we ought to haue of our brethren which are members of our body: as no part of our body is touched with any feling of griefe,which is not spread abroad into all the other parts, so we must not suffer,our brother to be greued with any euil wherof we should not also be touched with compassion.Therfore Augustine not without cause so oft calleth this Sacrament the bond of charity.For what sharper spur could be put to vs,to stirre vp mutuall charity among vs, than when Christ giuing himselfe to vs,doth not only allure vs with his owne example that we shoulde mutually dedicate and deliuer our selues one to an other:but in so much as he maketh himselfe cōmon to all,he maketh all vs also one in himselfe?

1. Cor. 10.16.

39 But hereby is that very well confirmed which I haue sayd in an other place, that the true ministration of the Sacramēt standeth not without the word.For whatsoeuer profit commeth to vs of the Supper, requireth the word: whether we be to be confirmed in Faith,or to be exercised in confession, or to be stirred vp to duety, praier is needefull. Therefore nothinge can be more disorderly done in the Supper, than if it be turned to a dumme action: as hath bin done vnder the tyranny of the Pope. For they would haue the whole force of consecration to hange vpon the intent of the Priest,as though this nothing pertained to the people,to whom it most of all behoued that the mystery should be declared. But thereupon hath growen this errour, that they marked not that those promises wherewith the consecration is made, are directed not to the elementes themselues, but to them that receiue them.But Christ speaketh not to the bread,that it may be made his body,but commaundeth his disciples to eate,and

promiseth to them the communicating of his body and blood. And none other order doth Paul teach, than that together with the bred and the cup, the promises should be offred to the faithfull. Thus it is truely. We ought not here to imagine any magicall enchauntment, that it be sufficient to haue mumbled vp the wordes, as though the elementes did heare them: but let vs vnderstande that those wordes are a liuely preachinge, which may edifie the hearers, which may inwardly pearce into their mindes, which may be emprinted and settled in their hartes, which may shewe foorth effectualnesse in the fulfilling of that which it promiseth. By these reasons it clearely appeareth, that the layinge vp of the Sacrament, which many do earnestly require, that it may be extraordinarily distributed to the sicke, is vnprofitable. For either they shall receiue it without rehearsing of the institution of Christ, or the minister shall together with the signe ioyne the true declaration of the mystery. In silence is abuse & fault. If the promises be rehearsed, and the mysterie declared, that they which shall receiue it may receiue it with frute, there is no cause why we should dout that this is the true consecration. To what end then will that other consecration come, the force whereof commeth not so farre as to the sicke men? But they that do so, haue the example of the old Church. I graunt: but in so great a matter, & in which we erre not without great daunger, nothinge is safer than to folow the trueth it selfe.

40 Now as we see that this holy bread of the Supper of the Lord is spirituall meate, no lesse sweete and delicate than healthfull to the godly worshippers of God, by the tast whereof they feele that Christ is their life, whom it raiseth vp to thankesgiuing, to whom it is an exhortation to mutuall charity among themselues: so on the other side it is turned into a most noysome poyson to all them whose Fayth it doth not nourish and confirme, and whom it doth not stirre vp to cōfession of praise and to charity. For as bodily meate, when it findeth a stomach possessed with euill humors, being it selfe also therby made euill and corrupted doth rather hurt than nourishe: so this spirituall meate, if it light vppon a soule defiled with malice and naughtinesse, throweth it downe headlong with greater fall: verily not by the fault of the meate it selfe, but because to defiled and vnbeleuinge men nothinge is cleane, though otherwise it be neuer so much sanctified by the blessing of the Lord. For (as Paule sayth) they that eate & drinke vnworthily, are gilty of the body and blood of the Lord, and do eate and drinke iudgement to themselues, not discerning the body of the Lord. For, such kinde of mē as without any sparcle of Faith, without

Tit. 1.15
1. Cor. 11.29.

any

any zeale of charity, do thruſt themſelues foorth like ſwine to take the Supper of the Lorde, do not diſcerne the body of the Lorde. For in ſo much as they do not beleue that that body is their life, they do as much as in them lyeth diſhonor it, ſpoylinge it of all the dignitie thereof, and finally in ſo receiuinge it they prophane and defile it. But in ſo much as being eſtraunged and diſagreeinge from their brethrē, they dare mingle the holy ſigne of the body of Chriſt with their diſagreementes, it is no thanke to them that the body of Chriſt is not rent in ſunder, and limmemeale torne in peeces. And ſo not vnworthily they are gilty of the body and blood of the Lord, which they do with vngodlines full of ſacrilege ſo fowly defile. Therfore by this vnworthy eatinge, they take to themſelues damnation. For whereas they haue no Faith repoſed in Chriſt, yet receiuing the Sacrament they profeſſe that there is ſaluation for them no where elſe than in him, and do forſweare all other affiance. Wherfore they themſelues are accuſers to themſelues, they themſelues pronounce witneſſe againſt themſelues, and they themſelues ſeale their owne damnation. Againe when they being with hatred and euill will diuided & drawen in ſunder from their brethren, that is, from the members of Chriſt, haue no parte in Chriſt: yet they do teſtifie that this is the only ſaluation to communicate with Chriſt, & to be made one with him. For this cauſe Paule commaundeth, that a man proue himſelfe, before that he eate of this bread or drinke of this cup. Whereby (as I expounde it) he meant that euery man ſhould deſcend into himſelfe, and weie with himſelfe, whether he do with inward affiance of hart reſt vpon the ſaluatiō which Chriſt hath purchaced: whether he acknowledge it with confeſſion of mouth: then whether he do with deſirous endeuour of innocence and holineſſe aſpire to the following of Chriſt: whether after his example he be ready to giue himſelfe to his brethren, & to cōmunicate himſelfe to them with whom he hath Chriſt cōmon to him: whether, as he himſelfe is accompted of Chriſt, he do likewiſe on his behalfe take all his brethren for members of his owne body: whether he couet to cheriſh, defende, and helpe them as his owne members. Not for that theſe duties both of Faith & charity can now be perfect in vs: but becauſe we ought to endeuor this, & with all our deſires to long toward it, that we may daily more & more encreaſe our Faith begon. 1. Cor. 11. 28.

41. Commonly when they go about to prepare men to ſuch worthines of eating, they haue in cruell wiſe tormented and vexed poore conſciences: and yet they brought neuer a whit of all thoſe thinges that might ſerue to the purpoſe. They ſaid that thoſe did eat worthily

which were in ſtate of grace. To be in ſtate of grace they expounded to be pure & cleanſed from all ſinne. By which doctrine all the men that euer haue at any time bin or now be in earth, were debarred frō the vſe of this Sacrament. For if we go about this, to fetch our worthineſſe from our ſelues, we are vtterly vndone: onely deſpeire and damnable ruine abideth for vs. Though we endeuor with our whole ſtrengthes, we ſhall nothinge more preuaile, but that then at laſt we ſhalbe moſt vnworthy, when we haue moſt of all trauailed about ſeekinge of worthineſſe. To ſalue this ſore, they haue deuiſed a way to attaine worthineſſe: that, as much as in vs lieth, making examination, and requiring of our ſelues accompt of all our doings, we ſhould with contrition, confeſſion, and ſatisfaction cleanſe our vnworthineſſe which way of cleanſinge, what maner of thinge it is, we haue already ſhewed there where was more conuenient place to ſpeake of it. So much as ſerueth for our preſent purpoſe, I ſay that theſe be to hungry and vaniſhinge comfortes to diſmaied and diſcouraged conſciences & ſuch as are ſtriken with horrour of their ſinne. For if the Lord by ſpeciall forbidding, admitteth none to the partakinge of his Supper but the righteous & innocent: there needeth no ſmal heede that may make a man aſſured of his owne righteouſnes which he heareth to be required of God. But whereby is this aſſuredness confirmed vnto vs, that they are diſcharged afore God, which haue done ſo much as in them lay? But although it were ſo, yet when ſhall it be that a man may be bold to aſſure himſelfe that he hath done as much as in him lay? So when there is made no certaine aſſurance of our worthineſſe, the entry ſhall alway remaine ſhut by that horrible forbidding, wherby is pronounced that they eate & drinke iudgement to themſelues, which eate and drinke vnworthily.

42 Now it is eaſie to iudge what maner of doctrine this is which reigneth in the Papacy, & frō what author it hath proceeded, which with the outragious rigor thereof bereueth and ſpoyleth, miſerable ſinners and ſuch as be tormented with feare and ſorow, of the comfort of this Sacrament, in which yet all the ſwete delicates of the Goſpell were ſet before them. Surely the deuiil could by no redier way deſtroy men, than by ſo making them ſenſeleſſe, that they coulde not perceiue the taſt and ſauour of ſuch foode, wherewith it was the will of the moſt good heauenly Father to feede them. Leaſt therefore we runne into ſuch headlonge downefall, let vs remember that this holy banket is medicine to the ſicke, comfort to ſinners, liberall gift to the poore: which bring no profit to the healthy, righteous, and riche, if any ſuch could be found. For wheras in it Chriſt is giuen vs for meate:

we vnderstande that without him we pyne, starue, and faint, like as famine destroieth the liuely strength of the body. Againe wheras he is giuen vs for life: we vnderstande that without him we are in our selues vtterly dead. Wherefore this is the worthinesse both the only and best that we can bringe to God, if we offer to him our owne vilenesse and (as I may so call it) vnworthinesse, that of his mercy he may make vs worthy of him: if we despeire in our selues, that we may be comforted in him: if we humble our selues, that we may be raised vp of him: if we accuse our selues, that we may be iustified of him: moreouer if we aspire to that vnity which he commendeth to vs in his Supper: and as he maketh vs all, one in himselfe, so if we wish to vs all altogether one soule, one hart one tonge. If we haue these things throughly well weyed and considered, such thoughtes although they shake vs, yet shall neuer ouerthrow vs. As, how should we being needy and naked of al good things, we defiled with filthinesse of sinnes, we halfe dead, eate the body of the Lorde worthily? We will rather thinke that we being poore come to the liberal giuer, we seeke to the Phisician, we sinners to the author of righteousnesse, finally we dead men to him that giueth life: that that worthinesse which is commaunded of God, consisteth chiefly of Faith, which reposeth al things in Christ and nothinge in vs: and next of charity, and the selfe same charity which it is enough to offer vnperfect to God, that he may encrease it to better, forasmuch as it can not be giuen perfect. Some other agreeinge with vs in this, that the worthinesse it selfe consisteth in Fayth and charity: yet in the measure of worthinesse haue gone farre out of the way, requiringe a perfection of Fayth, whereunto nothing may be added, & a charity egall with that which Christ hath shewed toward vs. But hereby they do none otherwise than those other before, driue all men away from comminge to this holy Supper. For if their sentence shoulde take place, no man shoulde receiue but vnworthily, forasmuch as all without exception shoulde be holden gilty and conuict of their vnperfectnesse. And truely it were a point of too much amazed dulnesse, I will not say foolishnesse, to require such perfection in the Sacrament, as may make the Sacrament voide and superfluous: which was not ordained for the perfect, but for the weake and feeble to awake, to stirre vp, to pricke forward, and exercise the affection of Faith and charity, and to correct the defaut of either of them.

43 But so much as concerneth the outward forme of doing, whether the faithfull receiue it in their hand or no: whether they deuide it, or euery one eate that which is giuen him: whether they put againe

the cup in the hand of the Deacon,or deliuer it to the next:whether the bread be leuened,or vnleuened : whether the wine be redde or white : it maketh no matter. These thinges be indifferent and left in the liberty of the Church. Howebeit it is certaine, that the vsage of the old Church was,that euery one should take it into his hand. And Christ said,Diuide it among you. The histories report,that it was leuened and common breade before the time of Alexander bishoppe of Rome , which first delited in vnleuened bread:but for what reason I see not,vnlesse it were with a newe sight to draw the eies of the cõmon people to wondringe at it, rather than to instruct their mindes with good religion. I adiure all thẽ that are touched with any though but light zeale of godlines,to tell whether they do not euidently see, both how much more brightly the glory of God shineth herein,and how much more abundant sweetenes of spirituall comfort commeth to the faithfull, than in these colde and plaierlike trifles, which bring none other vse but to deceiue the sense of the amased people. This they call the holdinge of the people in religion, when beinge made foolish and sensflesse with superstition it is drawen whether they list. If any man will defende such inuentions by antiquity, I my selfe also am not ignorant how auncient is the vse of chresme,and blowing in Baptisme : Howe nye to the age of the Apostles the Supper of the Lorde was infected with rustinesse : but this verily is the waywardnesse of mans boldenesse, which can not withholde it selfe but that it must alway play and be wanton in the mysteries of God. But lette vs remember that God doth so highly esteeme the obedience of his word, that he willeth vs in it to iudge both his Angels and the whole worlde. Now, bidding farewell to so great a heape of ceremonies:it might thus haue bin most comlily ministred,if it were oft and at least euery weke sette before the Church, but that first they shoulde begin with publike praiers:then a sermon should be made:then the minister, hauinge bread and wine sette vpon the boorde,shoulde rehearse the institution of the Supper:and then shoulde declare the promises that are in it lefte vnto vs : and therewithall shoulde excommunicate all them that by the Lords forbiddinge are debarred from it, afterwarde they shoulde pray that with what liberality the Lorde hath giuen vs this holy foode , he woulde instruct and frame vs also with the same Faith & thankefulnesse of minde to receiue it, & that forasmuch as we are not of our selues,he would of his mercy make vs worthy of such a banket:that then either Psalmes should be song,or somwhat red, and the faithful should in semely order cõmunicate of the holy bãket,the ministers breaking the bread & giuing it to the people:that when the

Luc.22 17.

Supper

Supper is ended, exhortation ſhould be made to pure Faith & confeſſion of Faith, to charity, and to maners mete for Chriſtians: laſt of all that giuing of thanks ſhould be rehearſed, & praiſes be ſong to God: which being ended the congregation ſhould be let go in peace.

44 Theſe thinges that we haue hitherto ſpoken of this Sacrament do largely ſhewe, that it was not therefore ordained, that it ſhould be receiued yearely once, & that ſlightly for maners ſake (as now commonly the cuſtome is) but that it ſhould be in often vſe to all Chriſtians, that with often remembrance they ſhould repeate the paſſion of Chriſt: by which remembrance they might ſuſtaine and ſtrengthen their Faith, & exhort themſelues to ſing confeſſion of praiſe to God, and to publiſh his goodnes: finally by which they might nouriſh mutuall charity, and teſtifie it amonge themſelues, whereof they ſaw the knot in the vnity of the body of Chriſt. For ſo oft as we communicate of the ſigne of the body of the Lord, we do as by a token giuen & receiued, enterchaungeably binde our ſelues one to an other vnto all dueties of loue, that none of vs do any thing whereby he may offend his brother, nor leaue any thing vndone whereby he may helpe him, when nede requireth and ability ſufficeth. That ſuch was the vſe of the Apoſtolike Church, Luke rehearſeth in the Actes, when he ſaith that the faithfull were continuinge in the doctrine of the Apoſtles, in communicating, in breaking of bread, and in praiers. So was it altogether mete to be done, that there ſhoulde be no aſſembly of the Church without the word, praiers, partaking of the Supper and almes. Act. 2. 42.
That this order was alſo inſtitute amonge the Corinthians we may ſufficiently gather of Paule: and it is certaine that in many ages afterward it was in vſe. For thereupon came thoſe olde Canons, which they father vpon Anacletus & Calixtus, that when the conſecration is done, all ſhould communicate, that wil not be without the dores of the Church. And it is red in thoſe olde Canons, which they call the Canons of the Apoſtles: that they which continue not vnto the end, & do not receiue the holy communion, muſt be corrected as mē that moue vnquietnes of the Church. Alſo in the Councell at Antioch, it was decreed that they which enter into ỳ Church, & heare the Scriptures, & do abſtaine from the communion, ſhoulde be remoued from the Church, till they haue amended this fault. Which although in the firſt Councell at Toletum it was either ſomwhat qualified or at leaſt ſet forth in milder wordes, yet it is there alſo decreed, that they which when they haue heard the ſermon are found neuer to communicate, ſhould be warned: if after warning they abſtaine, they ſhoulde be debarred from it.

45 Verily by these ordinances the holy men meant to retaine and maintaine the often vse of the Communion, which oftē vse they had receiued from the Apostles themselues, which they sawe to be most holsome for the faithfull, and by litle and litle by the negligence of the common people to growe out of vse. Augustine testifieth of his owne time: The Sacrament (saith he) of this thing, of the vnity of the Lords body, is somewhere daily, somewhere by certaine distances of dayes, prepared vpon the Lordes table, and is there receiued at the table, to some vnto life, & to other some vnto destruction. And in the first Epistle to Ianuarius: some do daily communicate of the body and blood of the Lorde: some receiue it at certaine daies: in some places there is no day let passe wherein it is not offered: in some other places onely vppon the Saturday and the Sunday, and in some other places neuer but on the Sunday. But forasmuch as the common people was (as we haue sayd) somwhat slacke, the holy men did call earnestly vpon them with sharp rebukinges, least they shoulde seeme to winke at such slothfulnesse. Such an example is in Chrysostome vpon the Epistle to the Ephesians. It is not said vnto him that dishonored the banket: wherefore didst thou sit downe? but, wherefore didst thou come in? Whosoeuer is not partaker of the mysteries, he is wicked and shamelesse for that he standeth here present. I beseeche you, if any be called to a banket, washeth his handes, sitteth downe, seemeth to prepare himselfe to eate, and then doth tast of nothinge: shall he not shame both the banket, and the maker of the banket? So thou, standing among them that with prayer do prepare themselues to receiue the holy meate, hast euen in this that thou hast not gone away confessed that thou art one of the number of them, at the last thou doest not partake: had it not bin better that thou hadst not bin present. Thou wilt say, I am vnworthy. Therfore neither wast thou worthy of the communion of praier, which is a preparinge to the receiuing of the holy mystery.

In 6. ca. Iohan. tract. 26

In ca. 1. Hom. 26, 12.

46 And truely this custome, which commaūdeth to communicate yearely once, is a most certaine inuention of the deuill, by whose ministery soeuer it was brought in. They say that Zepherinus was author of that decree, which it is not likely to haue bin such as we now haue it. For he by his ordinance did peraduēture not after the worst maner prouide for ỹ church, as the times then were. For it is no dout but that then the holy supper was sette before the faithfull so oft as they came together in assembly, neither is it any dout but that a good part of them did communicate. But when it scarsely at any time happened that all did communicate together, and whereas it was necessary

ſary that they which were mingled with prophane men & idolaters, ſhoulde by ſome outwarde ſigne teſtifie their faith: the holy man for order & policies ſake, appointed that day, wherein the whole people of Chriſtians ſhould by partaking of the Lords ſupper vtter a cõfeſſion of their faith. The ordinance of Zepherinus beinge otherwiſe good hath bin euill wreſted of them that came after, whẽ a certaine law was made of one communicating yearely: whereby it is come to paſſe, that almoſt al men whẽ they haue once cõmunicate, as though they had gaily diſcharged themſelues for al the reſt of the yere, ſlepe ſoundly on both eares. It ought to haue bin farre otherwiſe done. Euery weke at the leaſt, the Lordes table ſhoulde be ſet before the aſſembly of ỹ Chriſtians: the promiſes ſhould be declared, which might feede vs ſpiritually at it: none ſhould in dede be compelled by neceſſity, but all ſhould be exhorted and pricked forward: the ſluggiſhneſſe alſo of the ſlothfull ſhould be rebuked. All ſhould by heapes, as hungry men, come together to ſuch dainties. Not without rightfull cauſe therefore at the beginning I complained, that by the craft of the deuill this cuſtome was thruſt in, which when it appointeth one certaine day of the yeare, maketh men ſlothfull for all the reſt of the yeare. We ſee in deede that this peruerſe abuſe was crept in euen in the time of Chryſoſtome: but we may alſo therewithal ſee how much it diſpleaſed him. For he complaineth with greuous words in the ſame place which I euen now alleaged, that there is ſo great inequality of this matter, that often in ſome times of the yere they came not euen when they were cleane, but at Eaſter they came euen when they were vncleane. Then he crieth out: O cuſtome. O preſumption. Then in vaine is the daily offering vſed: in vaine we ſtande at the altar: there is none that partaketh together with vs. So farre is it of that he allowed it by his authority adioyned to it.

47 Out of the ſame ſhop proceded alſo an other ordinãce, which hath ſtolen away or violently taken away the halfe of the ſupper from the better nũber of the people of God, namely the ſigne of the blood, which being denied to lay and profane men (for with ſuch titles forſooth they ſet out Gods inheritance) became a peculiar poſſeſſion to ſhauen and annointed men. It is the commaundement of the eternall God, that al ſhould drinke: which cõmaundement man dare diſcontinue and repell with a new & contrary law, commaunding that not all ſhould drinke. And that theſe lawmakers ſhoulde not ſeeme to fight without reaſon againſt their God, they pretend perils that might happen if this holy cup were commonly giuẽ to all: as though thoſe daũgers had not bin foreſeene & marked of the eternall wiſdom of God,

And then suttelly forsooth they reason, that the one is enough for both. For if (say they) it be the body, it is whole Christ, which cā not now be seuered from his body. Therefore by accompanyinge the body containeth the blood. Loe how our wit agreeth with God, when it hath neuer so litle bēgon with loose reines, to be wanton & wilde. The Lord shewing bread, saith that it is his body: when he sheweth the cup, he calleth it his blood. The boldnesse of mans reason, crieth out contrariwise that the bread is the blood, and the wine is the body: as though the Lorde had for no cause seuered his body from his blood both in wordes and in signes: or as though it hadde euer bin heard spokē that the body or blood of Christ is called God & man. Verily if he had meant to signifie whole himself, he might haue said it is I: as he is wont to speake in the Scriptures, and not, this is my body, this is my blood. But he willinge to helpe our weakenesse, did set the cuppe seuerally from the bread, to teache that he suffiseth no lesse for drinke than for meate. Now let one part be takē away, then we shall finde but the one halfe of the nourishments in him. Therefore although it be true which they pretend, that the blood is in the bread by way of accompanyinge, and againe the body in the cup, yet they defraude godly soules of the confirmation of faith which Christ deliuereth vs as necessary. Therfore biddinge their suttleties farewell, we must holde fast the profite which is by the ordinance of Christ in the two earnests.

48 I know in deede that the ministers of Sathan do here cauill, as it is an ordinary thing with them to make mockery of the Scriptures. First they alleage that of one bare doinge ought not to be gathered a rule whereby the Church shoulde be bounde to perpetuall obseruinge. But they lye when they say that it was but a bare doinge: for Christ did not only deliuer the cup, but also did institute that his Apostles should in time to come do the same. For they are the words of a commaunder, drinke ye all of this cup. And Paule so rehearseth that it was a deede, that he also commendeth it for a certaine rule. An other startinge hole is, that the Apostles alone were receiued of Christ to the partakinge of this supper whom he had already chosen and taken into the order of the sacrificinge Priestes. But I woulde haue them answere me to fiue questions, from which they shall not be able to escape, but that they shalbe easily conuinced with their lies. First, by what oracle haue they this solution reuealed, beinge so straunge from the worde of God? The Scripture reckeneth twelue that satte with Iesus: but it doth not so obscure the dignitie of Christ that it calleth them sacrificing Priestes of which name we will speake here-

after

after in place fit for it. Though he gaue it then to the twelue, yet he commaunded that they ſhould do the ſame, namely that they ſhould ſo diſtribute it among them. Secondly, why in that better age, from the Apoſtles almoſt a thouſand yeares, were all without exception made partakers of both the ſignes? was the olde Church ignorant what geſtes Chriſt had receiued to his Supper? It were a point of moſt deſperate ſhamelesneſſe, here to ſticke and dally in graunting it to be true. There remaine ẏ eccleſiaſticall hiſtories, there remaine the bokes of the olde writers, which miniſter euident teſtimonies of this matter. The fleſhe (ſaith Tertullian) is fed with the body and blood of Chriſt, that the ſoule may be fatted which feding vpō God. Howe (ſaid Ambroſe to Theodoſius) wilt thou receiue with ſuch handes the holy body of the Lorde? With what boldneſſe wilt thou with thy mouth partake of the cup of the precious blood? And Hierome ſaith. The prieſts which make the Thankeſgeuing, and do diſtribute the blood of the Lorde to the people. Chriſoſtome. Not as in the olde lawe the Prieſt did eate part, and the people part: but one body is ſet before all, and one cup. Thoſe things that perteine to the Thankeſgeuing, are all common betweene the Prieſt and the people. The ſelfe ſame thing doth Auguſtine teſtifie in many places.

Libr. de resurre. carnis. Theodorit. lib. 3. ca. 8. Eucharistia Hier in 2. Mat. chris. in 2 Cor. cap. 8. Eucharistia.

49 But why diſpute I about a thing moſt knowen? Let all the Greke and Latine writers be red ouer: ſuch teſtimonies ſhall echewhere offer themſelues. Neither was this cuſtome growen out of vſe, while there remained one drop of pureneſſe in the Church. Gregory, whom you may rightly ſay to haue bene the laſt Biſhop of Rome, teacheth ẏ it was kept in his time. What is the blood of the lambe, ye haue nowe learned, not by hearing but by drinking. His blood is poured into the mouthes of the faithfull. Yea it yet endured foure hundred yeares after his death, when all things were growen out of kinde. For neither was that taken onely for an vſage, but alſo for an inuiolable lawe. For then was in force the reuerence of Gods inſtitutiō, and they douted not that it was ſacrilege, to ſeuer thoſe things which the Lorde had conioined. For thus ſaith Gelaſius. We haue founde, that ſome receiuing onely the portion of the holy body, do abſteine from the cup. Let them without dout, bycauſe they ſeeme to be bounde with I wote not what ſuperſtition, either receiue the Sacramēts whole, or be debarred from them whole. For the diuiding of this miniſtery is not committed without great ſacrilege. Thoſe reaſons of Cyprian were heard, which truely ought to moue a Chriſtian minde. Howe (ſaith he) do we teache or prouoke them to ſhed their blood in the confeſſing of Chriſt, if we deny his blood to them that

De cōſecr. diſt. 2. ca. cōper. Serm. 5. de lapſi.

ſhall fight? Or how do we make them fit for the cup of Martyrdome if we do not firſt in the church by the right of cõmunion admit thẽ to drinke the cup of the Lorde. Whereas the Canoniſts do reſtraine that decree of Gelaſius to the Prieſtes, that is ſo childiſh a cauill that it nede not to be confuted.

50 Thirdly, why did he ſimply ſay of the bread, that they ſhoulde eate: but of the cuppe, that they ſhould all drinke? euen as if he had meant of ſet purpoſe to mete with the craft of Sathan. Fourthly, if (as they would haue it) the Lord vouchſaued to admit to his ſupper only ſacrificinge Prieſtes, what man euer durſt call to the partakinge of it, ſtraungers whom the Lord had excluded? yea and to the partaking of that gift, the power whereof was not in their hands, without any cõmaundement of him which only could giue it? Yea vpon confidence of what warrant do they vſe at this day to diſtribute to the common people the Signe of the body of Chriſt, if they haue neither commaundement nor example of the Lord? Fiftly, did Paule lye, when he ſaid to the Corinthians, that he had receiued of the Lord that which he had deliuered to them? For afterward he declareth the thing that he deliuered, that all without differẽce ſhould communicate of both the ſignes. If Paule receiued of the Lord, that all ſhould be admitted without differẽce: let them looke of whom they haue receiued which do driue away almoſt all the people of God: becauſe they can not now pretend God to be the author of it, with whom there is not yea and nay. And yet ſtill for clokinge of ſuch abhominations they dare pretende the name of the church, and with ſuch pretence defende it. As though either theſe Antichriſtes were the church, which ſo eaſily treade vnderfoote, ſcatter abroad, & deſtroy the doctrine and inſtitution of Chriſt: or the Apoſtolike Church were not the church, in which the whole force of religion floriſhed.

The xviij. Chapter.

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

WIth theſe and like inuentions Satan hath trauailed, as by ouerſpreadinge of darkeneſſe to obſcure and defile the holy ſupper of Chriſt, ẏ at leaſt the pureneſſe of it ſhould not be kept ſtill in the church. But the head of horrible abhomination was when he aduanced a Signe, by which it might not onely be darkened and peruerted, but beinge vtterly blotted and aboliſhed ſhoulde vaniſhe and fall out of the remembrance of men: namely

namely when he blinded almost the whole world with a most pestilent error, that they should beleue that the Masse is a sacrifice and oblation to obteine the forgiuenes of sinnes. Howe at the beginning the founder sort of the scholemē toke this doctrine, I nothing regard: farewell they with their crabbed sutteities: which howesoeuer they may be defended with cauilling, yet are therefore to be refused of all good men because they do nothing els but spread much darknesse ouer the brightnesse of the Supper. Therfore bidding them farewell, let the readers vnderstande that I here match in fight with that opinion, wherewith the Romishe Antichrist and his Prophets haue infected the whole world, namely that the Masse is a worke whereby the sacrificing Priest which offreth vp Christ, and the other that do partake at the same oblation, do deserue the fauor of God: or that it is a cleansing sacrifice, whereby they reconcile God to themselues. Neither hath this bene receiued onely in common opinion of the people, but the very doing it selfe is so framed, that it is a kinde of pacifying wherewith satisfaction is made to God for the purging of the quicke and dead. The wordes also which they vse, do expresse the same: and no other thing may we gather of the daily vse of it. I knowe howe deepe rootes this pestilence hath taken, vnder howe great seming of goodnesse it lurketh, howe it beareth in shewe the name of Christ, howe in the one name of Masse many beleue that they comprehende the whole summe of faith But when it shalbe by the word of God most clerely proued, that this Masse, howe much soeuer it be colored and glorious, yet shamefully dishonoreth Christ, burieth and oppresseth his crosse, putteth his death in forgetfulnesse, taketh away the frute that cometh therof vnto vs, doth weaken and destroy the Sacrament wherin was left the memorie of his death: shall there then be any so deepe rootes, which this most strong axe, I meane the worde of God, shall not cutt dowe and ouerthrowe? Is there any face so beautifull, that this light can not bewray the euell which lurketh vnder it?

2 Let vs therfore shewe that which hath bene set in the first place, that in it is intolerable blasphemie and dishonor done to Christ. For he was consecrate of his Father a Priest and Bishop, not for a time as we reade that they were ordeined in the olde testament, whoes life being mortall their priesthode also could not be immortall: for which cause also there needed successors that should from time to time be put in the place of them that died. But in place of Christ, which is immortall, there needeth no vicar to be set after him. Therefore he was ordeined of the Father a priest for euer, according to the order of

Hebr. 5. 5. & 7. 17. & 9. 11. and 21.

Psa. 110 14.

Melchisedech, that he shoulde execute an euerlasting priesthode.
Gen.14. 18. This misterie had bine long before figured in Melchisedech, whom when the Scripture had ones brought in for the priest of the liuing God, it neuer afterwarde made mention of him, as though he had had no ende of his life. After this point of likenesse, Christ was called a priest according to his order. Nowe they that do daily sacrifice, must needes appoint priests to make the oblations, whom they must appoint as it were successors & vicars in the steede of Christ. By which putting in steede of him, they do not onely spoile Christ of his honor, and plucke from him the prerogatiue of eternall priesthode, but also trauaile to thrust him downe from the right hande of his Father, on which he can not sit immortall, but that he must therewithall remaine the eternall priest. Neither let them lay for themselues, that their pety sacrificers are not put in place of Christ as if he were dead, but onely are helpers of his eternall priesthod, which ceasseth not therefore to continue. For they are more strongly holden fast with
Hebr.7. 13. the wordes of the Apostle, than that they may so escape: namely, that there were many other priests made, because they were by death letted to continue. Therefore there is but one that is not letted by death, and he needeth no cōpanions. Yet, such is their frowardnesse, they arme themselues with the example of Melchisedech to defend their wickednesse. For, because it is said that he offred bread & wine, they gather that he was a foreshewing of their Masse: as though the likenesse betweene him and Christ were in the offring of bread and wine. Which is so emptie and trifling that it needeth no cōfutation. Melchisedech gaue bread and wine to Abraham and his companiōs, to refreshe them being weary after their iorney and battail. What is this to a sacrifice? Moses praiseth the gentlenesse of the holy king: these fellowes vnseasonably coine a misterie whereof no mention is made. Yet they deceitfully paint their error with an other color, because it followeth by and by after, And he was the priest of the hiest God. I aunswere, that they wrongfully drawe to the bread and wine that
Hebr.7. 7. which the Apostle referreth to the blessing. Therefore when he was the priest of God he blessed Abraham. Wherupon the same Apostle (than whom we neede to seke no better expositor) gathereth his excellence, because the lesser is blessed of the greater. But if the oblation of Melchisedech were a figure of the sacrifice of the Masse, would the Apostle, I pray you, which searcheth out all euen the least things, haue forgotten so earnest & weightie a thing? Nowe (howesoeuer they trifle) they shall in vaine go about to ouerthrowe the reason which the Apostle himselfe bringeth, that the right and honor of

sacrifi-

ſacrificing prieſthode ceaſſeth among mortall men, becauſe Chriſt which is immortall, is the onely and perpetuall ſacrificing prieſt.

3 An other vertue of the Maſſe was, that it oppreſſeth and burieth the croſſe and paſſion of Chriſt. This verily is moſt certaine, that the croſſe of Chriſt is ouerthrowen ſo ſone as the altar is ſet vp. For if he offred himſelfe for a ſacrifice vpon the croſſe, that he might ſanctifie vs for euer, and purchaſe to vs eternall redemption: vndoutedly the force and effectualneſſe of that ſacrifice continueth without any ende. Otherwiſe we ſhould thinke nothing more honorably of Chriſt, than of oxen and calues which were ſacrificed vnder the lawe: the offringes whereof are proued vneffectuall and weake by this that they were oft renued. Wherfore either we muſt confeſſe, that the ſacrifice of Chriſt, which he fulfilled vppon the croſſe, wãted the force of eternall cleanſing, or that Chriſt hath made an ende of all with one ſacrifice ones for euer. This is it that the Apoſtle ſaith, that this chiefe Biſhop Chriſt ones appered by offring vp of himſelfe before the ending of the world, to the driuing away of ſinne. Againe, That we are ſanctified by the will of God, by the offring of the body of Ieſus Chriſt ones. Againe, That Chriſt with one oblation for euer hath made perfect them that are ſanctified: wherunto he adioineth a notable ſentẽce that forgeueneſſe of ſinnes being ones purchaced, there remaineth no more any oblation. This alſo Chriſt ſignified by his laſt ſaying and vttered among his laſt gaſpings, when he ſaid. It is ended. We are wont to note the laſt ſayings of men when they are dieng, for oracles. Chriſt dieng teſtifieth that by his one ſacrifice is perfited & fulfilled whatſoeuer was for our ſaluatiõ. Shall it be lawfull for vs daily to patch innumerable ſacrifices to ſuch a ſacrifice, (the perfection whereof he hath ſo ſhiningly ſet forth) as though it were vnperfect? When the holy word of God not onely affirmeth, but alſo crieth out, and proteſteth, that this ſacrifice was ones fully done that the force thereof remaineth euerlaſting: whoſo require an other ſacrifice, do they not accuſe this of imperfection and weakeneſſe? But as for the Maſſe, which hath bene deliuered in ſuch ſort that there may euery day be made a hundred thouſand ſacrifices, to what ende tendeth it, but that the paſſion of Chriſt, whereby he offred him an onely ſacrificed oblatiõ to the Father, ſhould ly buried and drowned? Who, vnleſſe he be blinde, can not ſee that it was ỹ boldnes of Satan which wraſtled againſt ſo open and clere truth? Neither am I ignorant with what deceites that Father of lying vſeth to color this his fraude, ſaying that there are not ſondry nor diuerſe ſacrifices, but that one ſelfe ſame ſacrifice is repeted. But ſuch ſmokes are eaſily blowen

Hebr. 9. 12.

Hebr. 9. 26. and 10. 10.

Ioh. 19. 19.

away. For in the whole discourse the Apostle trauaileth to proue: not only that there are no other sacrifices, but that that one sacrifice was once offred vp, and shall no more be repeated. The sutteller men do yet slip out at a narrower hole, saying that it is not a repeating but an applying. But this Sophisticall argument also is no lesse easily confuted. For neither did Christ once offer vp himselfe with this condition, that his sacrifice shoulde be daily confirmed with newe oblations: but that by the preaching of the Gospel, and ministring of the holy Supper, the fruite thereof shoulde be communicated vnto vs.
1.Cor.5 7. So Paul saith that Christ our Passeouer was offred vp, and biddeth vs to eate of him. This (I say) is the meane whereby the Sacrifice of the Crosse is rightly applied to vs, when it is communicated to vs to take the vse of it, and we with true faith receiue it.

4 But it is worth the labour to heare, with what other fundation beside these they vpholde the sacrifice of the Masse. For they draw
Mal.1.8 to this purpose the prophecy of Malachie, whereby the Lorde promiseth that the time shall come when throughout the whole world there shalbe offered to his name incense and a cleane sacrifice. As though it were a new or vnwonted thing among the Prophets, when they speake of the calling of the Gentils to expresse by the outward ceremony of the law the spiritual worshipping of God, to which they exhort thē: that they might the more familiarly declare to ỹ men of their age, that the Gentils should be called into the true felowship of religion. Like as also they are wont altogether to describe by figures of their law, the trueth that was deliuered by the Gospell. So they set
Ioel.2. 28. for turning to the Lord, ascendinge into Ierusalem: for the worshipping of God, the offering of all kindes of giftes: for larger knowledge of him which was to be giuen to the faythfull in the kingdome of Christ, dreames and visions. That therefore which they alleage, is
Esa. 19. 21. like vnto an other prophecy of Esay, where the Prophet foretelleth of three altars to be set vp in Assiria, Ægipt, & Iury. For first I aske, whether they do not graunt that the fulfilling of this prophecy is in the kingdome of Christ. Secondly, where be these altars, or when they were euer sette vp. Thirdly whether they thinke that to euery seuerall kingdome is appointed a seuerall temple, such as was that at Ierusalem. These thinges if they wey, I thinke they will confesse, that the Prophet vnder figures agreeable with his time, prophecieth of the spirituall worship of God to be spread abroad into the whole worlde. Which we giue to them for a solution. But of this thing sith there do euery where examples commonly offer themselues, I will not busie my selfe in longer rehearsall of them. Howbeit herein also

they

they are miſerably deceiued, that they acknowledge no ſacrifice but of the Maſſe, whereas in deede the faithfull do nowe ſacrifice to the Lorde, & do offer a cleane offring, of which ſhalbe ſpoken by and by.

5 Nowe I come downe to the third office of the Maſſe, where I muſt declare howe it blotteth out the true and onely death of Chriſt, and ſhaketh it out of the remembrance of menne. For as among men the ſtrength of a teſtament hangeth vppon the death of the teſtator: ſo alſo our Lorde hath with his death confirmed the teſtament whereby he hath geuen vs forgeueneſſe of ſinnes & eternall rightcouſneſſe. They that dare varie or make newe any thing in this teſtament, do deny his death, and holde it as it were of no force. But what is the Maſſe, but a newe and altogether diuerſe teſtament? For why? Doth not euery ſeuerall Maſſe promiſe newe forgeueneſſe of ſinnes, newe purchaſing of righteouſneſſe: ſo that nowe there be ſo many teſtamēts, as there be Maſſes? Let Chriſt therfore come again, and with an other death confirme this teſtament, or rather with infinite deathes confirme innumerable teſtaments of Maſſes. Haue I not therfore ſaid true at the beginning, that the only and true death of Chriſt is blotted out by Maſſes? Yea what ſhall we ſay of this that the Maſſe directly tendeth to this ende, that if it be poſſible, Chriſt ſhould be ſlaine againe? For where is a teſtament (ſayeth the Apoſtle) there of neceſſitie muſt be the death of the teſtator. The Maſſe ſheweth it ſelfe to be a new teſtament of Chriſt: therefore it requireth his death. Moreouer the hoſte which is offred, muſt neceſſarily be ſlaine and ſacrificed. If Chriſt in euery ſeuerall Maſſe be ſacrificed, then he muſt at euery moment be in a thouſand places cruelly ſlaine. This is not mine, but the Apoſtles argument, If he had needed to offer himſelfe ofte, he muſt ofte haue died ſins the beginning of the world. I knowe that they haue an aunſwere in redineſſe, whereby alſo they charge vs with ſclāder. For they ſay that that is obiected againſt them which they neuer thought, nor yet canne. And we knowe, that the death & life of Chriſt is not in their hande. We loke not whether they go about to kill him: onely our purpoſe is to ſhewe, what maner of abſurdity followeth of their vngodly and wicked doctrine. Which ſelfe thing I proue by the Apoſtles owne mouth. Though they crie out to the contrarie a hundred times, that this ſacrifice is vnbloody: I will deny that it hangeth vpon the will of men, that ſacrifices ſhould change their nature, for by this meane the holy and inuiolable ordinance of God ſhould faile. Wherupon followeth that this is a ſure principle of the Apoſtle, that there is required ſheding of blood, that waſhing may not be wanting.

Heb. 9. 16.

6 Nowe is the fourth office of the Masse to be entreated of, namely to take away from vs the fruit that came to vs of the death of Christ, whilest it maketh vs not to acknowledge it and thinke vpon it. For who can call to mind that he is redemed by ỳ death of Christ when he seeth a newe redemption in the Masse? Who can trust that sinnes are forgeuen him, when he seeth a newe forgeuenesse? Neither shall he escape that shall say, that we do for no other cause obteine forgeuenesse of sinnes in the Masse, but because it is already purchased by the death of Christ. For he bringeth nothing els than as if he should boast, that Christ hath redemed vs with this condition that we should redeme our selues. For such doctrine hath bene spred by the ministers of Satan, and such at this day they mainteine with cryings out, with swerd and fier, that we when in the Masse we offer vp Christ to his Father, by this worke of offring do obteine forgeuenesse of sinnes, and are made partakers of the passiō of Christ. What nowe remaineth to the passion of Christ, but to be an example of redemptiō, whereby we may learne to be our owne redemers? Christ himselfe, when in the Supper he sealeth the confidence of pardon, doth not bid his disciples to sticke in that doinge, but sendeth them away to the sacrifice of his death: signifying that the Supper is a moniment or memoriall (as the common spech is) whereby they may learne that the satisfactorie clensing sacrifice, by which the Father was to be appeased, must haue bene offred but ones. For neither is it enough to know that Christ is the onely sacrifice, vnlesse the onely sacrificing be ioined with it, that our faith may be fastened to his crosse.

7 Nowe I come to the conclusion, namely that the holy Supper, in which the Lorde had left the remembrance of his passion grauen and expressed, is by the setting vp of the Masse, taken away, defaced, and destroyed. For the Supper it selfe is the gift of God, which was to be receiued with thankesgeuing. The sacrifice of the Masse is famed to pay a price to God, which he may receiue for satisfaction. Howe much difference there is betweene to geue and to receiue, so much doth the sacrifice differ from the Sacramēt of the Supper. And this truely is the most wretched vnthankfulnesse of man, that where the largesse of Gods bountie ought to haue bene acknowledged, and thankes to be geuen, therein he maketh God his dettor. The Sacrament promised, that by the death of Christ we are not onely ones restored into life, but are continually quickned, because then all the partes of our saluation were fulfilled. The sacrifice of the Masse singeth a farre other song, that Christ must be daily sacrificed, that he

may

may ſomwhat profit vs. The Supper ſhould haue bene diſtributed in the common aſſemblie of the Church, that it might enforme vs of the communion whereby we all cleaue together in Chriſt Ieſus. The ſacrifice of the Maſſe diſſolueth and plucketh in ſonder this communitie. For after that the error grewe in force, that there muſt be ſacrificers that ſhould ſacrifice for the people, the Supper of the Lorde as though it were poſted ouer to them, ceſſed to be communicated to the congregation of the faithfull according to the commaundement of the Lorde. An entrie was made open to priuate Maſſes, which might rather reſemble a certaine excommunication, than that ſame communitie ordeined of the Lorde, when the pety ſacrificer willing ſeuerally by him ſelfe to deuoure his ſacrifice, doth ſeuer himſelfe frō the whole people of the faithfull. I call priuate Maſſe (leaſt any man be deceiued) wherefoeuer there is no partaking of the Lordes Supper among the faithfull, although otherwiſe a great multitude of men be preſent.

8 And whenſe the very name of Maſſe firſt ſprong, I could neuer certainly iudge: ſauing that it ſeemeth to me likely that it was taken of the offrings that were geuen. Whereupon the olde writers vſe it commonly in the plurall number. But, to leaue ſtriuing about the name, I ſay that priuate Maſſes are directly againſt the ordinance of Chriſt, and therefore they are a wicked prophaning of the holy Supper. For what hath the Lord commaunded vs? not to take, and diuide it among vs? What maner of obſeruing of the commaundement doth Paul teach? not the breaking of bread, which is the cōmunion of the body and blood? Therefore when one taketh it without diſtributing, what likeneſſe is there? But that ſame one man doth it in the name of the whole Church. By what commaundement? Is not this openly to mocke God, when one man priuatly taketh to him ſelfe that which ought not to haue bene done but amōg many? But becauſe the words of Chriſt and Paule are plaine enough, we may brefely cōclude, that wherſoeuer is not breaking of bread to the cōmunion of the faithful, there is not the Supper of the Lord, but a falſe and wrongful counterfaiting of the Supper. But a falſe counterfaiting is a corrupting. Nowe the corrupting of ſo great a miſterie is not without wickedneſſe. Therefore in priuate Maſſes is a wicked abuſe. And (as one fault in religion from time to time bredeth an other) after that that maner of offring without cōmunion was ones crept in, by litle and litle they beganne in euery corner of Churches to make innumerable Maſſes, and diuerſly to drawe the people hether and thether, which ſhould haue come togetherinto one aſſembly, ẏ they might reknowledge the

1. Cor. 10.16.

misteric of their owne vnitie. Nowe let them go and deny it to be ydolatrie, that in their Masses they shewe forth bread to be worshipped in steede of Christ. For in vaine they bost of those promises of the presence of Christ, which howesoeuer they be vnderstode, verily were not geuen to this purpose, that wicked and prophane men, so oft as they will, and to whatsoeuer abuse they list, may make the body of Christ: but that the faithfull, when with religious obseruation they do in Celebrating of the Supper followe the commaundement of Christ, may enioy the true partaking of him.

9 Beside that, this peruersnes was vnknowen to ỹ purer Church. For howsoeuer the more shamelesse sort among our aduersaries do here go about to diguise the matter with false colors, yet it is most sure that all antiquitie is against them, as we haue afore proued in other things, and it may more certeinly be iudged by the continuall reding of olde writers. But ere I make an ende of speakinge of it, I
1.Sam. 16.22. aske our Massing doctors, sith they knowe that obedience is more esteemed of God than oblations, and that he more requireth that his voice be harkened to, than that sacrifices be offred: howe they beleue that this maner of sacrificing is acceptable to God, whereof they haue no certaine commaundement, and which they see not to be allowed by any one sillable of the Scripture. Moreouer when they heare the Apostle say, that no man taketh to himselfe the name and honor of sacrificing priesthode, but he that is called as Aaron was: yea & that Christ himselfe did not thrust in himselfe, but obeied the calling of his Father: either they must bring forth God the author and ordeiner of their sacrificing priesthode, or they must cõfesse that the honor is not of God, into which they haue with wicked rashnes broken in vncalled. But they can not shewe one titie of a letter that mainteineth their sacrificing priesthod. Why therfore shall not their sacrifices vanish away, which can not be offred without a priest?

10 If any man do thrust in short sentences of the olde writers gathered here and there, and do by their authoritie trauaill to proue that the sacrifice which is done in the Supper is fare otherwise to be vnderstanded than we do expounde it: let him be brefly aunswered thus: if the question be of allowing the forged deuise of sacrifice, such as the Papistes haue fained in the Masse, the olde writers do neuer speake in defense of such sacrilege. They do in deede vse the word Sacrifice: but therewithall they expounde, that they meane
Lib 20. contra. Faust. cap.18. nothing els but the remembrance of that true and onely sacrifice, which Christ our onely sacrificing priest (as they eche where report of him) made on the crosse. The Hebrues (sayeth Augustine) in the

sacrifi-

ſacrifices of beaſtes which they offred to God, did celebrate a prophecie of the ſacrifice to come, which Chriſt offred: the Chriſtians do with the holy oblation and partaking of the body of Chriſt celebrate a remembrance of the ſacrifice already made. Here verily he teacheth altogether the ſame thing, which is writtē in moe words in the boke of faith to Peter the Deacon, whoſoeuer be the author of it. The words be theſe, Beleue moſt ſteedfaſtly and do ut not at all, that the onely begotten himſelfe, being made fleſhe for vs, offred himſelfe for vs a ſacrifice and oblation to God into a ſauor of ſweteneſſe: to whom with the Father and the Holy Ghoſt in the time of the olde teſtament beaſtes were ſacrificed: and to whom nowe with the Father and the Holy Ghoſt (with whom he hath one Godhed) the holy Church throughout ȳ whole world ceſſeth not to offer the ſacrifice of bred and wine. For in thoſe fleſhly ſacrifices was a figuring of the fleſhe of Chriſt which he ſhould offer for our ſinnes, and of his blood which he ſhould ſhed to the forgeuenes of ſinnes. But in this ſacrifice is thankeſgeuing and rehearſall of the fleſhe of Chriſt which he offered for vs, and of his blood which the ſame he hath ſhed for vs. Whereupon Auguſtine himſelfe in many places expoundeth it to be nothing els but a ſacrifice of praiſe. Finally you ſhall cōmonly finde in him, that the Supper of the Lorde is for no other reaſon called a ſacrifice, but becauſe it is the remembrāce, image, and witneſſe of that ſingular, true, and onely ſacrifice wherewith Chriſt hath cleanſed vs. Alſo there is a notable place in his fourth boke of the Trinitie the xxiiij. Chapter, where after that he hath diſcourſed of the onely ſacrifice, he thus concludeth: becauſe in a ſacrifice fower things are cōſidered, to whom it is offred, & of whom, what is offred, & for whom. The ſame he himſelfe the one and true mediator reconciling vs to God by the ſacrifice of peace, remaineth one with him to whom he offred: maketh them one in him for whom he offred: is one himſelfe which offred, and the thing which he offred. To the ſame effect alſo ſpeaketh Chriſoſtome. But they ſo chalenge the honor of ſacrificing prieſthode to Chriſt, that Auguſtine teſtifieth it to be ȳ voice of Antichriſt if any man make a Biſhop intercēſſor betwene God and men.

Contra aduerſ. legis.

Libr. 2. contra parm. cap. 8.

11 Yet do we not deny but that the offring vp of Chriſt is there ſo ſhewed in vs, that the ſpectacle of the croſſe is in a maner ſet before our eyes: as ȳ Apoſtle ſaith that Chriſt was crucified in the eyes of the Galathians, when the preaching of the croſſe was ſet before them. But foraſmuch as I ſe that thoſe olde Fathers alſo wreſted this remembrance an other way than was agreable with the inſtitution of the Lorde (becauſe their Supper conteined I wote nor what repeted

Gal. 3. 1.

or at least renewed forme of sacrificing)the safest way for godly hartes shalbe to rest in the pure and simple ordinance of God: whoes also the Supper is therfore called,because in it his authority alone ought to be in force. Truely sith I finde that they haue kepte a godly & true sense of this whole misterie, and I do not perceiue that they meante to abate any thing were it neuer so litle from the only sacrifice of the Lord,I can not cōdemne them of vngodlinesse:yet I thinke that they can not be excused,but that they haue offended somwhat in ȳ maner of the celebration. For they counterfaited the Iewishe maner of sacrificing more nerely than either Christ had ordeined,or the nature of the Gospell did beare. Therefore that same ouerthwart appliance to heauenly things is the onely thing wherein a man may worthily blame them,for that being not cōtented with the simple and naturall institution of Christ,they swarued to the shadowes of the lawe.

12 If a man do diligently wey,that this difference is put by the word of the Lorde betwene the sacrifices of Moses, and our Thankesgeuing, that whereas those did represent to the Iewishe people, the same effectualnesse of the death of Christ,which is at this day deliuered to vs in the Supper, yet the maner of representinge was diuerse.For in those,ȳ Leuiticall Priests were cōmaunded to figure that which Christ should performe: there was brought a sacrifice which should be in the steede of Christ himself:there was an altar wherupō it should be offred: Finally all things were so done,that there was set before their eyes an image of the sacrifice which was to be offred to God for a satisfactorie cleansing.But sins the time that the sacrifice is ended, the Lorde hath apointed to vs an other order: namely that it should cōuey to the faithfull people the frute of the sacrifice offred to him by the Sonne. Therfore he hath geuen vs a table whereat we should eate,not an altar wherupon sacrifice should be offred:he hath not cōsecrated priests to sacrifice, but ministers to distribute the holy banket.Howe much more hy and holy the misterie is,so much more religiously and with greater reuerēce it is mete to be handled. Therfore there is no way safer,than putting away all boldnesse of mās vnderstanding, to sticke fast in that alone which the Scripture teacheth. And truely if we cōsider that it is ȳ Supper of the Lord & not of men, there is no cause why we should suffer our selues to be remoued one heare bredth frō it by any authority of men or prescription of yeres. Therfore when ȳ Apostle minded to cleanse it from all faultes which had already crept into the church of the Corinthiās,he vseth the rediest way therunto,that is, he calleth it backe to the only institution of it,from whense he sheweth ȳ a perpetuall rule ought to be fetched.

1.Cor. 11.20.

13 Nowe

13 Nowe least any wrangler should stirre vs vp strife by reason of the names of sacrifice and sacrificing priest, I will also declare, but yet brefely, what in the whole discourse I haue meant by a sacrifice, and what by a Sacrificing priest. Whoso stretche the word sacrifice to all holy Ceremonies and doings of religion, I se not by what reason they do it. We do knowe that by the continuall vse of the Scripture a sacrifice is called that which the Grekes call somtime Thusia, sometime Prosphora, somtime Telete. Which being generally taken comprehendeth whatsoeuer is in any wise offred to God. Wherefore we must make distinction: but yet so that this distinction may haue a supernall appliance of similitude from the sacrifices of the lawe of Moses: vnder the shadowes whereof the Lorde willed to represent to his people the whole truth of sacrifices. Of those although there were diuerse formes, yet they may all be referred to two sortes. For either there was oblation made for sinne after a certaine maner of satisfaction, whereby giltinesse was redemed before God: or it was a signe of the worshipping of God, and a testifying of religiō: somtime in steede of supplication, to craue the fauor of God: somtime in steede of thankesgeuing, to testifie thankfulnesse of minde for benefites receiued: somtime onely for an exercise of godlinesse, to renewe the stablishinge of the couenant: to which latter sort perteined burnt offrings, drinke offrings, oblatiōs, first frutes, and peace offrings. Wherefore let vs also diuide ours into two kindes: and for teachinges sake let vs call the one the sacrifice of worship and of godly deuotion, because it consisteth in the honoring and worshipping of God, which the faithfull both owe and yelde vnto him: or, if you will, the sacrifice of Thankesgeuing: forasmuch as it is geuen to God of none but of them the being loden with immeasurable benefites, do render to him themselues with all their doinges. The other may be called propitiatorie or of expiation. The sacrifice of expiation is that which tendeth to appease the wrath of God, to satisfie his iudgement, and so to wash and wipe away sinnes: whereby the sinner cleansed from the filthy spottes of them and restored into puritie of righteousnesse, may returne into fauor with God himselfe. So in the lawe those were called sacrifices that were offred for the purging of sinnes: not for that they were sufficient to recouer the fauor of God, or to put away iniquitie: but for that they shadowed out such a true sacrifice which at length was fully done by Christ alone: & by him alone, because it could be done by none other: and ones, because the effectualnesse and force of that one sacrifice which Christ hath fully done, is eternall, as he himself hath testified with his own mouth, whē he said ý it was ended &

Exo. 29. 39.

Ioh. 19. 30.

fulfilled: that is to say, that whatsoeuer was necessarie to the reconciling of the Fathers fauor, to the obteining of the forgeuenesse of sinnes, to righteousnesse and to saluation, all the same was performed and fulfilled with that his onely oblátiõ, and there so nothing wanted thereof, that there was afterward no place left to any other sacrifice.

14 Wherefore I determine, that it is a most wicked reproch, and blasphemy not to be suffred, as well against Christ as against the sacrifice which he hath fully done by his death vpon the crosse for vs, if any man by renewinge an oblation thinke to purchace the pardon of sinnes, to appease God, and to obteine righteousnesse. But what is els done by Massing, but that by deseruing of newe oblation we may be made partakers of the passion of Christ? And, that there might be no measure of madding, they thought it but a smal thing to say that there is made indifferently a cõmon sacrifice for the whole Church, vnlesse they further said that it is in their choise to apply it peculiarly to this man or that man to whom they would, or rather to euery one whosoeuer he were that would buy for himselfe such ware with redy money. Nowe because they could not reache to the price that Iudas had, yet that they might in some marke resemble their author, they kepte the likenesse of number. Iudas solde him for thirty siluer pens: these fellowes sell him, after the French accompt, for xxx. brasen pens: but Iudas solde him ones, these fellowes sell him as oft as they can finde a bier. In this sence also we deny that they be sacrificing priests, that is to say, they that with such an oblation are meanes to God for the people, they that appeasing God, may purchace the satisfactorie purging of sinnes. For Christ is the onely Bishop and sacrificing priest of the newe Testamẽt, into whom all Priesthodes are remoued, and in whome they be shut vp and ended. And if the Scripture had made no mention of the eternall Priesthode of Christ: yet forasmuch as God, sins that he hath taken away those olde Priesthodes, hath ordeined none, the Apostles argument remaineth inuincible, that no man taketh honor to himselfe but he that is called of God. By what affiance therefore dare these robbers of God, that boste themselues for the butchers of Christ, call themselues the sacrificing Priests of the liuing God?

The cõmon price of a massein fraunce is 3. Karolus. vvhich make. 10. deniers, about the value of a sterling grote. Hebr. 5. 4.

15 Plato hath an excellent place in his seconde boke of Cõmon weale. Where when he entreateth of the olde maners of expiation, and laugheth to scorne the foolishe cõfidence of euill men & wicked doers, which thought that their wicked doings were by these as by coueringes hidden that the gods could not se them, and did, as if they had gotten warrant of the gods by couenant, more carelesly folowe

their

their owne lustes: he seemeth throughly to touche the maner of satisfactorie purging of the Masse, such as is at this day in the world. To beguile and vndermine an other man, all men knowe to be vnlawfull. To greue widowes with wrongful dealings, to robbe the fatherlesse, to troble the poore, by euill crafty meanes to catch other mens goods to themselues, with forswerings and deceites to enter forceably into any mans possessions, to oppresse any man with violence and tyrannous feare, all men cōfesse to be wicked. Howe therefore dare so many commonly do all these thinges, as though they should freely be bolde to do them? Truely, if we rightly wey it, no other cause doth so much encourage them, but because they haue confidence, that by the sacrifice of a Masse, as by paiment of full price for recompense, they shall satisfie God, or at the least that this is an easy way to compounde with him. Then Plato procedeth further to scorne their grosse blockishnesse, which thinke that by such satisfactorie cleansings those peines are redemed that otherwise they should suffer in hell. And wherto serue at this day the yerely obites, and the greater part of Masses, but that they which throughout all their life haue bene most cruell tyrantes, or most rauenous robbers, or geuē foorth to all mischeuous doings, should as though they were redemed by this price, escape the fier of purgatorie?

16 Vnder the other kinde of sacrifice, which we haue called the sacrifice of Thankesgeuing, are conteined all the dutiefull workes of charitie, which when we extēde to our brethren, we honor the Lord hinselfe in his members: then, all our prayers, praisinges, geuinges of thanks, and whatsoeuer we do to the worshipping of God. All which things finally do hang vpon the greater sacrifice, whereby we are in soule & body hallowed to be a holy temple to the Lord. For neither is it enough, if our outward doings be applied to the obeying of him: but first our selues, and then all that is ours ought to be consecrate and dedicate to him: that whatsoeuer is in vs, may serue his glory, and may saūor of zelous endeuor to aduance it. This kinde of sacrifice tendeth nothing at all to appease the wrath of God, nothing at all to obteine forgeuenesse of sinnes, nothing at all to deserue righteousnesse: but is occupied onely in magnifying and extolling of God. For it can not be pleasant and acceptable to God, but at their handes, whom by forgeuenesse of sinnes already receiued he hath by other meanes reconciled to himselfe, and therefore acquited them from giltinesse. But it is so necessary for the Church, that it can not be away from it. Therefore it shalbe euerlasting, so long as the people of God shall cōtinue, as we haue before already shewed out of the Prophets

for in that meaning I will take this prophecie, For from the rising of the sunne to the going downe thereof, great is my name among the Gentiles, and in euery place incense shalbe offred to my name, and a cleane offringe: because my name is terrible among the Gētiles, saith the Lorde: so farre is it of, that we would put it away. So Paul biddeth vs to offer our bodies, a sacrifice liuing, holy, acceptable to God, a reasonable worship. Where he spake very pithily, when he added that this is our reasonable worshipping: for he meant the spirituall maner of worshipping of God, which he did secretely set in comparison against the carnall sacrifices of the lawe of Moses. So liberall doing of good and communicating are called sacrifices by which God is pleased. So the liberalitie of the Philippians, whereby they had releued the pouertie of Paule, is called a sacrifice of swete smelling. So all the good workes of the faithfull are called spirituall sacrifices.

Rom.12 1.

Heb 13 16.

Phili.4. 18.

17 And why do I seke out many examples? For commonly this maner of speaking is often founde in the Scriptures. Yea and while the people of God was yet holden vnder the outward schooling of the law, yet the Prophets did sufficiently expresse, thet vnder those carnall sacrifices was the truth, which the Christian Church hath common with the nation of the Iewes. After which maner Dauid prayed, that his prayer might as incense ascēde into the sight of God. And Osee called geuinges of thankes, the calues of lippes, which in an other place Dauid calleth the sacrifices of praise. Whom the Apostle himselfe following, calleth them also the sacrifices of praise, and expoundeth them the frutes of lippes confessing to his name. This kinde of sacrifice the Supper of the Lord can not want: wherein when we declare his death and render thanksgeuing, we do nothing but offer the sacrifice of praise. Of this office of sacrificing, all we Christians are called a kingly Priesthode: because by Christ we offer to God that sacrifice of praise of which the Apostle speaketh, the frute of lippes that confesse to his name. For neither do we with our giftes appeare in the sight of God without an intercessor. Christ is he, which being the mediator cōming betwene, we offer vs and ours to the Father. He is our Bishop, which being entred into the sanctuary of heauen, hath opened the entry to vs. He is the altar, vpon which we lay our giftes, that in him we may be bolde all that we are bolde. It is he (I say) that hath made vs a kingdom and Priests to the Father.

Psa.141. 2.

Osee.14 3.

Psa. 51. 21.

Heb.13. 15.

1.Pet.2. 9.

Reue.1. 6.

18 What remaineth, but that the blinde may se, the deffe may heare, children themselues may vnderstāde this abhomination of the Masse? which being offred in a golden cup, hath made dronke the

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kings and peoples of the earth, from the hieſt to the loweſt, hath ſo ſtriken them with drowſineſſe and giddineſſe, that being become more ſenſleſſe than brute beaſtes, they haue ſet the whole ſhip of their ſafetie onely in this deadly deuouring gulf. Truely Satan neuer did bende himſelfe with a ſtronger engine than this to aſſaile and vanquiſh the kingdome of Chriſt. This is the Helene, for whom the enemies of the trueth fight at this day with ſo great rage, ſo great furiouſneſſe, ſo great crueltie: & a Helene in deede, with whom they ſo defile themſelues with ſpiritual whordome, which is the moſt curſed of all. I do not here ſo much as ones touch with my litle finger thoſe groſſe abuſes, wherwith they might color the vnholy pureneſſe of their holy Maſſe: howe filthy markettings they vſe, howe vnhoneſt gaines they make with their maſſinges, with howe great rauening they fill their couetouſneſſe. Onely I do point vnto, and that with ſewe and plaine wordes, what maner of thing is euen the very holieſt holineſſe of the Maſſe, for which it hath deſerued in certain ages paſt to be ſo honorable and to be had in ſo great reuerence. For, to haue theſe ſo great miſteries ſet out according to their worthineſſe, requireth a greater worke: and I am vnwilling to mingle herewith thoſe filthy vncleanneſſes that cõmonly ſhewe themſelues before the eyes & faces of all men: ỳ all men may vnderſtand, that the Maſſe taken in her moſt piked pureneſſe, and wherewith it may be ſet out to the beſt ſhewe, without her appendãces, from the roote to the topp ſwarmeth full of all kinde of wickedneſſe, blaſphemie, idolatrie, and ſacrilege.

Quene Helen the Gr cia Ha lot, cauſe of the vvarr of Tro

19 The Readers now haue in a maner almoſt all thoſe things gathered into an abridgement, which we haue thought behouefull to be knowen concerning theſe two Sacramẽts: the vſe of which hath bene deliuered to the Chriſtian Church from the beginning of the newe teſtament, to continue to the very ende of the world: namely, that Baptiſme ſhould be as it were a certain entry into it, & an admiſſion into faith: & the Supper ſhould be as it were a continual foode, wherewith Chriſt ſpiritually fedeth the familie of his faithfull. Wherfore as there is but one God, one faith, one Chriſt, one Church his body: ſo there is but one Baptiſme, and is not ofte miniſtred againe. But the Supper is frõ time to time diſtributed, that they which haue bene ones receiued into the Church, may vnderſtand that they be continually fed with Chriſt. Beſide theſe two as there is no other Sacramẽt ordeined of God, ſo neither ought the Church of the faithful to acknowledge any other. For, that it is not a thing that lieth in the choiſe of man, to raiſe & ſet vp newe Sacramẽts, he ſhall eaſily vnderſtand ỳ remẽbreth that which hath bene here before plainly enough

declared,that is,that Sacraments are appointed of God to this ende, that they ſhould inſtruct vs of ſome promiſe of his, and teſtifie to vs his good will towarde vs:and he alſo that calleth to minde,that none hath bene Gods counſeller, that might promiſe vs any certaintie of his will,or aſſure vs & bring vs out of care,what affection he beareth toward vs,what he will geue,or what he will deny vs. For therewith is alſo determined,that no man can ſet fourth a ſigne to be a teſtimonie of any will or promiſe of his:it is he himſelf alone,that can by a ſigne geuen teſtifie to vs of himſelfe. I will ſpeake it more brefely, and paraduenture more groſly,but more plainly, A Sacrament can neuer be without promiſe of ſaluation. All men gathered on a heape together can of themſelues promiſe nothing of our ſaluatiõ. Therfore neither can they of themſelues ſet fourth or ſet vp a Sacrament.

Isa.40. 3. Rom.11 34.

20 Therfore let the Chriſtian Church be contented with theſe two, and let her not onely not admitt or acknowledge any third for the preſent time,but alſo not deſire or loke for any to the ende of the world. For whereas certaine diuerſe Sacraments, beſide thoſe their ordinarie ones, were geuen to the Iewes, according to the diuerſe courſe of times, as Manna, Water ſpringing out of the rocke, the Braſen ſerpent and ſuch other: they were by this change put in minde that they ſhould not ſtay vpon ſuch figures, whoes ſtate was not very ſteedfaſt: but that they ſhould loke for ſome better thing from God,which ſhould continue without any decaying,and without any ende. But we are in a farre other caſe, to whom Chriſt is openly ſhewed: in whom all the treaſures of knowledge and wiſdome are hidden with ſo great abundance and plentie, that either to hope for or loke for any newe encreaſe to theſe treaſures, is verily to moue God to wrath,& to prouoke him againſt vs. We muſt hunger for,ſeke, loke vpon,learne,and throughly learne Chriſt alone,vntill that great day ſhall appeare,wherein the Lord ſhall openly ſhewe to the full the glory of his kingdome,& himſelfe ſuch as he is,to be beholden of vs. And for this reaſon this our age is in the Scriptures ſignified by the laſt houre, the laſt dayes, the laſt times, that no man ſhould deceiue himſelfe with vaine loking for any newe doctrine or reuelation. For many times and in many ſortes he ſpake before by his Prophetes: in theſe laſt dayes the heauenly Father hath ſpoken in his beloued Sonne,which only can manifeſtly ſhewe the Father:and in deede he hath manifeſtly ſhewed him to the full,ſo much as behoueth vs,while we nowe beholde him by a glaſſe. As therefore this is nowe taken away from men, that they can not make newe Sacramentes in the Church of God:ſo it were to be wiſhed,that as litle as were poſſible of

Exo.16. 3. and 7.6. 1.Cor. 10.3. Numer 11.8.

John.3. 4. Col.2.3

Ioh.3. 1 John. 1.8. 1 Pet.1. 10. Heb.1.

Cor. 13.12.

mans

mans inuention might be mingled with those Sacramentes that are of God. For like as when water is poured in, the wine departeth and is delaied: and as with leauen scattered amonge it, the whole lumpe of doae waxeth sower: so the pureneſſe of the myſteries of God is nothing elſe but defiled when man addeth any thing of his owne. And yet we ſee how farre the Sacramentes are ſwarued out of kinde from their naturall pureneſſe, as they be handled at this day. There is echwhere too much of pompes, ceremonies, and geſturinges: but of the worde of God in the meane time there is neither any conſideration nor mention, without which euen the Sacramentes themſelues are not Sacramentes. Yea and the very ceremonies that are ordayned of God, in ſo great a rout can not once lift vp their head, but lye as it were oppreſſed. Howe litle is that ſeene in Baptiſme, which onely ought there to haue ſhined and bin looked vpon, as we haue in an other place rightfully complained, euen Baptiſme it ſelfe? As for the Supper, it is vtterly buried, ſince that it hath bin turned into ỹ Maſſe, ſauinge that it is ſeene once euery yeare but in a mangeled and halfe torne faſhion.

The xix. Chapter.

Of the fiue falſely named Sacramentes: vvhere is declared, that the other fiue vvhich haue bin hitherto commonly taken for Sacramentes, are not Sacramentes: and then is shevved vvhat maner of thinges they be.

OVr former diſcourſe concerninge Sacramentes might haue obtained this with the ſober and willing to learne, that they ſhould not ouer curiouſly procede any further, nor ſhoulde without the word of God embrace any other Sacramentes beſide those two which they knew to be ordained of the Lorde. But foraſmuch as that opinion of the ſeuen Sacraments, being commonly vſed in all mens talke, hauinge wandered through all ſchooles and preachinges, hath by very auncienty gathered rootes, and is yet ſtill ſettled in the mindes of mẽ: I thought that I ſhould do a thing worth the trauell, if I ſhoulde ſeuerally and more neerely ſearch those other fiue that are commonly adnumbred amonge the true and naturall Sacramentes of the Lord, and wiping away all deceitfull colour, ſhould ſet thẽ forth to be ſeene of the ſimple ſuch as they be, & how falſely they haue bin hitherto taken for Sacramentes. Firſt, I here proteſt to all the godly, that I do not take in hande this contention about the name for any deſire of ſtriuing, but that I am by weighty cauſes led to fight againſt the abuſe of it. I am not ignorant that Chriſtians

are Lords;as of words,ſo of all things alſo, & therfore may at their wil apply words to thinges, ſo that a godly ſenſe be kept,although there be ſome vnproperneſſe in the ſpeaking. All this I graunt:although it were better that the wordes ſhould be made ſubiect to thinges,than thinges to the words. But in the name of Sacrament there is an other conſideration. For they which make ſeuen Sacraments,do therwithall giue to them all this definition, that they be viſible formes of inuiſible grace : they make them altogether veſſells of the holy Ghoſt: inſtrumentes of giuing of righteouſneſſe,cauſes of the obtaininge of grace. Yea and the Maiſter of the ſentences himſelfe denieth that the Sacramentes of the lawe of Moſes are properly called by this name, becauſe they did not deliuer in dede the thing that they figured. Is it, I beſeech you,to be ſuffered,that thoſe ſignes which the Lorde hath hallowed with his owne mouth,which he hath garniſhed with excellent promiſes, ſhould not be accompted for Sacramentes:and in the meane time this honor ſhold be cõueied away to thoſe vſages which mẽ either haue deuiſed of themſelues, or at leaſt do obſerue without expreſſe commaundement of God?Therfore either let them change the definition, or let them abſtaine from the wrongfull vſinge of this word, which doth afterward engender falſe opinions & full of abſurdity. Extreme anointinge (ſay they)is a figure and cauſe of inuiſible grace, becauſe it is a Sacrament. If we ought in no wiſe to graunt that which they gather vpon it,then truely we muſt reſiſt thẽ in the name it ſelfe,leaſt therby we admit that it may giue occaſion to ſuch an errour. Againe when they would proue it to be a Sacrament,they adde this cauſe,for that it conſiſteth of the outward ſigne and the word. If we finde neither commaundement nor promiſe of it, what can we do elſe but crie out againſt them?

2 Now appeareth that we brawle not about ỹ word, but do moue a controuerſie not ſuperfluous cõcerning the thing it ſelfe. Therfore this we muſt ſtrongly hold faſt, which we haue with inuincible reſon before confirmed, that the power to inſtitute a Sacrament is in the hande of none but of God only. For a Sacrament ought with a certaine promiſe to raiſe vp and comfort the conſciences of the faithfull:which could neuer receiue this certainty from man. A Sacramẽt ought to be to vs a witneſſinge of the good will of God towarde vs, whereof none of all men or Angels can be witnes,foraſmuch as none hath bin of Gods counſell. Therefore it is he alone which doth with right authority teſtifie of himſelfe to vs by his word. A Sacrament is a ſeale, wherewith the teſtament or promiſe of God is ſealed. But it could not be ſealed with bodily thinges & elementes of this world,

Eſa. 40. 13. Rom.11 34.

vnleſſe

vnlesse they be by the power of God framed and appointed thereunto. Therefore man can not ordaine a Sacrament, because this is not in the power of manne, to make that so great mysteries of God should lye hidden vnder so base thinges. The word of God must go before, which may make a Sacrament to be a Sacrament, as Augustine very well teacheth: Moreouer it is profitable that there be kept some difference betwene the Sacramentes and other ceremonies, vnlesse we will fall into many absurdities. The Apostles prayed kneling: therefore men shall not kneele without a Sacrament. It is sayd that the disciples praied toward the East: therefore the lookinge into the East shalbe a Sacrament. Paule willeth men in euery place to lift vppe pure handes, & it is rehearsed that holy men oftentimes prayed with their handes lifted vp: then let the lifting vp of handes also be made a Sacrament. Finally let all the gestures of the holy ones turne into Sacramentes. Howebeit I woulde not also much passe vppon these thinges, if so that they were not ioyned with those other greater discommodities.

Homil. in Ioa. 80.
Act. 19. 40 & 10 36.
1. Tim. 2 8.

3 If they will presse vs with the authority of the old Church, I say that they pretend a false colour. For this number of seuen is no where founde among the Ecclesiasticall writers: neither is it certaine at what time it first crept in. I graunt in dede that sometime they be very free in vsing the name of a sacrament: but what meane they thereby? euen all ceremonies and outward rites, and all exercises of godlinesse. But when they speake of those signes, that ought to be witnesses of the grace of God toward vs, they are contented with these two, Baptisme, and the Supper. Least any man shoulde thinke that I falsely boast of this, I will here rehearse a few testimonies of Augustine. To Ianuarius he sayth: First I would haue thee to hold fast that which is the chiefe point of this disputation, that our Lord Christ (as he himselfe sayth in the Gospell) hath made vs subiect to a light yoke and a light burden. Wherefore he hath bound together the felowship of the new people with Sacramentes very fewe in number, very easie in obseruinge, very excellent in signification. As are Baptisme hallowed in the name of the Trinity, and the Communicating of the body and blood of the Lord, and whatsoeuer else is sette foorth in the Canonicall Scriptures. Againe, in his booke of Christian doctrine, Since the Lordes resurrection, the Lorde himselfe and the doctrine of the Apostles hath deliuered certaine few signes in steede of many, and those most easie to be done, most reuerende in vnderstandinge, most pure in obseruing: as is Baptisme, and the Celebratinge of the body and blood of the Lord. Why doth he here make no mention of the holy number, that

Epi. 118

Lib. 3. cap. 9.

is, of the number of seuen? Is it likely that he would haue passed it ouer, if it had bin at that time ordained in the Church, specially sith he is otherwise in obseruinge of numbres more curious than neede were? Yea, when he nameth Baptisme and the Supper, and speaketh nothinge of the rest: doth he not sufficiently signifie, that these two mysteries do excell in singular dignity, & that the other ceremonies do rest beneth in a lower degree? Wherfore I say that these Sacramentarie Doctors are destitute not onely of the worde of the Lord, but also of the consent of the olde Church, howe much soeuer they glory of this pretence. But nowe lette vs come downe to the speciall things themselues.

Of Confirmation.

4 This was the maner in olde time, that the children of Christians, when they were growen to age of discretion, should be brought before the Bishop: that they shoulde fulfil that duety which was required of those that being growen in yeares did offer themselues to Baptisme, For these sate amonge those that were to be catechised, till beinge fully instructed in the mysteries of the faith, they coulde make a confession of their faith before the Bishop and the people. Therefore they that were baptised being infantes, because they had not then made confession of their faith before the Church, were about the end of their childhoode or in the beginning of their yeres of discretion presented againe by their parentes, and were examined of the Bishop according to the forme of the Catechisme, which they had then certaine and common. And that this doing, which otherwise ought worthily to be graue and holy, might haue the more reuerence and dignity, there was added also the Ceremony of laying on of handes. So that same childe, his faith beinge allowed, was let go with solemne blessing. The olde wryters do oft make mention of this maner. Leo the Pope wryteth: If any returne from heretikes, let
Epi. 39. him not be baptised againe: but (which he wanted amonge the Heretikes) let the vertue of the Spirite be giuen him by the Bishops laying on of his handes. Here our aduersaries will crie out, that it is rightfully called a Sacrament, in which the holy Ghost is giuen, but Leo himselfe doth in an other place declare what he meaneth by those
Epi. 77. words: Who so (saith he) is baptised amonge heretikes, let him not be rebaptised, but with calling vpon the holy Ghost, let him be confirmed with laying on of hands: because he receiued only the forme of baptisme without sanctifying. Hierom also maketh mention of it, wryting against the Luciferiās. But although I do not deny that Hierom somwhat erreth therein, for that he sayth that it is an obseruation of the

Apostles;

Apostles:yet he is most farre from these mens follies. And the very same also he qualifieth,when he addeth,that this blessing is giuen to the bishops onely, rather in honor of their priesthoode than by the necessity of law. Therefore such laying on of handes,which is done simply in stede of blessing, I praise and would that it were at this day restored to the pure vse thereof.

5 But the later age hauinge in a maner blotted out the thinge it selfe, hath set I wote not what fained confirmation for a Sacrament of God.They haue fained that the vertue of Cõfirmation is,to giue the holy Ghost to the encrease of Grace, which in baptisme was giuen to innocency:to strengthen them to battaile, which in baptisme were new begotten to life. This Confirmation is celebrate with annointinge, and with this forme of words,I signe thee with the signe of the holy crosse, and confirme thee with the chresme of saluation, in the name of the Father, and of the Sonne,and of the holy Ghost. All this is gaiely and trimly done.But where is the word of God,that may promise here the presence of the holy Ghost ? They can not bringe foorth one title. Whereby then will they certifie vs that their chresme is the vessel of the holy Ghost?We see oyle,that is,a thicke and fat liquor and nothing else.Let the word(saith Augustine)be added to the element,and there shalbe made a Sacrament. Let them(I say)bringe foorth this word, if they will haue vs in the oyle to looke vpõ any thing but the oyle. If they did acknowledge themselues ministers of the Sacramentes, as they ought, we needed to striue no longer. This is the first law of a minister, that he do nothing without commaundement. Go to,let them bring forth any commaundement of this point of ministery,& I will not speake one word more.If they haue no commaundement, they can not excuse their boldnesse full of sacrilege. After this maner the Lorde asked the Pharisees,whether the Baptisme of Iohn were from heauen or from men : if they had answered, from men, thẽ he had made them confesse that it was triflinge and vaine : if from heauen, then were they compelled to acknowledge the doctrine of Iohn. Therefore least they shoulde too much sclaunder Iohn, they durst not confesse that it was from men. If therefore Confirmation be from men,it is proued to be vaine and triflinge : if they will perswade vs that it is from heauen, lette them proue it. Mat.12. 25.

6 They do in deede defende themselues with the example of the Apostles, whom they thinke to haue done nothinge rashly. That is well in deede : neither would we blame them,if they shewed themselues followers of the Apostles.But what did the Apostles ? Luke re- Act 8. 21.

porteth in the Actes, that the Apostles which were at Hierusalem, when they heard that Samaria had receiued the worde of God, sent thither Peter and Iohn: they prayed for the Samaritans, that they might receiue the holy Ghost, which was not yet come into any of them, but they were baptised onely in the name of Iesus: when they had praied, they laid their hands vpon them: by which laying on, the Samaritans receiued the holy Ghost. And of this laying on of hands he diuerse times maketh mention. I heare what the Apostles did: that is, they faithfully executed their ministery. The Lord willed that those visible and wonderfull graces of the holy Ghost, which he then poured out vpon his people, should be ministred & distributed of his Apostles by the layinge on of handes. But vnder this layinge on of handes: I thinke there was not contained any hier mystery: but I expound it, that they adioyned such a ceremonie, that by the very outward doing they might signifie, that they commended and as it were offred to God him vpon whom they laid their hands. If this ministery which the Apostles then executed, were yet still remainingein the Church, the laying on of handes also ought to be kept. But since that same grace hath ceassed to be giuen, whereto serueth the laying on of handes? Truely the holy Ghost is yet present with the people of God, without whom being guider & directer, the Church of God can not stand. For we haue the eternall promise and which shall euer stand in force, by which Christ calleth to himself them that thirst, that they may drinke liuing waters. But those miracles of powers, & manifest workinges, which were distributed by the laying on of handes, haue ceassed, neither behoued it that they should be, but for a time. For it behoued that the preaching of the Gospell while it was new, should be gloriously set forth & magnified, with vnheard of and vnwonted miracles. From which when the Lord ceassed, he did not byandby forsake his Church, but taught that the royalty of his kingdom & the dignity of his word was excellently enough disclosed. In what point therfore will these stageplaiers say that they folow ỹ Apostles? They should haue done it with laying on of handes, that the euident power of the holy Ghost might byandby shewe foorth it selfe. This they bring not to passe: why therfore do they boast that the laying on of handes maketh for them, which we read in dede that the Apostles vsed, but altogether to an other end?

Iohn.7. 37.

7 This hath like reason as if a mã should teach that that breathing wherwith the Lord breathed vpon his disciples, is a Sacrament wherby the holy Ghost is giuen. But wheras the Lord did this once, he did not also will that we shoulde do the same. After the same maner also

Ioh 20. 22.

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the Apostles laid on their handes, during the time that it pleased the Lord that the visible graces of the holy Ghost shoulde be distributed at their praiers: not that they which come after, should onely plaier-like & without the thing in dede counterfait an empty & cold signe, as these apes do. But if they proue that in layinge on of handes they folow the Apostles, (wherein they haue no like thing with the Apostles, sauing I wote not what ouerthwart wrongfull counterfaitinge) yet whense commeth their oyle which they cal the oyle of saluation? Who taught them to seeke saluation in oyle? Who taught them to giue to it the power of strengthening? Did Paule, which draweth vs farre away from the elements of this world, which condemneth nothinge more than the stickinge to such pety obseruations? But this I bodly pronounce, not of my selfe, but from the Lorde. Who so call oyle the oyle of saluation, they forsweare the saluation which is in Christ, they deny Christ, they haue no part in the kingdom of God. For oyle is for the belly, and the belly for oyle: the Lorde shall destroy both. For all these weake elementes, which decay with very vse, belong nothinge to the kingdom of God, which is spirituall and shall neuer decay. What then? will some mē say: do you measure with the same measure, the water wherewith we be baptised, and the breade and wine vnder which the Supper of the Lorde is giuen? I answere that in Sacramentes giuen of God, two thinges are to be looked vnto: the substance of the bodily thing which is sette before vs, and the forme that is by the word of God printed in it, wherein lyeth the whole strength. In respect therefore that the bread, wine, and water that are in the Sacramentes offered to our sight, do keepe their owne substance, this sayinge of Paule alway hath place, Meate for the belly, and the belly for meates: God shall destroy them both. For they passe and vanish away with the fashion of this worlde. But in respect that they be sanctified by the worde of God, that they may be Sacramentes, they do not holde vs in the flesh, but do truely and spiritually teach vs.

Gal 4.9
Colo. 2. 20.
1. Cor. 6 13.

8 But let vs yet more neerely looke into it, howe many monsters this fat liquor fostereth and feedeth. These anoynters say, that the holy Ghost is giuen in baptisme, to innocence: in Confirmation, to encrease of grace, that in Baptisme, we are new begotten into life: in confirmation, we are prepared to battell. And they are so past shame, that they deny that baptisme can wel be done without confirmation. O wickednesse. Are we not therefore in baptisme buried together with Christ, being made partakers of his death, that we may be also parteners of his resurrection. But this felowship with the death and

Ro. 6. 4.

life of Christ Paule expoundeth to be the mortifying of our flesh, & quickeninge of our spirit: for that our olde man is crucified, that we may walke in newnesse of life. What is to be armed to battell if this be not? If they compted it a matter of nothing, to tread vnder feete the word of God: why did they not yet at least reuerence the Church, to whom they will in euery point seeme so obedient. But what can be brought forth more stronge against their doctrine, than that decree of the Mileuitane councel? Who so sayth that baptisme is giuen only for forgiuenesse of sinnes, and not for a help of grace to come, accursed be he. But whereas Luke, in the place which we haue alleaged, sayth that they were baptised in the name of Iesus Christ, which had not receiued ỹ holy Ghost: he doth not simply deny that they were endued with any gift of the holy Ghost, which beleued in Christ with hart, and confessed him with mouth: but meaneth of that receiuing of the holy Ghost, whereby the open powers and visible graces were receiued. So is it sayd that the Apostles receiued the Spirit on the day of Pentecost, whereas it had bin long before said vnto them of Christ, It is not you that speake, but the Spirite of my Father which speaketh in you. Beholde all ye that are of God, the malicious and poysonous deceite of Sathan. That thing which was truely giuen in baptisme, he lyingely sayth to be giuen in his confirmation, that he may by stealth leade you vnware from baptisme. Who now can dout that this is the doctrine of Satan, which cuttinge away from baptisme the promises properly belonging to baptisme, doth conuey away & remoue them, to an other thinge? It is founde (I say) vpon what maner of fundation this godly anointing standeth. The word of God is, that al they which are baptised in Christ, haue put on Christ with his gifts. The word of the annointers is, ỹ they receiued in baptisme no promise, by which they may be armed in battails. That is the voice of trueth, therefore this must be the voice of lyinge. Therefore I can more truely define this Confirmation than they haue hitherto defined it: namely, that it is a notable sclaunder of baptisme, which darkeneth, yea abolisheth the vse thereof: that it is a false promise of the deuil, which draweth vs away from the trueth of God. Or, if you wil, it is oyle defiled with the lying of the deuill, which as it were by ouerspreadinge of darkenesse, deceiueth the eies of the simple.

Act. 8. 26.

Act. 2. 4

Gala. 3. 27.

De consc dist. 5 cap. Sp.

9 They adde furthermore, that all the faithfull ought after baptisme to receiue the holy Ghost by layinge on of handes, that they may be founde full Christians: because he shall neuer be a Christian, that is not chresmed with the bishops Confirmation. These be their owne sayinges worde for worde. But I had thought that whatsoeuer thinges

Verba cap. 1. de Cõsecr. dis. 5. con. aurel. c. vt Ieiuni.

thinges pertained to Christianity, were all set foorth in wrytinge and comprehended in Scriptures. Now, as I perceiue, the true forme of religion is to be sought and learned from else where than out of the Scriptures. Therfore the whole wisdom of God, the heauenly trueth, the whole doctrine of Christ, doth but beginne Christians, and oyle maketh them perfect. By this sentence are damned all the Apostles, and so many Martyrs, whome it is most certaine to haue neuer bin chresmed: forasmuch as the oyle was not yet made, which being poured vpon them, they might fulfil all the partes of christianty, or rather might be made Christians which yet were none. But, though I holde my peace, they do largely confute themselues. For, how many of the number of their owne people do they annoynt after baptisme? why therfore do they suffer such halfe christians in their flocke, whose imperfection might easily be holpen? Why do they with so careles negligence suffer thē to omit that which was not lawfull to be omitted without greuous offense? Why do they not more seuerely call vpon the keping of a thing so necessary, & without which saluatiō can not be obtained, vnlesse peraduenture some be preuented by death? Verily when they so freely suffer it to be despised, they secretly cōfesse that it is not of so great value as they boast it.

10 Last of all they determine that this holy annoyntinge is to be had in greater reuerence thā baptisme: because this anointing is peculiarly ministred by the handes of the chiefe bishops, but baptisme is commonly distributed by euery Priest. What may a man here say, but that they are vtterly mad, which so flatter their owne inuentions, that in comparison of them they carelesly despise the holy ordinances of God? O mouth that robbest God, darest thou set a fat liquor onely defiled with the stinke of thine owne breath, and enchaunted with murmuring sounde of wordes, against the Sacrament of Christ, and to compare it with water hallowed with the worde of God? But thy wickednesse accompted this but a smal matter, vnlesse thou didst also preferre it aboue the same. These be the answers of the holy see, these be the Oracles of the Apostolike trestle. But some of them, euen in their owne opinion, begonne somwhat to qualifie this vnbridled madnes. It is (say they) to be worshipped with greater reuerence: peraduenture not for the greater vertue and profit that it giueth: but because it is giuen of the worthier men, and is made in the worthier parte of the body, that is, in the forehead: or because it bringeth a greater encrease of vertues, although baptisme auaile more to forgiuenesse. But in the first reason do they not bewray themselues to be Donatistes, which measure the force of the Sacrament by the wor-

Cap. de his vero, Dist. eadem.

Trestle, Apollo among the Heathen gaue answeres & Prophecies at a three-footed boorde or trestle.

Lib.4. Senten. Dist.7. cap. 2.

thinesse of the minister. But I will admit, that Confirmation be called the worthier by reason of the worthinesse of the Bishops hand. But if a man aske of them, from whense so great prerogatiue hath bin giuen to Bishops, what reason will they bring beside their owne lust? The Apostles alone vsed that power, which alone distributed the holy Ghost? Are the bishops alone Apostles? Yea, are they Apostles at all? But let vs also graunt them that: why do they not by the same argument affirme, that bishops alone ought to touche the Sacrament of the blood in the Supper of the Lord: which they therefore deny to lay mē, because the Lord gaue it to the Apostles alone? If to the Apostles alone, why do they not conclude: therefore to the bishops alone? But in ỹ place they make the Apostles, simple priests: but now the giddines of their hed carieth thē an other way, suddenly to create thē bishops. Finally Ananias was no Apostle, to whom yet Paule was sent, that he should receiue his sight, be baptised, & be filled with the holy Ghost. I will adde this also to the heape: If by the law of God this was the proper office of bishops, why haue they bin so bold to giue it away to common priestes? as we read in a certaine epistle of Gregory.

Act.9. 17. Dist.9. cap. Peruenit.

11 As for their other reason, how trifling, fond, and foolish is it, to call their Confirmation worthier than the baptisme of God, because in it the forehead is anointed with oyle, and in baptisme the hinder parte of the head, as though baptisme were done with the oyle and not with the water? I cal all the godly to witnes, whether these losels do not endeuour themselues to this only ende, to corrupt the pureness of the Sacraments with their leuen. I haue already spoken this in an other place, that in the Sacramēts, that which is of God scarcely glimmereth through at holes, amonge the rout of the inuentions of men. If any man did not beleue me therein, let him nowe at least beleue his owne maisters. Loe passinge ouer the water, and makinge no accompt of it, they hiely esteeme the onely oyle in baptisme. We therefore on the contrary side do say, that in baptisme the forehead also is dipped in water. In cōparison of this, we esteeme not your oyle worth one piece of dong, whether it be in baptisme or in confirmation. If any alleage that it is sold for more: by this adding of price, the goodnes (if any were in it) is corrupted: so much lesse may they cōmende a most filthy deceit by theft. In the third reason they bewray their own vngodlines, while they prate that in confirmation is giuen a greater encrease of vertues than in baptisme. By the layinge on of handes ỹ Apostles distributed the visible graces of the Spirit. In what thinge do these mens fat liquor shew it selfe frutefull? But away with

these qualifiers, that couer one sacrilege with many sacrileges. It is like the Gordian: which it is better to breake in sunder, than to labor so much in vndoinge it.

12 But nowe when they see themselues destitute of the worde of God and probable reason, they pretende as they are wont, that it is a most auncient obseruation & stablished by consent of many ages. Although that were true, yet they winne nothinge thereby. A Sacrament is not from the earth, but from heauen: not from men, but from God alone. They must proue God to be the author of their confirmation if they will haue it taken for a Sacrament. But why do they obiect antiquitie, whereas the olde wryters, when they minde to speake properly, do no where recken moe Sacramentes than two? If a fortresse of our faith were to be sought from men, we haue an inuincible tower, that the olde Fathers neuer acknowledged those for Sacramentes which these men do lyingely faine to be Sacramentes. The olde wryters speake of the laying on of handes: but do they call it a Sacrament? Augustine plainly affirmeth that it is no other thing than praier. Neither let them here barke against me with their stinking distinctions, that Augustine meant that not of the layinge on of handes vsed to confirmation, but which was vsed to healing or reconciliation. The booke remaineth & is abroade in the handes of men. If I wrest it to any other sense than Augustine himself wrote it, I giue them leaue after their ordinary maner to oppresse me not only with railing, but also with spitting at me. For he speaketh of them that returned frō Schisme to the vnity of the Church. He denieth that they neded to be newly baptised: for he saith, that the laying on of hands sufficeth, that by the bond of peace the Lord may giue them the holy Ghost. But forasmuch as it might seeme an absurdity, that the laying on of hands should be done of new rather than baptisme: he sheweth a differēce. For (saith he) what other thing is the laying of hands, than praier vpon a man? And that this is his meaninge, appeareth by an other place, where he saith: Hande is laid vpon heretikes amended, for the coupling of Charity, which is the greatest gift of the holy Ghost, without which whatsoeuer holy things are in man they auaile not to saluation.

Lib 3. de bap contra donat. cap. 16.

Lib 5. cap 23

13 But I would to God we did kepe still the maner which I haue said to haue bin in the olde time, before that this vntimely deliuered image of a Sacrament was borne: not that it should be such a confirmation as they faine, which can not once be named without iniury to baptisme: but a catechising, whereby children or they that were nere to the age of discretion did declare an accompt of their faith before

the Church. But it ſhould be the beſt maner of Catechiſing, if a form were written to that vſe, containing & familiarly ſetting out a ſumme in a maner of all ỹ articles of our religion, in which the whole church of the faithfull ought without controuerſie to agree: that a childe being ten yeres old ſhould offer himſelfe to the Church to declare a confeſſion of his faith, ſhould be examined of euery article, & anſwere to euery one: if he were ignorant of any thing, or did not vnderſtand it, he might be taught. So ſhould he, before the Church witneſſing & beholding it, profeſſe the only, true, & pure faith, wherwith the people of the faithfull doth with one minde worſhip the one God. If this diſcipline were at this day in force, truely the ſlothfulnes of ſome parentes would be whetted, who do careleſly neglect the inſtruction of their children as a thing nothing belonging to thē, which then without opē ſhame they could not omit: there ſhould be among Chriſtiā people a greater cōſent of faith, & not ſo great ignorance & rudenes of many: ſome ſhould not be ſo raſhly caried away with new & ſtrāge doctrines: finally all ſhould haue as it were a certaine orderly inſtruction of chriſtian learning.

Of Penance.

14 In the next place they ſet Penance, of which they entreate ſo confuſely & diſordredly, that conſciences can beare away no ſure or founde thinge of their doctrine. We haue already in an other place declared at large, what we had learned out of the Scriptures concerning repentance, and then what they alſo teach of it. Nowe we haue this onely to touch, what reaſon they had that raiſed vp the opinion, which hath heretofore reigned in Churches and ſchooles, that it is a Sacrament. But firſt I will briefely ſay ſomewhat of the vſage of the olde Church, the pretenſe wherof they haue abuſed to ſtabliſh their fained inuention. This order they kept in publike penance, that they which had fully done the ſatisfactions enioyned them, were recōciled with ſolemne laying on of handes. That was the Signe of abſolution, whereby both the ſinner himſelfe was raiſed vppe before God with truſt of pardon, and the Church was admoniſhed gently to receiue him into fauour, putting away the remembrance of his offence. This Ciprian oftētimes calleth, to giue peace. That this doing might be of greater dignity, and haue more commendation amonge the people, it was ordained that the biſhops authority ſhould alway be vſed for the meane herein. From henſe came that decree of the ſecond councel at Carthage: Be it not lawful to a prieſt at the Maſſe publikely to reconcile a penitent. And an other decree of the councel at Arauſium, Let thoſe, which in time of their penāce depart out of this life, be admitted

piſt.1. cap. 2

ted to the Communion without the laying on of handes vsed in reconcilinge: if they recouer of their sickenesse let them stande in the degree of penitentes, and when the time is fully expired, let them receiue of the bishop the laying on of hands vsed in reconciling. Again the decree of ỹ third councel at Carthage: Let not the priest without the authority of the bishop, reconcile a penitent. All these tended to this ende, that the seuerity which they would haue to be vsed in that behalfe, shoulde not with too much lenity grow in decay. Therefore they willed ỹ bishop to be iudge of it, which was likely that he would be more circumspect in the examination therof. Howbeit Ciprian in a certaine place sheweth, that not only the bishop, but also the whole Clergie layd their handes on him. For thus he saith. At the full time they do penance, then they come to the Communion, & by the laying on of handes of the bishop and the clergy, they receiue power to partake of the Communion. Afterwarde by processe of time it came to this point, that beside publike penance they vsed this ceremonie also in priuate absolutions. Hereupon came that distinction in Gratian betwene publike & priuate reconciliation. I iudge that same olde vsage of which Cyprian maketh mention, to haue bin holy & healthfull for the Church, and I woulde that it were at this day restored. As for this later, although I dare not disallowe it, or at least speake more sharply against it, yet I thinke it to be lesse necessary. Howesoeuer it be, yet we see that the layinge on of handes in penance is a ceremony ordained of men, not of God, which is to be set among meane things & outward exercises: & those verily which are not to be despised, but which ought to be in a lower degree, than those that are commēded vnto vs by the word of the Lord.

Cap. 33

Decret. 26.que. 6.

15 But the Romanistes and the schoolemen, (which haue an ordinary custome to corrupt all thinges with wrong expounding them) do here very carefully trauail in findinge out a Sacrament. Neither ought it to seeme any maruell, for they seeke a knot in a rushe. But where they haue it best, they leaue a thing entangeled in suspense, vncertaine, and confounded and troubled with diuersity of opinions. They say therefore either that the outward penance is a Sacrament, and if it be so, that it ought to be taken for a signe of the inwarde penance, that is, of the contrition of hart, which shalbe the thing of the Sacrament: or that they both together are a Sacrament, not two Sacramentes, but one full one. But, that the outward penance is only the Sacrament: the inward is both the thing and the Sacrament: and that the forgiuenes of sinnes is the thing and not the Sacrament. Let them which keepe in remembrance the definition of a Sacrament which

Lib. 4. Sen. di. 12. ca. 2

we haue aboue ſet,examine thereby that which theſe men call a Sacrament,and they ſhall finde that it is not an outward ceremony ordained of the Lorde for the confirminge of our faith. If they cauill that my definition is not a lawe which they neede to obey: let them heare Auguſtin,whom they faine that they eſteme as moſt holy. Viſible Sacramentes (ſayth he) were ordained for carnall mens ſakes, that by degrees of Sacramentes they may be conueied from thoſe things that are ſeene with eies to thoſe things that are vnderſtanded. What like thinge do either they themſelues ſee, or can they ſhew to other in that which they call the Sacrament of Penance? The ſame Auguſtine ſaith in an otherplace: It is therfore called a Sacramēt,becauſe in it one thing is ſeene,& an other other thing is vnderſtanded. That which is ſeene,hath a bodily forme:that which is vnderſtanded, hath a ſpirituall frute. Neither do theſe things in any wiſe agree with the Sacrament of penance, ſuch as they faine it, where there is no bodily forme that may repreſent a ſpiritual frute.

ib 3. ne vet eſtam.

ermo. de ap in nt.

16 And,to kil theſe beaſts vpon their owne fighting place,if there be any Sacrament here to be ſought, may it not be much more colerably ſaid that the abſolutiō of the prieſt is a Sacramēt,than penance either inward or outward? For it might readily be ſayd, that it is a ceremony to aſſure our faith of the forgiuenes of ſinnes, & hath a promiſe of the keies as they call it, Whatſoeuer ye ſhall binde or looſe vpon earth,ſhalbe bounde or looſed in heauen. But ſome man would haue obiected, that the moſt parte of them that are abſolued of the prieſtes,obtaine no ſuch thing by ſuch abſolutiō:whereas by their doctrine the Sacramentes of the new law ought to worke in deede that which they figure. This were but to be laughed at. For,as in the Supper,they make a double eating, a Sacramentall eating which is egally common to good & to euill,& a ſpiritual eating which is only proper to the good: why might they not alſo faine that abſolution is receiued two wayes? Yet coulde I not hitherto vnderſtande what they meant with this their doctrine, which we haue already taught howe far it diſagreeth from the trueth of God,whē we purpoſely entreated of that argumēt. Here my minde is only to ſhew,that this dout withſtandeth not,but that they may call the abſolution of the prieſt a Sacrament. For they might aunſwere by the mouth of Auguſtine, that ſanctification is without the viſible Sacrament,& the viſible Sacramēt without inward ſanctification. Againe,that the Sacraments do worke in the only elect that which they figure. Againe,that ſome do put on Chriſt ſo far as to the partaking of the Sacramēt, other ſome to ſanctification:the one, the good and euill egally do:this other,the good only.

ib. 3. ne vet. eſtam. e bap. ruul. b. 5. bap. ontra. onat.

onely. Truely they haue more than childiſhly erred & be blinded in the cleare ſunne, which trauailing with great hardnes, yet eſpied not a thing ſo plaine and open to euery man.

17 Yet leaſt they ſhoulde waxe too proude, in what parte ſoeuer they ſet the Sacrament, I deny that it ought rightfully to be taken for a Sacrament. Firſt, becauſe there is no ſpeciall promiſe to it, which is the only ſubſtance of a Sacrament. Againe, becauſe whatſoeuer ceremony is here ſhewed foorth, it is the mere inuention of menne: wheras we haue already proued that the ceremonies of Sacraments can not be ordained but of God. Therefore it was a lye and a deceite which they haue inuented of the Sacrament of penance. This fained Sacrament they haue garniſhed with a meete commendation, calling it a ſeconde boord after ſhipwrecke: becauſe if a man haue by ſinninge marred the garment of innocence which he receiued in baptiſme he may by penãce repaire it. But it is the ſaying of Hierom. Whoſe ſoeuer it be, it can not be excuſed but ỹ it is vtterly wicked, if it be expoũded after their meaning. As thogh baptiſme be blotted out by ſinne, & is not rather to be called to remembrance of euery ſinner, ſo oft as he thinketh of the forgiueneſſe of ſinne, that he may thereby gather vp himſelfe, and recouer courage, and ſtrenghthen his Faith, that he ſhall obtaine the forgiuenes of ſinnes which is promiſed him in baptiſme. But that which Hierome hath ſpoken hardly and vnproperly, that by penance baptiſme is repaired (from which they fall away that deſerue to be excommunicate from the Church) theſe good expoſitours drawe to their wickednesſe. Therefore you ſhall moſt fitly ſpeake, if you cal baptiſme the Sacrament of penance, ſith it is giuen for a confirmation of grace, and ſeale of confidence, to them that purpoſe repentance. And leaſt you ſhoulde thinke this to be our deuiſe, beſide this that it agreeth with the wordes of the Scripture, it appeareth that it was in the old Church commonly ſpoken like a moſt certaine principle. For in the booke of Faith to Peter, which is ſaid to be Auguſtines, it is called the Sacrament of Faith & of penance. And why flee we to vncertaine ſayings? As though we could require any thing more plaine, than that which the Euangeliſt reciteth: that Iohn preached ỹ baptiſme of repentance vnto forgiuenes of ſinnes?

Lib.4. Sen. diſt 14. cap 1. De peni. diſt.1 cap.2.

Decret. 15. que. 1. cap. firmiſſime. Mar.1.4 Luk.3.3

Of extreme vnction as they call it.

18 The third fained Sacrament is extreme vnction, which is not done but of the Prieſt, & that in extremes, (ſo they terme it) & with oyle conſecrate of the biſhop, & with this forme: By this holy anointing, & by his moſt kind mercy, God pardõ thee whatſoeuer thou haſt

offended by ſeing, by hearing, by ſmelling, feling, taſting. They faine that there be two vertues of it, ỹ forgiuenes of ſinnes, & eaſe of bodily ſickeneſſe if it be ſo expedient: if not, the ſaluation of the ſoule.
Iam.5. 4. They ſay that the inſtitution of it is ſet of Iames, whoſe wordes are theſe. Is any ſicke amonge you? Let him bringe in the Elders of the Church, & let them pray ouer him, anointinge him with oyle in the name of the Lord: & the praier of Faith ſhall ſaue the ſicke man, and the Lord ſhall raiſe him vp: & if he be in ſinnes, they ſhalbe forgiuen him. Of the ſame ſort is this anointing, of which we haue aboue ſhewed that ỹ other laying on of hands is, namely a playerlike hipocriſie, whereby without reaſon and without frute they would reſemble the Apoſtles. Marc rehearſeth that the Apoſtles at their firſt ſending, ac-
Mar.6. 13. cordinge to the commaundement which they haue receiued of the Lorde, raiſed vp dead men, caſt out deuils, cleanſed leprous men, healed the ſicke, & that in healing of ỹ ſicke they vſed oyle. They anointed (ſaith he) many ſicke men with oyle, & they were healed. Hereunto Iames had reſpect, when he commaunded the Elders to be called together to anoint the ſicke man. That vnder ſuch Ceremonies is contained no hier myſtery, they ſhall eaſily iudge which marke howe great liberty the Lord & his Apoſtles vſed in theſe outward thinges.
Iohn.9 6. The Lord goinge about to reſtore ſight to the blinde man, made cley
Matt.9. 29. of duſt & ſpittle, ſome he healed with touchinge, other ſome with his
Luc.18. 42. word. After the ſame maner ỹ Apoſtles healed ſome diſeaſes with the
Act 3.6 word only, ſome with touchinge, other ſome with anointing. But it is
& 5.16. likely that this anointing was not (as all other thinges alſo were not)
& 19.12 cauſeleſly put in vre. I graunt: yet not that it ſhoulde be a meane of
Pſal.45. 8. healing, but only a ſigne, that the dulnes of the vnskilfull might be put in minde from whenſe ſo great power proceeded, to this ende that they ſhould not giue the praiſe therof to the Apoſtles. And, that the holy Ghoſt & his giftes are ſignified by oyle it is a common & vſuall thing. But that ſame grace of healings is vaniſhed away, like as alſo the other miracles, which the Lord willed to be ſhewed for a time, wherby he might make the new preaching of the Goſpel maruelous for euer. Therfore though we graunt neuer ſo much, that anointing was a Sacrament of thoſe powers which were then miniſtred by the hands of the Apoſtles, it now nothinge pertaineth to vs to whom the miniſtration of ſuch powers is not committed.

Iohn.9. 7. 19 And by what greater reaſon do they make a Sacrament of this
Act.20. 10. anointing, thã of all other ſignes that are rehearſed to vs in the Scripture? Why do they not appoint ſome Siloah to ſwim in, whereinto at certaine ordinary recourſes of times ſicke menne may plunge

themſelues

themſelues? That (ſay they) ſhould be done in vaine. Truely no more in vaine than anointing. Why do they not lie along vpon dead men, becauſe Paul raiſed vp a dead childe with lying vpon him? Why is not cley made of ſpittle and duſt, a Sacrament? But the other were but ſingular examples: but this is geuen of Iames for a commaundement. Verily Iames ſpake for the ſame time, when the Church yet ſtill enioyed ſuch bleſſing of God. They affirme in dede that there is yet ſtill the ſame force in their anointing: but we finde it otherwiſe by experience. Let no man nowe maruell howe they haue with ſuch boldneſſe mocked ſoules, which they knowe to be ſenſleſſe & blinde when they are ſpoiled of the word of God, that is, of their life and light: ſith they are nothing aſhamed to go about to mocke the liuing and feling ſenſes of ỹ body. Therfore they make themſelues worthy to be ſcorned, while they boſt that they are endued with the grace of healings. The Lorde verily is preſent with his in all ages, and ſo oft as neede is he helpeth their ſickneſſes no leſſe than in olde time: but he doth not ſo vtter thoſe manifeſt powers, nor diſtributeth miracles by the handes of the Apoſtles: becauſe this gift both was but for a time, and alſo is partly fallen away by the vnthankfulneſſe of men.

20 Therefore as not without cauſe the Apoſtles haue by the ſigne of oile openly teſtified, that the grace of healings committed to them was not their own power, but the power of the holy Ghoſt: ſo on the other ſide they are wrongdoers to the Holy Ghoſt, which make a ſtinking oile and of no force, to be his power. This is altogether like as if one would ſay that all oile is the power of the Holy Ghoſt, becauſe it is called by that name in Scripture: that euery doue is ỹ holy Ghoſt, becauſe he appered in that forme. But theſe things, let them loke to. So much as for this preſent is enough for vs, we do moſt certainly perceiue that their annointing is no Sacramēt: which is neither a Ceremonie ordeined of God, nor hath any promiſe. For when we require theſe two things in a Sacrament, that it be a ceremonie ordeined of God, and that it haue a promiſe of God: we do therewithall require that the ſame Ceremonie be geuen to vs, and that the promiſe belong vnto vs. For no man doth affirme that Circumciſion is nowe a Sacrament of the Chriſtian Church, although it both was an ordinance of God, and had a promiſe knitt vnto it: becauſe it was neither commaunded to vs, nor the promiſe which was adioined to it was giuen to vs with the ſame cōdition. That the promiſe wich they proudely boſt of in their annointinge, is not geuen to vs, we haue euidently ſhewed, and they themſelues declare by experience. The Ceremonie ought not to haue bene vſed, but of them

Matt. 3. 16.
Iohn. 1. 32.

that were endued with the grace of healings, not of these butchers that can more skill of slaying and murthering than of healing.

21 Howbeit although they obteine this, that that which Iames commaundeth concerning annointing, agreeth with this age (which they are most farre from) yet euen so they shall not haue much preuailed in prouing of their vnction wherewith they haue hetherto annointed vs. Iames willeth that all sicke men be annointed: these men infect with their fat liquor, not sicke men, but corpses half dead, when the life lieth already laboring at the toppe of their lippes, or (as they themselues terme it) in extremes. If they haue in their Sacrament a present medicine, whereby they may either ease the sharpenesse of diseases, or at the least may bring some comfort to the soule, they are to cruel that do neuer heale in time. Iames willeth that the sicke man be annointed of the Elders of the Church: these men allowe no annointer but the pety sacrificing Priest. Whereas they expounde in Iames presbyteros the Elders to be Priests, and fondly say that the plurall number is there set for comlinesse sake: that is but trifling: as though the Churches at that time abounded with swarmes of sacrificing Priests, that they might go in a long pompous shewe to carrie a pageante of holy oile. When Iames simply biddeth that sicke men be annointed, I vnderstande by it none other annointing but of common oile: and none other is found in Markes rehearsall. These men vouchesaue to haue none other oile, but that which is hallowed of the Bishop, that is to say, warmed with much breathing on it, enchaunted with much mumbling, and with the knee bowed nine times saluted in this maner: thrise Haile holy oile: thrise Haile holy chresme: thrise Haile holy balme. Out of whom haue they sucked such coniurations? Iames saith: that when the sicke man is annointed with oile, and prayer hath bene pronounced ouer him, if he be in sinnes they shalbe forgeuen him: namely, that the giltinesse being taken away, they may obteine release of the peine: not meaning that sinnes are put away with fat liquor, but that the prayers of the faithfull whereby the afflicted brother is commended to God, shall not be vaine. These mē do wickedly ly, that by their holy, that is to say, abhominable annointing, sinnes are forgeuen. Lo howe gaily they shall preuaile, when they haue bene at large suffred to abuse the testimonie of Iames at their pleasure. And least we should neede to trauaile long in prose hereof, their owne chronicles do discharge vs of this hardnes. For they report that Pope Innocentius, which in Augustines time gouerned the Church of Rome, ordeined that not onely Priests, but also all Christians should vse oile to annoint for their owne necessitie

Iam. 5. 14.

and

and others. Author hereof is Sigebert in his Cronicles.

Of Ecclesiasticall Orders.

22 The fourth place in their register hath the Sacrament of Order: but the same so frutefull, that it bredeth out of it selfe seuen litle Sacraments. But this is very worthy to be laughed at, that wheras they affirme that there be seuen Sacraments, when they go about to rehearse them they recken vp thirtene. Neither can they allege for themselues, that they are but one Sacrament, because they tende all to one Priesthode, and are as it were certaine degrees vnto it. For sith it is euident that in euery one of them are seueral Ceremonies, and they themselues say that there be diuerse graces: no mã can dout but that they ought to be called seuen Sacraments, if their opinions be receiued. And why striue we about it as though it were a thing doutfull, forasmuch as they themselues do plainly and seuerally declare seuen? But first we will brefely knitt vp by the way, howe many and howe vnsauorie absurdities they thrust in vnto vs, whẽ they go about to commende to vs their Orders in steede of Sacraments: and then we wil se whether the Ceremony which Churches vse in ordering of ministers, ought to be called a Sacrament at all. They make therefore seuen ecclesiasticall Orders or degrees, which they garnish with the name of a Sacrament. Those be, dorekepers, Reders, Exorcistes, Acoluthes or followers, Subdeacons, Deacons, Priests. And vii they say that they be, for the seuenfolde grace of the Holy ghost, wherewith they ought to be endued that are promoted vnto them. But it is encreased and more largely heaped to them in their promotion. Nowe the number it selfe is hallowed with a wrongfull expounding of Scripture, when they thinke that they haue red in Esai vii vertues of the Holy ghost whereas both in deede Esay there rehearseth but six, and also the prophet ment not to comprehende them all in that place: for he is els where as well called the Spirit of life, of sanctification, of adoption of the children, as he is in that place called the Spirit of wisdome, of vnderstãding, of counsell, of strength, of knowledge, & of the feare of the Lorde. Howbeit some sutteler men make not seuen orders, but nine, after the likenesse (as they say) of the Church triumphing. But among them also there is strife: because some would haue the shauing of the clergie to be the first order of all, and Bishoprike the last: other some excluding shauing altogether, recken Archebishoprike among the orders. Isidore otherwise diuideth them? For he maketh Psalmistes and Reders to be diuerse: he appointeth the Psalmistes for songes, and the Reders to the reding of the Scriptures, wherewith the people may be instructed. And this

Libr. 4. Senten. dist 34. cap. 9.

Esa. 11. 2. Ezec. 1. 10. Rom. 1. 4. & 8. 15.

The first is the opiniõ of Hue the other of VVilliã of Paris.

Isidorus lib. 7.

Dist. 21. & dist. 23. cap. Lect. & ca. Ostiarius.

distinction is kept by the canons. In so great diuersity what will they haue vs to followe or flee? Shall we say that there be seuen orders? So teacheth the master of the schole: but the most illuminate doctors do otherwise determine. Againe they also disagree among themselues. Moreouer the most sacred canons call vs an other way. Thus forsoth do men agree, when they dispute of godly matters without the word of God.

Iohn. 2. 15. Ioh. 10. 7. Luk. 4. 17. Mar. 16. 23. Ioh. 8. 13. Iohn 3. 4. Mat. 26 26. Mat. 27 50. Ephe. 5. 2.

23 But this excedeth all folly, that in euery one of these they make Christ fellowe with them. First (say they) he executed the office of dorekeper, when he did with a whip made of cordes, driue the biers and sellers out of the temple. He signifieth himselfe to be a dorekeper, when he sayeth, I am the dore. He toke vpō him the office of Reader, when he red Esay in the Sinagoge. He did the office of an Exorcist, when touching the tong and eares of the deffe and dumme man, he restored to him his hearing. He testified himselfe to be an Acoluth or follower in these wordes, He that followeth me, walketh not in darkenesse. He executed the office of Subdeacon, when being girded with a linen cloth he washed the disciples feete. He did beare the person of a Deacon, when he distributed his body and blood in the Supper. He fulfilled the office of Priest, when he offred himselfe vpon the crosse a sacrifice to his Father. These things can not so be heard without laughing, that I maruel that they were writtē without laughing, if yet they were men that wrote them. But most notable is their sutteltie wherewith they play the Philosophers about the name of Acoluth, calling him a Ceroferar, a taper bearer with a word (as I thinke) of sorcerie, truely such a one as was neuer heard of in all natiōs and languages, whereas Acoluthos in Greke simply signifieth a follower. Howbeit if I should earnestly tarry in confuting these men, I should my selfe also worthily be laughed at, they are so trifling and very mockeries.

24 But that they may not be able yet still with false colors to deceiue euen very silly womē, their vanitie is by the way to be vttered. They create with great pompe and solemnitie their Reders, Psalmistes, Dorkepers, Acoluthes, to execute those offices, wherunto they appoint very children, or those whome they call lay men. For who for the most part lighteth the candels, who poureth wine and water into the cruet, but a childe or some base fellowe of the laitie, that maketh his gaine thereof? Do not the same men sing, Do they not shutt and open the Church dores? For who euer sawe in their temples an Acoluth, or a Dorekeper executing his office? But rather he that whē he was a boy did the office of an Acoluth, when he is ones

admitted

admitted into the order of Acoluthes, cesseth to be that which he beginneth to be called, that they may seeme to will of purpose to cast of the office when they take vpon them the title. Beholde why they haue neede to be consecrate by Sacraments, and to receiue the Holy ghost, namely, that they may do nothing. If they allege for exercise, that this is the frowardnesse of times, that they forsake and neglect their ministeries: let them therewithall confesse that there is at this day in the Church no vse nor frute of their holy Orders, which they maruelously aduance, and that their whole Church is full of curse: because it suffreth tapers & cruets to be handled of children and prophane men, which none are worthy to touch but they that are consecrate Acoluthes: and because it committeth the songes to children, which ought not to be heard but of a hallowed mouth. As for their Exorcistes, to what ende do they consecrate them? I here that the Iewes had their Exorcistes: but I se that they were so called of the exorcismes or coniurations which they vsed. Of these counterfait exorcistes who euer heard it spoken, that they shewed any example of their profession? It is fained that they haue power geuen them to lay their handes vpon mad men, them that are to be catechised, and men possessed with deuils: but they can not perswade the deuils that they haue such power, because the deuils do not only not yelde to their commaundements, but also vse commaunding authoritie ouer them. For a man can scarcely finde euery tēth of them, that is not led with an euill Spirit. Therefore whatsoeuer things they babble concerning their pety Orders, are patched together of folish and vnsauory lies. Of the olde Acoluthes, and Dorekepers, and Reders, we haue spoken in an other place, when we declared the order of the Church. Our purpose here is onely to fight against that newe founde inuention of the seuenfold Sacrament in ecclesiasticall Orders. Of which there is no where any thing red, but among these foolish praters the Sorbonistes and Canonistes.

Act. 19. 13.

25 Nowe let vs cōsider of the ceremonies which they vse about it. First whomsoeuer they receiue into their order of soldiars, they do with one cōmon signe entre them into Clergie. For they shaue them in the crowne, that the crowne may betoken kingly dignitie, because Clerkes ought to be kinges, that they may rule themselues and other. For Peter speaketh thus of them; Ye are a chosen kinde, a kingly priesthode, a holy nation, a people of purchace. But it was sacrilege to rake to themselues alone that which is geuē to the whole Church, and proudely to glory of the title which they had taken from the faithfull. Peter speaketh to the whole Church: these fellowes wrest it

Capit. Dupl. 12. questio. 1. Pet. 2. 9.

Libr.4. Senten. Distin. 24. cap. Duo sunt. to a few shauen men: as though it were said to them alone, be ye holy: as though they alone were purchased by the blood of Christ: as though they alone were by Christ made a kingdome & priesthode to God. Then they assigne also other reasons: the top of their hed is made bare, that their minde may be declared to be free vnto the Lord, which with open face may beholde the glory of God. Or that they may be taught that the faultes of their mouth and their eyes must be cut of. Or the shauing of their hed is the putting away of temporall things, and the heary compasse about the crowne are the remnantes of goodes that are reteined for their sustenance. All in signes: because forsoth the veile of the tẽple is not yet cut in sonder. Therefore being persuaded that they haue gaily discharged their duties, because they haue figured such things by their crowne, of the very things in deede they performe nothing at all. Howe long will they mocke vs with such false colors and deceites? The clergie by shearing of a fewe heares do signifie that they haue cast away the aboundance of temporall goods, that they beholde the glory of God, that they haue mortified the lust of the eares and eyes: but there is no kinde of men more rauening, more sensiesly dull, more lustfull? Why do they not rather truely performe holinesse, than with false and lieng signes counterfait a shewe of it?

Libr. 4. Senten. Distin. 24. ca. 1.

26 Moreouer when they say that the crown of the Clergie hath the beginning and reason from the Nazarites: what other thing do they allege, than that their misteries are sprong out of the Iewish Ceremonies, or rather that they are mere Iewishnesse? But whereas they further say, that Priscilla, Acila, and Paul himselfe, taking a vowe vpon them did sheare their hedes, that they might be purified: they bewray their grosse ignorance. For it is no where red of Priscilla: and of Acila also it is doutfull: for that same shearing may as well be referred to Paule as to Acila. But, that we may not leaue to them that which they require, that they haue an example of Paule: the simpler must note, that Paul did neuer sheare his head for any sanctification, but onely to serue the weakenesse of his brethren. I am wont to call such vowes the vowes of charitie not of godlinesse: that is to say, not taken in hande for any seruice of God, but to beare with the rudenesse of the weake: as he himselfe saith, that he was made a Iewe to the Iewes, &c. Therefore he did this, and the same but ones, and for a shorte time, that he might for a time fashion himselfe to the Iewes. These men, when they will without any vse coũterfait the purifyings of the Nazarites, what do they els but raise vp an other Iewishnesse, when they wrongfully couet to followe the olde Iewishnesse? With the

Act. 18. 18.

1. Cor. 9. 10.

Numb. 6. 18.

the ſame religiouſneſſe was that decretall Epiſtle made, which, according to the Apoſtle, forbiddeth clerkes that they ſhould not ſuffer their heare to growe, but ſhere it rounde like a boowle. As though the Apoſtle, when he teacheth what is comly for all men, were carefull for the rounde ſhearinge of the Clergie. Hereby let the reders conſider, of what force and worthineſſe are thoſe other miſteries that followe, into which there is ſuch an entrie.

Ca. prohibemus Diſt. 25. 1. Cor. 11. 4.

27 Whenſe the ſhearing of Clerkes toke beginning, appeareth ſufficiently euen by Auguſtine alone. Whereas at that time none ſuffred their heare to grow, but nice men, & ſuch as coueted a ſmotheneſſe & trimneſſe not mete enough for men: it ſeemed to be a point of no good example, if that were permitted to the clergie. Therefore Clerkes were cõmaunded either to ſheare their head or to ſhaue it, that they ſhould not beare any ſhewe of womanlike trimming. But this was ſo common, that certaine monkes, that they might the more ſet out their owne holineſſe with notable & ſeuerall attire from other men, did let their heare growe long. But afterward when the faſhion turned to wearing of heare, and certain nations were added to Chriſtiandome which alway vſed to weare long heare, as Fraunce, Germany, & England: it is likely that clerkes did euery where ſheare their hedes, leaſt they ſhould ſeeme to couet the gaineſſe of heare. At the laſt in a corrupter age, when all olde ordinances where either peruerted or gone out of kinde into ſuperſtitiõ, becauſe they ſawe no cauſe in the ſhearing of the clergie (for they had reteined nothing but a foliſhe counterfating) they fled to a miſterie, which nowe they ſuperſtitiouſly thruſt in vnto vs for the approuing of their Sacrament. The dorekepers at their conſecration receiue the keyes of the Church, whereby they may vnderſtand that the keping of it is committed to them. The reders receiue the holy Bible. The exorciſtes receiue the formes of exorciſmes, which they ſhoulde vſe ouer mad & them that are to be catechiſed. The Acoluthes receiue the tapers and cruet. Lo theſe are the ceremonies, wherein (if God will) there is ſo much ſecret power, that they may be not only ſignes and tokens, but alſo cauſes of inuiſible grace. For this they require by their definition, when they will haue them taken among the Sacramẽts. But to make an ende in fewe wordes, I ſay it is an abſurditie that in their ſcholes and canõs they make theſe leſſer orders Sacramẽts: whereas euen by their owne confeſſion that teache this, they were vnknowen to the primitiue Church, and deuiſed many yeares after. For Sacramẽts, ſith they conteine the promiſe of God, can not be ordeined of Angels, nor of men, but of God alone, whoes office alone it is to geue promiſe.

Auguſt. de ope. monac. in fine. Item in Retrac.

Libr. 4. Senten. Diſtin. 24. c. 8.

28 There remaine three orders, which they call the greater. Of the which, Subdeaconrie (as they call it) was remoued into that number, sins that the route of the smaller ones beganne to growe. But because they seeme to haue a testimonie for these out of the word of God, they do peculiarly for honors sake, call them holy orders. But nowe it is to be sene, howe crokedly they abuse the ordinances of God to their pretence. We will begin at the order of Priesthode or the sacrificers office. For by these two names they signifie one thing, and so they call them to whom they say that it perteineth to offer vpon the altar the sacrifice of the body and blood of Christ, to pronounce prayers, and to blesse the giftes of God. Therefore at their consecration they receiue the patine with the hostes, for tokens of power geuen to them, to offer acceptable sacrifices to God. And their handes are annointed: by which signe they are taught, that they haue power geuen them to consecrate. But of the Ceremonies we shall speake hereafter. Of the thing it selfe I say: it so hath no title of the word of God which they pretende, that they could not more wickedly corrupt the order set by God. First verily this ought to stande for a thing confessed (which we haue affirmed in entreating of the Popishe masse) that they are all wrong doers to Christ, which call themselues sacrificing priests, to offer a sacrifice of appeasement. He was appointed and consecrate of the Father a priest with an othe, according to the order of Melchisedech, without any ende, without any successor. He ones offred a sacrifice of eternall satisfactorie cleansing, and reconciliation: and nowe also being entred into the Sanctuarie of heauen, he maketh intercession for vs. In him we are all sacrificing priests, but to praises and geuings of thankes, finally to offer vs and ours to God. It was his singular office alone, with his offring to appease God, and to purge sinnes. When these men take that vpon them, what remaineth but that their sacrificing Priesthode is vngodly and full of sacrilege? Truely they are to wicked, when they dare garnish it with the name of a Sacrament. As touching the true office of Priesthode, which is commended to vs by the mouth of Christ, I willingly accompt it in that degree. For therein is a ceremonie, first taken out of the Scriptures, then such a one as Paule testifieth not to be vaine nor superfluous, but a faithfull Signe of spirituall grace. But whereas I haue not set it for a thirde in the number of Sacraments, I did it because it is not ordinarie and common among all the faithfull, but a speciall rite for one certaine office. But sith this honor is geuen to the Christian ministerie, there is no cause therefore why the Popish sacrificers should be proude.

Psa 110 4. Heb. 5. 6.&.7. 3.

1.Tim. 4.14.

For

For Christ commaunded distributers of his Gospell and misteries to be ordeined, not sacrificers to be consecrated. He gaue them commaundement to preache the Gospell and to feede the flocke, not to offer sacrifices. He promised thē the grace of the holy Ghost, not to make satisfactorie purging of sinnes, but rightly to execute and to mainteine the gouernement of the Church. Mat. 28 19. Mar. 16 15. Ioh. 21. 15.

29 The ceremonies agree very well with the thing it selfe. Our Lorde when he sent forth the Apostles to preache the Gospell, did blowe vppon them. By which Signe he represented the power of the holy Ghost which he gaue vnto thē. This blowing these good men haue reteined, and as though they did put forth the holy Ghost out at their throte, they whisper ouer their silly priests that they make, Receiue the holy Ghost. So leaue they nothing which they do not ouerthwartly counterfait: I will not say like players (which vse their gesturings neither without arte nor without significatiō) but like apes, which counterfait euery thing wantonly and without any choise. We kepe (say they) the example of the Lorde. But the Lorde did many things which he willed not to be examples to vs. The Lorde said to the disciples, Receiue ȳ holy Ghost. He said also to Lazarus, Lazarus come forth. He said to the man sicke of the palsey, Rise and walke. Why do not they say the same to all dead men & sicke of the palsey? He shewed a profe of his diuine power, when in blowing vpon the Apostles he filled them with the grace of the holy Ghost. If they go about to do the same thing, they enuiously counterfait God, and do in a maner chalenge him to striue with them: but they are farre from the effect, & do nothing with this foolish gesturing but mock Christ. Verily they be so shamelesse, that they dare affirme that they geue the holy Ghost. But howe true that is, experiēce teacheth, which crieth out that so many as be consecrated priests are of horses made asses, of fooles made madmen. Neither yet do I striue with them for that: onely I condemne the ceremonie it selfe, which ought not to haue bene drawen to be an example, forasmuch as it was vsed of Christ for a singular signe of one miracle: so farre is it of, that the excuse of following his example ought to defend them. Ioh. 20 22. Ioh. 11. 42. Matt. 9. 5. Ioh. 5. 8

30 But of whom receiued they the annointing? They aunswere that they receiued it of the sonnes of Aaron, from whom their order also toke beginning. Therfore they had rather alway to defend them selues with wrongfull examples, than to cōfesse that themselues haue deuised that which they vse without cause. But in the meane time they consider not, that while they professe themselues the successors of the sonnes of Aaron, they are wrongdoers to the priesthode of Libr. 4. Senten. Distin. 24. ca. 8 & in canon. dist. 21. cap. 1.

Christ, which alone was shadowed and figured by all the olde sacrificing priesthodes. In him therefore they were all conteined and fulfilled, in him they ceassed, as we haue somtimes already repeted, and the Epistle to the Hebrues without helpe of any gloses testifieth. But if they be so much delited with the ceremonies of Moses, why do they not hastily take oxen, calues, and lābes to make sacrifices? They haue in deede a good part of the olde tabernacle and of the whole Iewish maner of worshipping: but yet this wanteth in their religion, that they do not sacrifice calues and oxen. Who can not see, that this obseruatiō of annointing is much more hurtfull than Circumcision, specially when there is adioined superstition and Pharisaicall opinion of the worthinesse of the worke? For the Iewes did set in Circumcision, trust of righteousnesse: these men do set in annointing, spirituall graces. Therfore while they couet to be counterfaiters of the Leuites, they are made Apostataes from Christ, and do put themselues from the office of Pastors.

31 This is (if God wil) the holy oile that printeth the marke that can not be raced out. As though oile could not be wiped away with dust and salt, or if it sticke faster, with sope. But this marke is spirituall. What hath oile to do with the soule? Haue they forgottē that which they oft chaunt to vs out of Augustine, that if the word be taken from the water, it shalbe nothing but water, and that it hath this from the word that it is a Sacrament? What word will they shewe in their fat liquor? Will they shewe the commaundement the was geuen to
Exo. 30 Moses, concerning the annointing of the sonnes of Aaron? But there
30. is also commaundemēt geuen, of the coate, the ephod, the hatt, the crowne of holinesse, with which Aaron vas to be garnished, and of the coates, girdles, and miters, wherewith the sonnes of Aaron were to be clothed. There is commaundement geuen to kill a calfe, and burne the fat of him for incense, to cut rammes and burne them, to sanctifie their eares and garments with the blood of an other ramme, and innumerable other obseruations, which being passed ouer, I maruell why the onely annointing of oile pleaseth them. But if they loue to be sprinkled, why are they rather sprinkled with oile than with blood? Forsoth they go about a witty thing, to make one religion of Christianitie, Iewishnesse, and Paganisme, as it were of patches sowed together. Therefore their annointing stinketh which is without the salt, that is, the word of God. There remaineth laying on of handes, which as I graunt in true and lawfull Orderings to be a Sacrament, so I deny that it hath any part in this play, where they neither obey the commaundement of Christ, nor haue respect to the

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ende whereunto the promise ought to leade vs. If they will not haue the signe denied them, they must apply it to the thing it selfe, wherunto it is appointed.

32 About the order also of Deaconrie I would not striue with them, if that same ministerie which was in the Apostles time and in the purer Church were restored to the vncorrupted state thereof. But what like thing haue they whom those men faine to be deacons? I speake not of the men (least they should cõplaine that the doctrine is wrongfully weyed by the faultes of the menne) but I affirme that for those whom they deliuer vs by their doctrine, they vnworthily fetche testimonie from the example of them whom the Apostolike Church ordeined Deacons. They say that it perteineth to their deacons to stand by the priests, to minister in all things that are done in the Sacraments, namely in Baptisme, in the chresme, in the patine, in the chalice: to bring in the offrings and lay them vpon the altar, to make ready the Lordes table, and to couer it: to carry the Crosse, to pronounce and sing the Gospell and Epistle to the people. Is here any one word of the true ministerie of Deacons? Nowe let vs heare the instituting of them. Vppõ the Deacon that is ordered, the Bishop alone layeth his hande. He layeth a prayer boke and a Stoale vpon his lefte shoulder, that he may vnderstande that he hath receiued the light yoke of the Lorde, whereby he may subdue to the feare of God those thinges that perteine to the left side. He geueth him the texte of the Gospell, that he may perceiue himselfe to be a publisher of it. And what belong these things to Deacons? They do euen like as if a man would say that he ordeined them Apostles whom he appointed onely to burne frankincense, to trimme the Images, to swepe the Churches, to catche mise, to driue away dogs. Who could suffer such kinde of men to be called Apostles, and to be compared with the very Apostles of Christ? Therefore let them not hereafter liengly say that those be Deacons, whom they institute onely for their enterludelike playes. Yea & by the very name it selfe they sufficiẽtly declare what maner of office they haue. For they call them Leuites, and will haue their order and beginninge referred to the children of Leui. Which I geue them leaue to do, so that they do not afterward garnish them with the fethers of other.

33 Of Subdeacons to what purpose is it to speake? For whereas in deede they were in olde time appointed for care of the poore, they assigne to them I wote not what trifling businesse, as to bring the chalice and the patine, the litle cruet with water, and the towel to the altar, to powre water to washe handes, &c. Nowe wheras they speake

of receiuing and bringing in of offrings, they meane those which they deuoure as abandoned to their holy vse. With this office very well agreeth the forme of their consecrating. That he receiue of the Bishop, the patine and the chalice: of the Archdeacon, the cruet with water, the manuale, and such other baggage. Within these trifles they require to haue vs confesse that the holy Ghost is enclosed. What godly man can abide to graunt this? But, to make ones an ende, we may determine the same of them that we do of the rest. Neither neede we to repete further those things that are aboue declared. This may be enough to teach the sober and willing to learne (whom I haue taken in hand to instruct) that there is no Sacrament of God but where is shewed a Ceremonie ioined with a promise: or rather verily but where is a promise sene in a Ceremonie. Here is not found one syllable of any certain promise: therefore it were in vaine to seke a Ceremonie to confirme the promise. Againe of those Ceremonies that they vse, it is not red that any one is institute of God. Therefore here can be no Sacrament.

Of Matrimonie.

34 The last is Matrimonie, which as all men confesse to be ordeined of God, so no man vntill the time of Gregorie euer sawe that it was geuen for a Sacrament. And what sober man would euer haue thought it? It is a good and a holy ordinance of God: so tillage, carpentrie, shoemakers craft, barbers craft, are lawfull ordinances of God, and yet they are no Sacraments. For there is not onely this required in a Sacrament, that it be the worke of God, but that it be an outward Ceremonie appointed of God to confirme a promise. That there is no such thing in Matrimonie, very children also can iudge. But (say they) it is a Signe of a holy thing, that is, of the spirituall conioining of Christ with the Church. If by this word Signe, they vnderstande a Token set before vs of God, to this ende to raise vp the assurednesse of our faith, they are farre beside the truth. If they simply take a Signe for that which is brought to expresse a similitude, I will shewe howe wittily they reason. Paule saith, As one starre differeth from an other stare in brightnesse, so shalbe the resurrection of the dead. Lo here is one Sacrament. Christ saith, The kingdome of heauen is like to a grain of mustardsede. Lo here is an other. Againe, The kingdome of heauen is like vnto leauen. Lo here is the third. Esay saith, Behold, the Lord shall feede his flocke as a shepherd. Lo here is the fowerth. In an other place, The Lorde shall go forth as a Giant. Lo here is the fifith. Finally what ende or measure shall there be? There is nothing but by this meane it shall be a Sacrament.

.Cor. 5.42. Mat 13. 1.and 3. Esa.40. t. Esa.42. 3. Thes. .2. o 15 1. oh.10. 1.

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Howe many parables and similitudes are in the Scripture, so many Sacraments there shalbe. Yea and theft shalbe a Sacrament, because it is written, the day of the Lord is like a thefe. Who can abide these sophisters prating so foolishly? I graunt in deede that so oft as we see a vine, it is very good to call to remembrãce that which Christ saith, I am a vine, ye be branches, my Father is the vinedresser. So oft as a shepherde with his flocke cometh toward vs, it is good also that this come to our minde, I am a good shepherd, my shepe heare my voice. But if any man adde such similitudes to the number of Sacramentes, he is mete to be sent to Antycira.

Antycira, vvhere groweth VVelle bor, a good purgatiõ for phrentike heades.

35 But they still lay fourth the wordes of Paule, in which he geueth to Matrimonie the name of a Sacrament: he that loueth his wife, loueth himselfe. No man euer hated his owne flesh, but nourisheth it and cherisheth it, euen as Christ doth the Church: because we are members of his body, of his flesh e and of his bones. For this a man shall leaue his Father and mother, and shall cleaue to his wife, and they shalbe two into one flesh e. This is a great Sacrament: but I say in Christ and the Church. But so to handle the Scriptures, is to mingle heauen and earth together. Paule, to shewe to maried men, what singular loue they ought to beare to their wiues, setteth fourth Christ to them for an example. For as he poured fourth the bowels of his kindenesse vpon the Church which he had espoused to himselfe: so ought euery man to be affectioned toward his owne wife. It followeth after, He that loueth his wife, loueth himselfe: as Christ loued the Church. Nowe, to teache howe Christ loued the Church as himselfe, yea howe he made himselfe one with his spouse the Church, he applieth to him those things which Moses reporteth that Adam spake of himselfe. For when Eue was brought into his sight, whom he knewe to haue bene shapen out of his side: This woman (saith he) is a bone of my bones, and flesh e of my flesh e. Paule testifieth that all this was spiritually fulfilled in Christ and vs, when he sayeth that we are membres of his body, of his flesh e, and of his bones, yea and one flesh e with him. At length he addeth a cõcluding Sentẽce, This is a great mistery. And least any man should be deceiued with the double signifying of the wordes, he expresseth that he speaketh not of the flesh ely conioining of man and woman, but of the spirituall mariage of Christ and the Church. And truely it is in deede a great misterie, that Christ suffred a ribbe to be takẽ from himselfe, whereof we might be shapen: that is to say, when he was strõg, he willed to be weake, that we might be strengthened with his strength: that nowe we may not our selues liue, but he may liue in vs.

Ephe. 5. 29.

Gen. 2. 23.

Galat. 2. 20.

36 The name of Sacrament deceiued them. But was it rightfull that the whole Church ſhould ſuffer the puniſhment of their ignorance? Paule ſaid Miſterie: which word when the tranſlater might haue lefte being not vnuſed with Latin eares, or might haue tranſlated it a Secret: he choſe rather to put in the word Sacrament, yet in no other ſenſe than Paul had in Greke called it Miſterie. Now let them go and with crying out raile againſt the ſkill of tonges, by ignorance whereof they haue ſo long moſt fowly bene blinde in an eaſy matter, and ſuch as offreth it ſelfe to be perceiued of euery man. But why do they in this one place ſo earneſtly ſticke vpon this litle word Sacrament, and ſome other times do paſſe it ouer vnregarded? For alſo in the firſt Epiſtle to Timothee the Tranſlater hath vſed it, and in the ſelfe ſame Epiſtle to the Epheſians: in euery place for Miſterie. But let this ſlipping be pardoned them: at leaſt the liers ought to haue had a good remembrance. For, when they haue ones ſet out Matrimonie with title of a Sacrament, afterward to call it vncleanneſſe, defiling, and fleſhly filthineſſe, howe giddy lightneſſe is this? Howe great an abſurditie is it to debarre prieſts from a Sacrament? If they deny that they debarre them from the Sacrament, but from the luſt of copulation: they eſcape not ſo away from me. For they teache that the copulation it ſelfe is a part of the Sacrament, and that by it alone is figured the vniting that we haue with Chriſt in conformitie of nature: becauſe man and woman are not made one but by carnall copulation. Howbeit ſome of them haue here founde two Sacraments: the one of God and the ſoule, in the betrouthed man and woman: the other of Chriſt and the Church, in the husbād and the wife. Howſoeuer it be, yet copulation is a Sacrament, from which it was vnlawfull that any Chriſtian ſhould be debarred: Vnleſſe peraduenture the Sacraments of Chriſtians do ſo ill agree, that they can not ſtand together. There is alſo an other abſurditie in their doctrines. They affirme that in the Sacrament is geuen the grace of the holy Ghoſt: they teache that copulation is a Sacrament: and they denie that at copulation the holy Ghoſt is at any time preſent.

1. Tim. 3. 9. Ephe. 1. 9. Libr. 4. Senten. Diſt. 17 Cap. 4. & in Dec. 27 queſt. 2. cap. Cū Socrat. gloſ. ca. lex diu. Ibid. Decre. Libr. 4. Sen. diſ. 33. cap. 2. & in decr. 32 quæſt. 2 c. Quic quid.

37 And, becauſe they would not ſimply mocke the Church, howe long a roawe of errours, lies, deceites, and wickedneſſes haue they knitte to one error? ſo that a man may ſay, that they did nothing but ſeke a denne of abhominations, when they made of matrimonie a Sacrament. For when they ones obteined this, they drew to themſelues the hering of cauſes of matrimony: for it was a ſpirituall matter, which profane iudges might not medle with. Then they made lawes, whereby they ſtabliſhed their tyrannie, but thoſe

partly

partly manifestly wicked against God, and partly most vniust toward men. As are these: That mariages made betweene yong persones without consent of their parentes, shoulde remaine of force and stablished. That the mariages be not lawfull betweene kinsfolkes to the seuenth degree: and if any such be made, that they be diuorced. And the very degrees they faine against the lawes of all nations, and against the ciuile gouernment of Moses. That it be not lawefull for a manne that hath put away an adultereſſe, to mary an other. That spirituall kinsfolkes may not bee coupled in mariage. That there be no mariages celebrate, from Septuagesime to the vtas of Easter, in three weekes before Midsommer, nor from Aduent to Twelftide. And innumerable other like, which it were long to reherse. At length we must crepe out of their mire, wherein our talke hath nowe taried longer than I would. Yet I thinke I haue somewhat profited, that I haue partly plucked the lions skinnes from these asses.

Deute. 18.6.

The xx. Chapter.

Of ciuile Gouernement.

NOwe whereas we haue aboue set two kindes of gouernement in man: and whereas we haue spoken enough of the one kinde which cõsisteth in the soule or in the inward man, and hath respect to eternall life: this place requireth that we speake somwhat also of the other, which perteineth onely to the ciuile and outward righteousnesse of maners. For the course of this matter seemeth to be seuered from the spirituall doctrine of faith, which I toke in hande to entreate of: yet the proceding shall shewe that I do rightfully ioine them together, yea that I am of neessitie compelled to do it: specially sith on the one side, mad and barbarous men do furiously go about to ouerthrowe this order stablished by God: and on the other side the flatterers of princes, aduauncing their power without mesure, sticke not to set it against the empire of God himselfe. Vnlesse both these mischeues be met withal, the pureneſſe of faith shall be lost. Beside that it is not smally for our behofe, to knowe howe louingly God hath in this behalfe prouided for mãkinde, that there may florishe in vs a greater desire of godlineſſe to witneſſe our thankfulneſſe, first, ere we enter into the thing it selfe, we must holde fast that distinction which we haue aboue set, least (as it commonly happeneth to many) we vnwisely mingle these two things together, which haue altogether diuerse consideration. For

whē they heare that liberty is promised by ỹ Gospel, which acknowledgeth amonge men no king and no magistrate, but hath regarde to Christ alone: they thinke that they can take no fruit of their libertie, so long as they see any power to haue preeminēce ouer them. Therefore they thinke that nothing shalbe safe, vnlesse the whole world be reformed into a newe fashion: where may neither be iudgemēts, nor lawes, nor magistrats, nor any such thing which they thinke to withstande their libertie. But whosoeuer can put differēce betwene the body and the soule, betwene this present and transitorie life, and that life to come and eternall: he shall not hardly vnderstande that the spirituall kingdome of Christ, and the ciuile gouernement are thinges far a sonder. Sith therefore that is a Iewish vanitie, to seke & enclose the kingdome of Christ vnder the elements of this world: let vs rather thinking, as the Scripture plainely teacheth, that it is a spirituall fruit, which is gathered of the benefite of Christ, remember to kepe within the boundes thereof this whole libertie which is promised & offred vs in him. For, what is the cause why the same Apostle which biddeth vs to stande, and not to be made subiecte to the yoke of bondage, in an other place forbiddeth bond seruantes to be carefull of their state: but because spirituall libertie may very well agree with ciuile bondage? In which sense also these his sayings are to be taken: In the kingdome of God there is no Iewe, nor Grecian, no male nor female, no bondeman nor freeman. Againe, There is no Iew nor Grecian, Circumcision, Vncircumcisiō, Barbarian, Scythian, Bondman, Freman: but Christ is all in all. Whereby he signifieth, that it maketh no matter in what estate thou be among men, nor vnder the lawes of what nation thou liuest: forasmuch as in these things consisteth not the kingdome of Christ.

Gal. 5.1
1. Cor. 7.21
Gala. 3. 28.
Colo 3. 11.

2 Yet doth not this distinction tende hereunto, that we should thinke that the whole order of policie is an vncleane thing, not perteining at all to Christiā men. So in deede do the phrentike men, that are delited with vnbridled licentiousnesse, crie out and bost. For sith we be dead by Christ to the elements of this world, & being remoued into the kingdome of God do sit among the heauenly ones: they thinke that it is vnworthy for vs, and farre beneth our excellence, to be occupied with these prophane and vncleane cares that are busied about affaires not perteining to a Christian man. To what purpose (say they) are lawes without iudgements and iudgement seates? But what hath a Christian man to do with iudgements themselues? yea if it be not lawfull to kill, wherto serue lawes and iudgements among vs? But as we haue euen nowe geuen warning, that this kinde of

gouern-

gouernment is seuerall from that spirituall and inward kingdome of Christ:so it is also to be knowen that they nothing disagree together. For the Ciuile gouernment doth now beginne in vs vpon earth certaine beginnings of the heauenly kingdom, and in this mortall and vanishing life,doth as it were entre vpon an immortall and incorruptible blessednesse: but the entent of this spirituall gouernment is, so long as we shall liue amonge men, to cherish and maintaine the outward worshipping of God, to defend the sound doctrine of godlines and the state of the Church,to frame our life to the felowship of mẽ, to fashiõ our maners to ciuil righteousnes, to procure vs into frendship one with an other, to nourishe common peace and quietnes:all which I graunt to be superfluous,if the kingdom of God,such as it is now among vs, do destroy this present life. But if the will of God be so,that we while we longe toward the heauenly countrey, should be wayfaringe from home vpon the earth: & sith the vse of such wayfaringe nedeth such helpes: they which take them from man, do take from him his very nature of man.For whereas they alleage that there is so great perfection in the Church of God,that her owne moderate gouernment sufficeth it for a law:they thẽselues do foolishly imagine that perfection which can neuer be found in the common felowship of men.For sith of naughty men the pride is so great, & the wickednes so obstinate,as cã not be restrained with great sharpnes of lawes: what thinke we that they will do, if they see vnpunished liberty lye open to their lewdnes, which can not euen with force be sufficiently compelled not to do euill?

3 But of the order of policy, there shalbe an other fitter place to entreate. Now our meaning is to haue this onely vnderstanded,that to thinke to driue it away,is outragious barbarousnesse,the vse wherof is no lesse amonge men,than of bread,water,the sunne,& aire,but the dignity much more excellent. For it tendeth not only hereunto (which is the onely commodity of all those thinges) that men may breath,eate,drinke & be cherished (although in dede it comprehendeth all these thinges, while it maketh that they liue together)yet I say,it tẽdeth not hereunto only:but also ỹ idolatry, sacrileges against the name of God, blasphemies against his trueth, and other offences of religion may not rise vp and be scattered amonge the people,that common quiet be not troubled, that euery man may keepe his owne safe and vnappeired, that men may vse their affaires together without hurt, that honesty and modesty be kept among them:finally that amonge Christians may be a common shew of religion,and amonge men may be manlike ciuility. Neither let any mã be moued,for that

I do now referre the care of ſtabliſhinge of religion to the policy of men, which I ſeme before to haue ſet without the iudgement of mẽ. For I do no more here, than I did before, giue men leaue after their owne will to make lawes concerning religion and the worſhippinge of God, when I allowe the ordinance of pollicy, which endeuoreth hereunto, that ỹ true religion which is contained in the law of God, be not openly and with publike ſacrileges freely broken and defiled. But the readers beinge holpen by the very plainneſſe of order, ſhall better vnderſtande what is to be thought of the whole kinde of ciuile gouernment, if we ſeuerally entreat of the partes thereof. There be three parts of it: the magiſtrate, which is the gouernour and keper of the lawes, ỹ lawes according to which he gouerneth ỹ people, which are gouerned by the lawes, & obey ỹ magiſtrate. Therfore let vs firſt conſider of the office of the Magiſtrate, whether it be a lawfull vocation & allowed of God, what maner of office he hath, & how great is his power: then with what lawes a Chriſtian ciuile ſtate is to be ordered: then laſt of all, what profite of the lawes commeth to the people, what reuerence is due to the Magiſtrate.

4 The Lorde hath not only teſtified that the office of magiſtrates is allowed & acceptable to him, but alſo ſetting out the dignity therof with moſt honorable titles, he hath maruelouſly commended it vnto vs. That I may rehearſe a fewe of them. Whereas whoſoeuer be in place of magiſtrates are named gods, let no mã thinke that in that naminge is ſmall importance: For thereby is ſignified that they haue commaundemẽt from God, that they are furniſhed with the authority of God, & do altogether beare the perſon of God, whoſe ſteede they do after a certaine maner ſupply. This is not my cauillation, but the expoſition of Chriſt. If the Scripture (ſaith he) called them gods to whom the word of God was giuen: What is this elſe, but that God hath committed his buſineſſe to them, that they ſhoulde ſerue in his office, & (as Moſes and Ioſaphat ſaid to their iudges whom they appointed in euery ſeuerall city of Iuda) that they ſhould ſit in iudgement, not for mã but for God? To the ſame purpoſe maketh this that the wiſdom of God affirmeth by the mouth of Salomon, that it is his worke, that kinges reigne, and counſellers decree righteous thinges, that Princes beare principality, and al the iudges of the earth execute iudgement. For this is all one in effect as if it had bin ſayd, that it cõmeth not to paſſe by the peruerſeneſſe of men, that the gouernment of al things in earth is in the hãd of kings & other Rulers, but by the prouidence and holy ordinance of God, to whom it ſo ſeemed good to order the matters of menne: foraſmuch as he is both preſent and

Exo.22 8.
Pſa. 82. 1. & 6.
Ioh.10. 35.
Deut.1. 16
1.Chro. 19.6.
Prou.8. 15.

preſident

president among them in making of lawes and in executing vprightnesse of iudgementes. Which Paul also plainely teacheth, when he reckeneth Gouernmentes among the giftes of God, which being diuersly distributed accordinge to the diuersity of grace, ought to be employed of the seruants of Christ to the edification of the Church. For although he there properly speaketh of a councell of graue men, which in the Primitiue Church were appointed that they shoulde haue the rule of orderinge the publike discipline (which office in the Epistle to the Corinthians he calleth Gouernmēt) yet forasmuch as we see that the ende of ciuile power commeth to the same point, it is no dout but that he commendeth vnto vs all kinde of iust Gouernment. But he speaketh more plainely, where he purposely maketh a full discourse of that matter. For he both sheweth that Power is ỹ ordinance of God, and that there are no powers, but they are ordained of God: and that the Princes themselues are the ministers of God, to the wel doers vnto praise: to ỹ euil, reuengers vnto wrath. Hereunto may be added also the examples of holy menne: of which some haue possessed kingdomes, as Dauid, Iosias, Ezechias: other some, Lordships, as Ioseph and Daniell: other some, Ciuile gouernmentes in a free people, as Moses, Iosue, and the Iudges: whose offices the Lorde hath declared that he alloweth. Wherfore none ought now to dout that the ciuile power is a vocation not only holy and lawfull before God, but also the most holy, and the most honest of all other in the whole life of men.

Rom.13.8. 1.Cor.12.28. Ro.13.1

5 They which couet to bring in a state without Rulers, take exception and say that although in old time there were kings & Iudges ouer the rude people, yet at this day that seruile kinde of gouerninge agreeth not with the perfection which Christ hath brought with his Gospell. Wherein they bewray not onely their ignorance, but also their deuilish pride, while they take vppon themselues perfection, of which not so much as the hundreth part is seene in them. But what maner of men soeuer they be, it is easie to confute it: because where Dauid exhorteth all kinges and Rulers to kisse the sonne of God, he doth not bid them, giuinge ouer their authority, to stake themselues to a priuate life, but to submit the power that they beare to Christ, that he alone may haue preeminence aboue all. Likewise Esay, when he promiseth ỹ kings shalbe fosterfathers of the Church, & Quenes shalbe nourses, he doth not depose them from their honor: but rather doth by an honorable title make them defenders to the godly worshippers of God? For, that prophecy pertaineth to the comminge of Christ. I do wittingely passe ouer many testimonies which do eche

Ps.3.12. Esa.49.23.

where offer themselues, & specially in the Psalmes wherein all gouernours haue their right maintained. But most cleare of all is the place of Paul, where admonishing Timothee that in the common assembly praiers must be made for kings, he byandby addeth a reason,
1.Tim.2 2. That we may vnder them lead a quiet life with all godlines & honesty: in which wordes he committeth the state of the Church to their defense and sauegarding.

6 Which consideration ought continually to busie the magistrates themselues, forasmuch as it may put a great spurre to them whereby they may be pricked forward to their duety, and bring them a singular comfort whereby they may mitigate the hardnesses of their office, which truely are both many and great. For with howe great an endeuour of vprightnesse, wisdom, mildnesse, continence, and innocency, ought they to charge themselues, which know themselues to be appointed ministers of the righteousnes of God? By what affiance shall they admit vniustice to their iudgement seate, which they heare to be the throne of the liuinge God? By what boldenesse shall they pronounce a wrongful sentence with that mouth, which they vnderstand to be appointed an instrumēt for the truth of God? With what conscience shall they subscribe to wicked decrees with the hande, which they knowe to be ordained to wryte the actes of God? In a summe, if they remember that they be the vicegerentes of God, they must watch with all care, earnestnesse, and diligence, that they may represent in themselues vnto men a certaine image of the prouidēce, preseruation, goodnesse, good will, and righteousnesse of God. And
Iere.48 11. they must continually set this before their eies, that if all they be accursed, that do execute in deceite the worke of the vengeāce of God, they are much more greuously accursed, that vse themselues deceitfully in a rightfull vocation. Therefore when Moses & Iosaphat minded to exhort their iudges to their duty, they had nothing more effectuall to moue their mindes withall, than that which we haue before
Deut.1. 16. rehearsed, Looke what ye do. For ye sit in iudgement not for man
2.Chro. 19.6. but for God: namely he which is neere to you in the cause of iudge-
Ps.82.1 ment. Now therefore let the feare of the Lorde be vpon you. Looke
Esay.3. 14. & be diligent: because there is no peruersenes with ỳ Lord our God. And in an other place it is said, ỳ God stode in ỳ assembly of the gods, & sitteth iudge in the middest of the gods, that they may be encouraged to their duety when they heare ỳ they be the deputies of God, to whome they must one day yeelde accompt of the gouernment of their charge. And worthily this admonitiō ought to be of great force with them. For if they make any default, they are not onely wronge

doers

does to men whom they wickedly vexe, but also sclaũderers to God himselfe, whose holy iudgementes they defile. Againe they haue also whereupon they may singularly comfort themselues, when they cõsider with themselues that they are not busied in prophane affaires & such as are not fitte for the seruant of God, but in a most holy office, namely forasmuch as they are the deputies of God.

7 As for them that are not moued with so many testimonies of Scripture from being bolde to raile at this holy ministery, as a thinge disagreeing with Christian religion and godlinesse: what do they else but raile at God himselfe, the dishonor of whom can not but be ioined with the reproche of his minister? And verily they do not refuse the magistrates, but do cast away God, that he shoulde not reigne ouer them. For if the Lord sayd this truely of the people of Israel, because they had refused the gouernment of Samuel: why shal it be lesse truely sayd at this day of them that giue themselues leaue to rage against all gouernmentes ordained of God? But sith the Lord sayd to the disciples, that the kings of nations beare rule ouer them, but that amonge them it is not so, where he that is the first must be made the least: by this sayinge it is forbidden to all Christians that they shoulde not take kingdomes or gouernmentes vpon them. O handsome expositors. There rose a strife among the disciples, which of them excelled other: the Lord, to suppresse this vaine ambition, taught them that their ministery is not like vnto kingdomes, in which one manne hath preeminence aboue the rest. I beseche you, what doth this comparison make to ỹ dishonor of kingly dignity? yea what doth it proue at all, but that the ministery of an Apostle is not the office of a kinge? Moreouer although among the magistrates themselues there be diuerse formes, yet there is no difference in ths behalfe, but ỹ we ought to take them all for the ordinances of God. For Paul also doth comprehend them altogether, when he sayth that there is no power but of God: and that which best liked him of all, is commended with notable testimony aboue the other, namely the power of one: which because it bringeth with it a common bondage of all, (except that one man, to whose will it maketh all thinges subiect) in olde time coulde lesse be allowed of noble and the excellent sorte of natures. But the Scripture, to meete with their vniust iudgementes, expresly by name affirmeth, that it is the prouidence of Gods wisdome that kinges do reigne, and peculiarly commaundeth the king to be honored.

1.Sam.8 7. Luc.22 25. Rom.13 1. Prou.8. 15. 1.Pet.2. 17.

8 And truely it were very vaine that it shoulde be disputed of priuate men, which shoulde be the best state of policy in the place where they liue: for whome it is not lawfull to consult of the framing of any

common weale. And also the same could not be simply determined without rashnes, forasmuch as a great parte of the order of this question consisteth in circumstances. And if thou compare also the states themselues together without circustances, it shall not be easie to discerne which of them ouerweieth the other in profitablenesse, they match so egally together. There is an easie way to fall from kingdom into tyranny: but not much harder is it to fall from the rule of the chiefest men to the faction of a fewe: but most easie of all, from the peoples gouernment, to sedition. Truly, if those three formes of gouernmentes which the Philosophers set out, be considered in themselues, I will not deny that either the gouernmēt of the chiefest mē, or a state tempered of it and common gouernment far excelleth all other: not of it selfe, but because it most seldom chaunceth that kings so temper themselues, that their wil neuer swarueth from that which is iust and right, againe, that they be furnished with so great sharpenesse of iudgement and wisdom, that euery one of thē seeth so much as is sufficient. Therefore the fault or default of men maketh, that it is safer & more tolerable that many should haue the gouernment, that they may mutually one helpe an other, one teach and admonish an other, and if any aduance himselfe hier than is mete, there may be ouerseers and maisters to restraine his wilfulnesse. This both hath alway bin approued by experience, and the Lord also hath confirmed it with his authority, whē he ordained among the Israelites a gouernment of the best men very neere vnto common gouernment, at such time as he minded to haue them in best estate, till he brought foorth an image of Christ in Dauid. And as I willingly graunt that no kinde of gouernment is more blessed than this, where liberty is framed to such moderation as it ought to be, and is orderly stablished to continuāce: so I compt them also most blessed, that may enioy this estate: & if they stoutly and constantly trauaill in preseruing and retaininge it, I graunt that they do nothing against their duety. Yea & the magistrates ought with most great diligence to bend themselues hereunto, that they suffer not the liberty of the people, of which they are appointed gouernours, to be in any part minished, much lesse to be dissolued: if they be negligent & litle careful therin, they are false Faithbreakers in their office, & betraiers of their contree. But if they would bring this kinde to themselues, to whom the Lord hath appointed an other forme of gouernment, so that thereby they be moued to desire a change, the very thinking thereof shall not only be foolish & superfluous, but also hurtfull. But if thou bende not thine eies only to one city, but looke about or behold the whole world together, or at least

spred

ſpread abroade thy ſight into farther diſtances of contrees, without dout thou ſhalt finde that this is not vnprofitably appointed by the prouidence of God, that diuerſe contrees ſhould be ruled by diuerſe kindes of gouernment. For as the elementes hange together but by an vnegall temperature, ſo contrees, alſo are with their certaine inequality very well kept in order. Howbeit all theſe things alſo are ſpoken in vaine to them whom the will of the Lord ſhall ſatisfie. For if it be his pleaſure, to ſet kinges ouer kingdomes, Senates or officers ouer free cities, whomſoeuer he maketh rulers in the places where we are conuerſant, it is our duety to ſhew our ſelues yelding & obedient vnto them.

9 Now ỹ office of Magiſtrats is in this place to be declared by the way, of what ſort it is deſcribed by ỹ word of God, & in what thinges it conſiſteth. If the Scripture did not teach, that it extendeth to both the tables of the law, we might learne it out of the prophane writers. For none hath entreated of the duety of magiſtrates, of makinge of lawes & of the publike weale, that hath not begon at religion and the worſhipping of God. And ſo haue they all cõfeſſed, that no policy can be happily framed, vnleſſe the firſt care be of godlines: and that thoſe lawes be prepoſterous which neglecting the right of God, do prouide only for men. Sith therfore with all the Philoſophers religiõ hath the firſt place, and ſith the ſame hath alway bin obſerued by the vniuerſall conſent of al nations, Let Chriſtiã Princes & magiſtrates be aſhamed of their ſlothfulnes, if they endeuor not themſelues to this care. And we haue already ſhewed, that this duety is ſpecially enioyned them of God: as it is mete, that they ſhould employ their trauail to defende & maintaine his honor, whoſe vicegerentes they be, & by whoſe benefit they gouerne. For this cauſe alſo chiefly are the holy kings praiſed in Scripture, for that they reſtored the worſhip of God being corrupted or ouerthrowen, or tooke care of religiõ, that it might floriſh pure and ſafe vnder them. But contrariwiſe the holy hiſtorie recke- Iud. 21.
neth ſtates without gouernours, amonge faults, ſaying that there was 25.
no king in Iſraell, and that therfore euery man did what pleaſed himſelfe. Whereby their follie is confuted, which would haue them, neglecting the care of God, only to apply themſelues to be iudges of law amonge men. As though God appointed gouernours in his name to deciſe cõtrouerſies, & omitted that which was of much weightier importãce, that he himſelfe ſhould be worſhipped according to the preſcribed rule of his law. But a deſire to innouate all things without puniſhment, moueth troubleſome men to this point, that they wiſhe all reuengers of the breach of peace to be takẽ away. As for ſo much as

Ier. 22. 3. pertaineth to the second table, Ieremy warneth kinges, to do iudgement and righteousnesse, to deliuer the forceably oppressed from the hande of the false accuser, not to greue the straunger and widowe, not to do wrong, and not to shed innocent blood. To the same purpose maketh the exhortation which is read in the 82. Psalme, that they should render right to the poore and needy, acquite the poore and needy, deliuer the poore and needy from the hande of the oppressor. And Moses giueth charge to the Princes whom he had sette in his stede: let them heare the cause of their brethren, and iudge betwene a man and his brother and a straunger, and not know faces in iudgement, let them heare as well the litle as the great, and be not afraied of any man: because it is the iudgement of God. But I speake not of these thinges: that kinges should not get to themselues multitudes of horses, not cast their mindes to couetousnesse, not be lifted vp aboue their brethren: that they may be continually busied in studying vpon the law of the Lord all the dayes of their life: that Iudges swarue not to the one side, nor receiue giftes: because in declaringe here the office of magistrates, my purpose is not so much to instruct the magistrates themselues, as to teach other what Magistrates be, & to what ende they are set of God. We see therefore that they be ordained defenders and reuengers of innocence, modesty, honesty, and quietnesse, whose only endeuor shoulde be to prouide for the common safety and peace of all men. Of which vertues Dauid professeth that he will be an examplar, when he shalbe aduaunced to the royall seate: that is, that he will not consent to any euill doinges, but abhorre wicked men, sclaunderers, and proude men, and get to himselfe from echewhere honest and faithfull men. But sith they can not performe this, vnlesse they defende good men from the wronges of the euill, let them helpe the good with succour and defense, let them also be armed with power wherby they may seuerely suppresse open euil doers and wicked men by whose lewdnesse the common quiete is troubled or vexed. For we throughly finde this by experiēce which Solon said, that common weales consist of reward and punishment; & that when those be taken away, the whole discipline of cities faileth & is dissolued, For the care of equity and iustice waxeth colde in the mindes of many, vnlesse there be due honor ready for vertue: neither can the wilfulnesse of wicked men be restrained but by seuerity and chastisement of paines. And these two partes the Prophet comprehendeth, when he biddeth kinges and other gouernours to do iudgement and righteousnesse. Righteousnes is, to take into charge of tuition, to embrace, to defende, to reuenge, to deliuer the innocent. Iudgement is,

Deut. 1. 16.

Deu. 17 16.

Psa. 101

Iere. 21. 12. & 22 3.

to

to withstand the boldnes of wicked men, to represse their violence, to punish their offences.

10 But here, as it seemeth, doth arise a hie and hard question: If by the law of God all Christians are forbidden to kill: and the Prophet prophecieth of the holy mount of God, that is, the Church, that in it they shal not afflict nor hurt: how many magistrates be together both godly and blood sheders? But if we vnderstande, that the Magistrate in executing of punishmentes, doth nothing of himselfe, but executeth the very selfe iudgementes of God, we shall be nothinge combred with this dout. The lawe of the Lorde forbiddeth to kill: least manslaughter should be vnpunished, the law maker himselfe giueth to the ministers the swerd in their hand, which they shold draw foorth against all mansleyers. To afflict and to hurt, is not the doing of the godly: but this is not to hurt, nor to afflict, by the Lordes commaundemēt to reuenge the afflictions of the godly. I would to God that this were alway present before our mindes, that nothing is here done by the rasheneſſe of man, but all thinges by the authority of God that commaundeth, which goinge before vs, we neuer swarue out of the right way. Vnlesse perhappes there be a bridle put vpon the righteousnes of God, that it may not punish wicked doings. But if it be not lawfull to appoint any law to it, why shall we cauill against the ministers of it? They beare not the swerd in vaine, saith Paule: for they be the ministers of God to wrath, reuengers to euil doers. Therfore if Princes and other rulers know that nothing shalbe more acceptable to God than their obedience, let them apply this ministerie, if they desire to shew their godlinesse, righteousnesse, & vncorruptnesse allowable to God. With this affection was Moses ledde, when knowing himself appointed by the power of the Lord to be the deliuerer of his people, he laid his hāds vpon the Ægyptiā. Againe, when by slaying of three thousand men in one day, he tooke vengeance of the sacrilege of the people. Dauid also, when nye to the ende of his life he gaue commaundement to Salomon his sonne to slay Ioab & Semei. Whereupon he also rehearseth this amonge the vertues of a king, to slay the wicked of the lande, that all workers of wickednesse, may be driuen out of the city of God. To which purpose also pertaineth ȳ praise that is giuē to Salomon, Thou hast loued righteousnes and hast hated wickednesse. Howe doth that milde and gētle nature of Moses burne out into so great cruelty, that beinge sprinkeled and embrued with the blood of his brethren, he runneth throughout the campe to new slaughters? How doth Dauid, a man of so great gentlenes in al his life, among his last breathings make that bloody testamēt,

Exo. 20 13. Deut. 5 17. Matt. 5 21. Esa. 11. 9. & 45. 25.

Ro. 13. 4

Exod. 2 12. Act. 7. 28. Exo. 32 27. 1. Kings 2. 5.

that his sonne shoulde not bringe the hoare heare of Ioab and Semei in peace to the graue ? But they both when they executed the vengeance committed to them of God,so sanctified with cruell dealinge their handes which they had defiled with sparinge.It is an abhomination with kinges, sayth Salomon, to do iniquity, because his throne is stablished in righteousnesse. Againe, The king which sitteth in the throne of iudgement, spredeth his eyes vpon euery euill man. Againe, A wise king scattereth the wicked and turneth them vpon the whele. Againe, Take away the drosse from the siluer and there shall come foorth a vessell to the melter:take away the wicked man from the sight of the king,and his throne shalbe fast set in righteousnesse. Againe, He that iustifieth the wicked, and he that condemneth the righteous,both are abhomination to the Lord. Againe, A rebellious man purchaseth euill to himselfe,and a cruel messenger is sent vnto him. Againe, who so saith to the wicked man, thou art righteous,him peoples and nations do curse. Now if their true righteousnesse be, with drawen swerd to pursue gilty and wicked men: let them put vp their swerd,and holde their hands pure from blood, while in the meane time desperate menne do range with murthers and slaughters: then they shall make themselues gilty of most great wickednesse, so much lesse shall they gette thereby the praise of goodnesse and righteousnesse.Only let there be no precise and cruel rigorousnesse,and that iudgement seate which may worthily be called the rocke of accused men. For I am not he that either fauour extreme crueltie, or do thinke that righteous iudgement can be pronounced,but while clemency the best & surest counseller of kings,as Salomon affirmeth, the preseruer of the kinges throne is assistent, which a certaine man in olde time truely said to be the principal gift of Princes. Yet a magistrate must take hede to both,that he do neither with rigorousnesse of minde wound rather than heale,or by superstitious affectation of clemency fall into a most cruell gentlenes, if with soft and loose tendernes he be dissolute to the destruction of many mē. For this was in old time not without cause cōmonly spokē vnder ȳ empire of Nerua,that it is in dede euill to liue vnder a princo vnder whom nothing is lawful,but much worse vnder whom al things are lawfull.

Pro 16. 2. Pro 20. Pro 20. 6. Pro 25. Pro 17. 5. Pro 17 1. Pro 14. 4.

11 But sith sometime kinges and peoples must of necessity take swerd in hande to execute such publike vengeance,by this reason we may also iudge that the warres are lawful which are so taken in hand. For if there be power deliuered them, whereby they may maintaine quiet to their dominion, whereby they may keepe downe the sedi-

tious

tious ſtirres of vnquiet men, whereby they may help the forceably oppreſſed, whereby they may puniſh euill doinges: can they at fitter ſeaſon vtter it, than to ſuppreſſe his rage which troubleth both priuately the reſt of euery man, & the common quiet of all men, which ſeditiouſly maketh vprores, which committeth violent oppreſſions and haynous euill doinges? If they ought to be preſeruers and defenders of the lawes, they muſt alſo ouerthrowe the enterpriſes of all them by whoſe wicked doinge the diſcipline of lawes is corrupted. Yea if they worthily puniſhe thoſe theeues whoſe iniuries haue extended onely to a few: ſhall they ſuffer a whole contree to be without puniſhment vexed and waſted with robberies? For it maketh no difference whether he be a king or one of the baſeſt of ỹ cõmonalty, that inuadeth an others contree into which he hath no right, & ſpoileth it like an enemy: all are alike to be taken and puniſhed for robbers. This therefore both naturall equitie, and the rule of duetie teacheth that Princes are armed not onely to reſtraine priuate dueties with iudiciall puniſhmentes, but alſo to defend with warre the dominions committed to their charge, if at any time they be enuie like aſſailed. And ſuch warres the holy Ghoſt by many teſtimonies of Scripture declareth to be lawfull.

12 If it be obiected againſt me, that in the new Teſtament is neither witneſſe nor example which teacheth that warre is a thing lawfull for Chriſtians: firſt I anſwere, that the ſame rule of making warre which was in old time remaineth alſo at this day, & that on the contrary ſide there is no cauſe that may debarre magiſtrates from defending of their ſubiects. Secondly that an expreſſe declaration of theſe matters is not to be ſought in the writinges of the Apoſtles, where their purpoſe is not to frame a ciuile ſtate, but to ſtabliſh the ſpirituall kingdome of Chriſt. Laſt of all I ſay that in them alſo is ſhewed by the way, that Chriſt hath by his comming chaunged nothinge in this behalfe. For if Chriſtian doctrine (that I may ſpeake in Auguſtines owne words) condemned all warres, he would rather haue ſaid this to ſoldiars when they asked counſell of ſaluation, that they ſhoulde caſt away their weapons, & vtterly withdraw themſelues from the warre. But it was ſaid to thẽ: ſtrike no man, do no man wrong, let your wages ſuffiſe you. Whom he taught that their wages ought to ſuffiſe them, he did verily not forbid them to be warriers. But al magiſtrates ought here to take great hede, that they nothing at all folow their owne deſires: but rather, if they muſt puniſh, let them not be borne away with a headlong angrineſſe, let them not be violently caried with hatred, let thẽ not broile with vnappeaſable rigor, yea let them (as Auguſtine

Aug. epiſt 5 ad Mar.

Luke. 3. 14.

ſaith) pity common nature in him in whom they puniſhe his priuate fault. Or if they muſt put on armoure againſt the enemy, that is, the armed robber, let them not lightly ſeeke occaſion thereof, nor take it beinge offred vnleſſe they be driuen to it by extreme neceſſity. For if we ought to performe much more than that heathen man required, which would haue warre to ſeeme a ſeeking of peace: truely we ought firſt to attempt all thinges ere we ought to trie the matter by warre. Finally in both kindes lette them not ſuffer themſelues to be caried with any priuate affection, but be led only with common feeling. Otherwiſe they do very ill abuſe their power, which is giuen them, not for their own commodity, but for others benefit & miniſtery. Moreouer of the ſame rightfull rule of makinge warre hangeth the order both of garriſons, and leagues, & other ciuile fortifications. Garriſons I call thoſe that are placed in townes to defende the borders of the contree: Leagues, which are made with Princes adioining for this couenant that if any trouble happen in their landes they may mutually help them, and ioyne their forces in common together to ſuppreſſe the common enemies of mankinde: Ciuile fortification, whoſe vſe is in the art of warre.

icero f due- es.

13 This alſo I will laſt of all adde, that tributes and taxes are the lawfull reuenues of princes, which they may chiefly employ to ſuſtain the common charges of their office: which yet they may likewiſe vſe to their priuate royalty which is after a certaine maner cõioined with honor of the princely ſtate that they beare. As we ſee that Dauid, Ezechias, Loſias, Loſaphat, and other holy kinges, and Loſeph alſo and Daniell, according to the ſtate of the perſon that they did beare, were without offenſe of godlines ſumptuous of the common charge, and we read in Ezechiell that there was a very large portion of land aſſigned to the kinges. Where although he paint out the ſpirituall kingdome of Chriſt, yet he fetcheth the examplar of his ſimilitude from the lawfull kingdom of men. But yet ſo, that Princes againe on their behalues ſhoulde remember, that their treaſure chambers are not ſo much their owne priuate cofers, as the treaſuries of the whole people, (for ſo Paule teſtifieth) which they may not without manifeſt wrõg prodigally waſt or ſpoyle: or rather that it is the very blood of the people, which not to ſpare, is moſt cruell vnnaturallneſſe: and let them thinke, that their impoſitions, and ſubſidies, and other kindes of tributes, are nothing but the ſupportes of publike neceſſity, wherwith to wery the poore communaltie without cauſe, is tyrannicall extortion. Theſe thinges do not encourage Princes to waſtfull expenſe and riot, (as verily there is no neede to adde a fierbrande to

ze.48. 1.

om.13

their

their lustes that are of thēselues too much already kindled) but sith it much behoueth that they should with pure cōscience before God be bold to do al ý they are bold to do, least with wicked boldner they come into despising of God, they must be taught how much is lawful for them. Neither is this doctrine superfluous for priuate men, that they should not rashly & stubbornly giue themselues leaue to grudge at any expenses of Princes, although they exceede common & ciuile measure.

14 Next to the magistrate in ciuile states are lawes, the most stronge sinewes of common weales, or (as Cicero calleth them according to Plato) the soules, without which the Magistrate can not stande, as they againe without the Magistrate haue no liuely force. Therefore nothinge could be more truely said, than that the law is a dumme Magistrate, and that the Magistrate is a liuing law. But whereas I promised to speake, with what lawes a Christian ciuil state ought to be ordered, there is no cause why any mā should looke for a long discourse of the best kinde of lawes, which both should be infinite, & pertained not to this present purpose and place: yet in a few wordes, and as it were by the way, I will touche what lawes it may vse godlily before God, and be rightly gouerned by them amonge men. Which selfe thinge I had rather to haue vtterly passed ouer with silence, if I did not vnderstande that many do herein perillously erre. For there be some that deny that a common weale is well ordered, which neglecting the ciuile lawes of Moses is gouerned by the common lawes of nations. Howe dangerous and troublesome this sentence is, let other menne consider, it shall be enough for me to haue shewed that it is false and foolishe. That common diuision is to be kept, which diuideth the whole lawe of God published into morall, ceremoniall, and iudiciall lawes: and all the partes are to be seuerally considered, that we may knowe what of them pertayneth to vs, and what not. Neither in the meane time lette any manne be combred with this dout, that iudicialls and ceremonialls also pertayne to the morall lawes. For although the olde wryters which haue taught this diuision, were not ignorant that these two later partes hadde their vse about maners, yet because they might be changed and abrogate, the moralls remaininge safe they did not call them moralls. They called that first part peculiarly by that name, without which can not stande the true holinesse of manners, and the vnchangeable rule of liuinge rightly.

15 Therfore the Morall law (that I may first beginne thereat) sith it is cōtained in two chiefe pointes, of which the one commaundeth

ſimply to worſhip God with pure faith and godlineſſe, & the other to embrace men with vnfained loue, is the true and eternall rule of righteouſnes, preſcribed to the men of all ages & times that will be willing to frame their life to the will of God. For this is his eternal & vnchangeable will, that he himſelfe ſhould be worſhipped of as all, & that we ſhould mutually loue one an other. The Ceremonial law was the ſchooling of the Iewes, wherewith it pleaſed the Lord to exercise the certaine childhoode of that people, till that time of fulnes come, wherin he would to the ful manifeſtly ſhew his wiſdom to the earth, & deliuer the trueth of thoſe things which then were ſhadowed with figures. The iudiciall law giuen to them for an order of ciuile ſtate, gaue certaine rules of equity & righteouſnes, by which they might behaue themſelues harmleſly & quietly together. And as that exercise of ceremonies properly pertained in dede to the doctrine of godlineſſe (namely which kept the Church of the Iewes in the worſhip & religion of God) yet it might be diſtinguiſhed from godlines it ſelfe: ſo this forme of iudiciall orders (although it tended to no other ende, but how the ſelfe ſame charity might beſt be kept which is commaunded by the eternall law of God) yet had a certaine thinge differing from the very commaundement of louing, As therfore the Ceremonies might be abrogate, godlines remaining ſafe and vndeſtroied: ſo theſe iudicial ordinances alſo being takē away, the perpetuall dueties & commaundementes of charity may continue. If this be true, verily there is liberty left to euery nation to make ſuch lawes as they ſhall foreſee to be profitable for them: which yet muſt be framed after ỳ perpetual rule of charity, that they may in dede vary in forme, but haue the ſame reaſon. For I thinke that thoſe barbarous & ſauage lawes, as were thoſe that gaue honor to theues, that allowed common copulations, & other both much more filthy & more againſt reaſon, are not to be taken for lawes: foraſmuch as they are not only againſt all righteouſnes, but alſo againſt naturall gentilnes and kindeneſſe of men.

Gal.4.4

16 This which I haue ſayd ſhalbe playne, if in all lawes we behold theſe two things as we ought, the making and the equity of the law, vpon the reaſon wherof the making it ſelfe is founded & ſtaieth. Equity, becauſe it is naturall, can be but one of all lawes: and therefore one law, according to the kinde of matter, ought to be the propounded ende to all lawes. As for makings of Lawes, becauſe they haue certaine circūſtances vpon which they partly hang, if ſo ỳ they tende al together to one marke of equity, though they be diuerſe it maketh no matter. Now ſith it is certaine that the law of God which we call

moral is nothing elſe but a teſtimonie of the natural law, and of that conſcience which is engrauen of God in the mindes of menne, the whole rule of this equity whereof we now ſpeake is ſet forth therein. Therefore it alone alſo muſt be both the marke and rule and end of all lawes. Whatſoeuer lawes ſhalbe framed after that rule, directed to that marke, and limited in that ende, there is no cauſe why we ſhould diſallow them, howſoeuer they otherwiſe differ from the Iewiſhe law or one from an other. The lawe of God forbiddeth to ſteale. What peine was appointed for thefts in the ciuile ſtate of the Iewes, is to be ſeene in Exodus. The moſt auncient lawes of other nations puniſhed theft with recompence of double: the lawes that followed afterwarde, made difference betwene manifeſt theft and no manifeſt. Some proceeded to baniſhment, ſome to whippinge, ſome at laſt to the puniſhment of death. Falſe witneſſe was among the Iewes puniſhed with recompence of egall paine, in ſome places onely with great ſhame, in ſome places with hanginge, in other ſome with the Croſſe. Manſlaughter al lawes vniuerſally do reuenge with blood, yet with diuerſe kindes of death. Againſt adulterers in ſome places were ordained ſeuerer paines, in ſome places lighter. Yet we ſee how with ſuch diuerſity all tende to the ſame ende. For with one mouth they al together pronounce puniſhment againſt all the offences which haue bin condemned by the eternall law of God, as manſlaughters, thefts, adulterie, falſe witneſſinges: but in the maner of puniſhement they agree not. Neither is the ſame needefull, nor yet expedient. There is ſome contree, which vnleſſe it ſhew rigor with horrible examples againſt manſleyers, ſhould immediatly be deſtroyed wi[illegible] murders & robberies. There is ſome time that requireth the ſharpneſſe of paines to be encreaſed. If there ariſe any trouble in a common weale, the euills that are wont to growe thereof muſt be amended with newe ordinances. In time of warre all humanitie woulde in the noyſe of armure fall away, vnleſſe there were caſt into men an vnwonted feare of puniſhementes. In barenneſſe, in peſtilence, vnleſſe greater ſeueritie be vſed, all thinges will come to ruine. Some nation is more bent to ſome certaine vice, vnleſſe it be moſt ſharply ſuppreſſed. How malicious and enuious ſhall he be againſt the publike profite, that ſhalbe offended with ſuch diuerſitie which is moſt fitte to holde faſt the obſeruinge of the lawe of God? For, that which ſome ſay, that the Lawe of God giuen by Moſes is diſhonored, when it beinge abrogate, newe are preferred aboue it, is moſt vaine. For neither are other preferred aboue it, when they are more allowed, not in ſimple compariſon, but in reſpect of the eſtate of the times, place, and nation:

Exo. 22. 1.

Deu. 19. 18.

neither is that abrogate which was neuer made for vs. For the Lord gaue not that law by the hande of Moses, which should be published into al nations, and florish euery where: but when he had receiued the nation of the Iewes into his faith, defence, & protection, he willed to be a lawemaker peculiarly to them, and like a wise lawemaker, he hadde in makinge of his lawes a certaine singular consideration of them.

17 Now remaineth that we consider that which we haue set in the last place, what profit of lawes, iudiciall orders, and magistrates, commeth to the common felowshippe of Christians. Wherewith also is coupled an other question, howe much priuate men ought to yeelde to magistrates, and howe farre their obedience ought to proceede. Many thought the office of magistrate to be superfluous amōg Christians, because forsooth they can not godlily craue their aide, namely sith they are forbidden to reuenge, to sue in the law, & to haue any
Ro.13.4 controuersie. But whereas Paule contrariwise plainly testifieth, that he is the minister of God to vs for good: we thereby vnderstand, that he is so ordained of God, that we beinge defended by his hande and succours against the maliciousnes & iniuries of mischieuous mē, may liue a quiet and assured life. If he be in vaine giuen vs of the lord for defence, vnlesse it be lawfull for vs to vse such benefite: it sufficiently appeareth that he may also without vngodlinesse be called vppon and sued vnto. But here I must haue to do with two kindes of menne. For there be many men that boyle with so great rage of quarelling at the lawe, that they neuer haue quiet with themselues vnlesse they haue strife with o[illegible]r. And their controuersies they exercise with deadly sharpnesse of hatred, and with mad greedines to reuenge and hurt, & do pursue them with vnappeasable stiffenesse euen to the very destruction of their aduersarie. In the meane time, that they may not be thought to do any thing but rightfully, they defend such peruersenes with colour of law. But though it be graunted thee to go to law with thy brother, yet thou maist not byandby hate him, not be carried against him with furious desire to hurt him, not stubbornly to pursue him.

18 Let this therefore be said to such men, that the vse of lawes is lawfull, if a man do rightly vse it. And that the right vse both for the pleintife to sue, and for the defendant to defende, is if the defendant beinge summoned do appeare at an appointed day, and doth with such exception as he can, defende his cause without bitternesse, but onely with this affection to defend that which is his owne by law: & if the pleintife being vnworthily oppressed either in his person or his

goodes,

goodes, do resort to the defence of the Magistrate, make his complainte, and require that which is equitie and conscience, but farre from all gredy will to hurte or reuenge, farre from sharpnesse and hatred, farre from burning heate of contention, but rather redy to yeld of his owne and to suffer any thing, than to be caried with an enemilike minde against his aduersarie. Cōtrariwise when being filled with malice of minde, corrupted with enuie, kindled with wrath, breathing out reuenge, or finally so enflamed with the heate of the contention, they geue ouer any parte of charitie, the whole proceding euen of a most iust cause can not but be wicked. For this ought to be a determined principle to all Christians, that a controuersie though it be neuer so righteous, can neuer be rightly pursued of any man, vnlesse he beare as good will and loue to his aduersarie, as if the matter which is in controuersie were already concluded and ended by composition. Some man will here peraduenture say, that such moderation is so neuer vsed in going to lawe, that it should be like a miracle if any such were founde. I graunt in deede, as the maners of these times be, that there is seldome sene an example of a good contender in lawe, yet the thing it selfe being defiled with addition of no euell, ceasseth not to be good and pure. But when we heare that the help of ȳ Magistrat is a holy gift of God: we must so much the more diligently take hede, that it be not defiled by our faulte.

19 As for them that precisely condemne al contendings at law, let them vnderstande that they do therwithall despise the holy ordināce of God, and a gifte of that kinde of giftes which may be cleane to the cleane: vnlesse peraduenture they will accuse Paule of wicked doing, which did both put away from himselfe the sclanders of his accusers with declaring also their deceite and maliciousnesse, and in iudgemēt claimed for himselfe the prerogatiue of the citie of Rome, and when neede was he appelled from an vnrighteous gouernor to the Emperors iudgemēt seate. Neither withstandeth it, that all Christians are forbidden to desire reuenge, which we also do driue farre away from Christian iudgemēt seates. For, if the contention be about a common case, he goeth not the right way that doth not with innocent simplicitie, commit his cause to the iudge as to a common defender, thinking nothing lesse than to render mutuall recompence of euill, which is the affection of reuenge: or if any matter of life and death, or any greate criminall action be commenced, we require that the accuser be such a one, as commeth into the court being taken with no boiling heate of reuenge, and touched with no displeasure of priuate iniurie, but onely hauing in minde to withstande the enter-

Act. 21. & 22. 12. & 25. 10.
Numb. 19. 18.
Matt. 39.
Deu. 35.
Rom. 19.

priſes of a miſcheuous manne, that they may not hurt the common weale. But if thou take away a reuenging minde, there is no offence done againſt that commaundement whereby reuenge is forbidden to Chriſtians. But they are not onely forbidden to deſire reuenge, but they are alſo commaunded to wait for the hande of the Lorde, which promiſeth that he will be a preſent reuenger for the oppreſſed and afflicted: but they do preuent all reuenge of the heauenly defendor, which require helpe at the Magiſtrats hande either for themſelues or other. Not ſo. For we muſt thinke that the Magiſtrats reuenge is
om.13 not the reuenge of man but of God, which (as Paule ſaith) he extendeth and exerciſeth by the miniſterie of man for our good.

20 And no more do we diſagree with the wordes of Chriſt, by
Matt.5. 9. which he forbiddeth to reſiſt euell, and commaundeth to turne the righte cheke to him that hath geuen a blowe on the left, and to ſuffer him to take away thy cloke that taketh away thy coate. He willeth in deede there that the mindes of his ſhould ſo much abhorre from deſire of recompenſing like for like, that they ſhould ſoner ſuffer double iniurie to be done to themſelues, than deſire to reacquite it: from which patience neither do we alſo leade them away. For Chriſtians truely ought to be a kinde of men made to beare reproches and iniuries, open to the malice, deceites, and mockages of noughty men: and not that onely, but alſo they muſt be bearers of all theſe euilles, that is to ſay ſo framed with all their hartes, that hauing receiued one diſpleaſure they make themſelues redy for an other, promiſing to themſelues nothing in their whole liſe but the bearing of a continual Croſſe. In the meane time alſo they muſt do good to them that do them wrong, and wiſhe well to thoſe that curſe them, and (which is their onely victorie) ſtriue to ouercome euill with good. Being ſo
om.12 minded they will not ſeke eye for eye, tooth for tooth, as the Pha-
t. riſes taught rheir diſciples to deſire reuenge, but (as we are taught of
Matt.5. 9. Chriſt) they will ſo ſuffer their body to be mangled, and their goodes to be maliciouſly taken from them, that they will forgeue and of their owne accorde pardon thoſe euels ſo ſone as they are done to them. Yet this euenneſſe and moderation of mindes ſhall not withſtande, but that the frendſhip toward their ennemies remaining ſafe, they may vſe the helpe of the magiſtrat to the preſeruing of their goodes, or for zele of publike commoditie may ſue a giltie and peſtilent man to be puniſhed, whom they knowe that he can not be amended but
piſt.5. by death. For Auguſtine truely expoundeth that all theſe commaun-
1 Mar- dements tende to this ende, that a righteous and godly man ſhould
cell. be ready to beare patiently the malice of them whom he ſeeketh to

haue

haue made good men, that rather the number of the good may encrease, not that he should with like malice adde himselfe also to the numbre of the euell: then, that they more perteine to the preparation of the hart, which is inwardely, than to the worke which is done openly: that in secret may be kept patience of minde with good will, but openly that may be done which we see may be profitable to them to whom we ought to beare good will.

21 But this which is wonte to be obiected, that contendings in lawe are altogether condemned of Paule, is also false. It may easily be perceiued by his wordes, that there was an immeasurable rage of striuing at lawe in the Church of the Corinthians: so farre forth that they did make the Gospell of Christ and the whole religion which they professed open to the cauillations and euell speaking of the wicked. This is the first thing that Paule blameth in them, that by their intemperaunce of contentions they brought the Gospell in sclander among the vnbeleuers. And then this point also, that in such sort they striued amōg themselues brethren with brethren. For they were so farre from bearing of wronges, that they gredily gaped one for an others goodes, prouoked one an other, and being vnprouoked did hurte. Therefore he inueyeth against that rage of contending, and not simply against all controuersies. But he pronounceth that it is a fault or a weakenesse, that they did not rather suffer losse of their goodes than to trauaile euen to contentions for the preseruing of them: namely when they were so easily moued with euery damage, and for most small causes did runne to the court of lawe and to controuersies, he saith that this is a profe that they were of a minde to ready to anger and not well framed to patience. Christians verily ought to do this, that they had alway rather to yelde of their owne right than to go to lawe, from whēs they can scarcely get out againe but with a minde to much moued and kindled to hatred of their brother. But when a man seeth that without losse of charitie he may defend his owne, the losse whereof should be a sore hindrance vnto him: if he do so he offendeth nothing against this saying of Paule. Finally (as we haue taught in the beginning) charity shall geue euery man best counsell, without which whatsoeuer controuersies are taken in hande, and beyonde which whatsoeuer do procede, we holde it out of controuersie that they be vniust and wicked. 1. Cor. 6. 6.

22 The first dutie of subiectes toward their magistrates is, to thinke most honorably of their office, namely which they acknowledge to be a iurisdiction cōmitted of God, and therefore to esteeme them and reuerence them as the ministers and deputies of God.

For a man may finde ſome, which yelde themſelues very obedient to their magiſtrats, and would not that there were not ſome whom they ſhould obey, becauſe they ſo knowe it to be expedient for the common benefit: but of the magiſtrats themſelues they thinke no otherwiſe than of certaine neceſſarie euills. But Peter requireth
.Pet.2 ſomewhat more of vs, when he commaundeth that the king be ho-
7. nored: and Salomon, when he commaundeth God and the king to
rouer. be feared. For Peter vnder the word of Honoring cõteineth a ſincere
4.21. and well deming eſtimation: & Salomon ioining the king with God,
om. ſheweth that he is full of a certaine holy reuerence and dignitie. This
3.5. is alſo a notable commendation in Paule, that we obey not onely for wrath but for conſcience. Whereby he meaneth that ſubiectes ought to be ledde not onely with feare of princes and rulers to be holden in their ſubiection (as they are wont to yeld to their armed enemie, which ſee that vengeãce ſhall redily be taken vpon them if they reſiſt) but becauſe the obediences that are ſhewed to them are ſhewed to God himſelfe, foraſmuch as their power is of God. I ſpeake not of the men, as if the viſor of dignitie did couer fooliſheneſſe, or ſluggiſhneſſe, or cruelties, or wicked maners and full of miſcheuous doing: but I ſay that the degree it ſelfe is worthy of honor and reuerence: that whoſoeuer be rulers may be eſteemed with vs, and haue reuerence, in reſpect of their being rulers.

23 Of this then alſo followeth an other thing: that with mindes bent to the honoring of thẽ, they declare their obedience in profe to them: whether it be to obey their proclamations, or to paye tribute, or to take in hande publike offices and charges that ſerue for comon defence, or to do any other of their commaundements. Let euery
om. ſoule (ſaith Paule) be ſubiect to the hier powers. For he that reſiſteth
3.1. the power, reſiſteth the ordinance of God. The ſame Paule writeth
it. 3.1 to Titus: Warne them that they be ſubiect to rulers and powers,
.Pet.2 that they obey the Magiſtrats, that they be redy to euery good worke.
3. And Peter ſaith, Be ye ſubiect to euery humaine creature (or rather as I tranſlate it, Ordinance) for the Lordes ſake, either to the king as moſt excellent, or to the rulers that are ſent by him, to the puniſhemẽt in deede of euell doers, but to the praiſe of well doers. Moreouer that they ſhould teſtifie that they do not faine ſubiection, but are ſin-
.Tim. cerely and hartily ſubiect, Paule addeth that they ſhould commende
.1. to God the ſafetie and proſperitie of them vnder whom they liue. I exhorte (ſaith he) that there be made prayers, beſechinges, interceſſions, thankeſgeuinges for all men, for kings and for all that be ſet in ſuperiority, that we may liue a peaſable and quiet life with al godli-

neſſe

nesse and honestie. Neither let any man here deceiue himselfe. For sith the magistrat can not be resisted, but that God himselfe must also be resisted: although it may be thought that an vnarmed magistrat may frely be despised, yet God is armed which will strongly take vengeance on the despising of himselfe. Moreouer vnder this obedience I conteyne moderation, which priuate men ought to binde themselues to kepe in cases touching the publike state, that they do not of their owne head entermedle in publike businesses, or rashely breake into the office of the Magistrat, and enterprise nothing publikely. If any thing shall in a publike ordināce be behouefull to be amēded, let not themselues raise vprores, nor put their handes to the doing of it, which they all ought to haue fast bounde in this behalfe: but let them commit it to the iudgement of the magistrat, whose hand alone is herein at libertie. I meane, that they presume to do nothing vncommaunded. For when the commaundement of the ruler is adioined, then are they also furnished with publike authority. For as they are wont to call the counsellers of a king, his eares and eyes: so not vnfittly a man may call them the handes of the prince, whom by his commaundement he setteth in authoritie for the doing of things.

24 Nowe forasmuch as we haue hetherto described a magistrat such as is in deede the same that he is called, namely the father of the contree, and (as the Poete calleth him) the pastor of the people, the keeper of peace, the protector of righteousnesse, the reuenger of innocence: he is worthily to be iudged a madde man, that alloweth not such a gouernement. But whereas this is in a maner the experiēce of all ages, that of princes some being carelesse of all things to the foreseing whereof they ought to haue bene hedefully bent, do without all care slouthfully wallowe in delites: other some addicted to their gaine, do set out to sale all lawes, priuileges, iudgements, and grauntes: other some spoile the pore communaltie of money which they may after waste vpon mad prodigall expendings: other some exercise mere robberies, in pilling of houses, defiling of virgins and matrones, murthering of innocentes: many can not be persuaded that such should be acknowledged for princes, whoes authoritie they ought to obey so farre as thmomay. For in so great hainous vnworthinesse, among doings so much contrarie to the duetie not oncly of a magistrate, but also of a man, they beholde no forme of the image of God which ought to shine in a Magistrat: when they see no token of that minister of God, which was geuen for praise to the good and for vengeāce to the euell: so neither do they also acknow-

ledge such a Gouernor, whoes dignitie and authoritie the Scripture commendeth vnto vs. And truely this feling of affection hath alway bene naturally planted in the mindes of men, no lesse to hate and abhorre tyrantes, than to loue and honor lawfull kings.

25 But if we loke to the word of God, it will leade vs further, that we be subiect not onely to the gouernement of those princes which execute their office toward vs well and with such faithfulnesse as they ought, but also of all them, which by what meane soeuer it be, haue the dominion in possessiō although they performe nothing lesse than that which perteineth to the duetie of princes. For though the Lorde testifieth that the magistrat is a speciall great gift of his liberalitie for preseruing of the safetie of men, and appointeth to magistrats themselues their boundes: yet he doth therewithall declare, that of what sort soeuer they be, they haue not their authoritie but from him: that those in deede, which rule for benefite of the cōmon weale, are true examplars and paternes of his bountifulnesse: that they that rule vniustly & willfully, are raised vp by him to punish the wickednesse of the people: that all egally haue that maiestie wherewith he hath furnished a lawfull power. I will procede no further, till
ob.34. I haue added some certaine testimonies of that point. Yet we neede
o. not much to labor to proue that a wicked King is the wrath of God
Osc.13. vpon the earth, for asmuch as I thinke that no man will say the con-
1. trary, and otherwise there should be no more sayed of a King than of
Ia.3.4. a common robber that violently taketh away thy goods, and of an
.10.5. adulterer that defileth thy bed, of a murtherer that seketh to kill
e. 28. thee, whereas the Scripture reckeneth all such calamities among the
9. curses of God. But let vs rather tary vpon prouing that, which doth not so easily settle in the mindes of mē: that in a most noughty man, and most vnworthy of all honor, if so that he haue the publike power in possession, remaineth that noble and diuine power which the Lorde hath by his word geuen to the ministers of his righteousnesse and iudgement: and therefore that he ought of his subiects to be had in as great reuerence and estimation, so much as perteineth to publike obedience, as they would haue the best King if he were geuen them.

26 First I would haue the Reders to perceiue and diligently marke that prouidence and singular doings of God, which is in the Scripture not without cause so oft rehearsed vnto vs, in distributing
an.2. of kingdomes and making Kings whom it pleaseth him. In Daniel, it
. is said: The Lorde changeth times and courses of times, he casteth away and maketh Kings. Againe: That the liuing may knowe that the

the Hieſt is mighty in the kingdome of men, and he ſhall geue it to whom he will. With which maner of ſentences whereas the whole Scripture aboundeth, yet that ſame prophecy of Daniel ſpecially ſwarmeth full. Nowe what maner of king was Nabuchadonezar, he that cõquered Hieruſalem, it is ſufficiently knowen, namely a ſtrong inuader and deſtroyer of other. Yet in Ezechiel the Lorde affirmeth that he gaue him the lande of Egypt for the ſeruice that he had done to him in waſting it. And Daniel ſaid to him: Thou king arte the king of kings, to whom the king of heauens hath geuen a mighty, & ſtrõg, and glorious kingdome: to thee, I ſay, he hath geuen it, and all the landes where dwell the children of men, the beaſts of the wood, and fowles of the aire: he hath deliuered them into thy hande, and hath made thee to beare rule ouer them. Againe he ſayed to his ſonne Belſaſar: The hieſt God hath giuen to Nabuchadonezar thy Father kingdome and royaltie, honor and glory: & by reaſon of the royaltie that he gaue him, all peoples, tribes, & languages were trembling and fearfull at his ſight. When we heare that a king is ordeined of God, let vs therof call to remembrance thoſe heauenly warnings cõcerning the honoring and fearing of a king: then we ſhall not dout to accõpt a moſt wicked tyrãt in the ſame place wherin the Lord hath vouchſaued to ſette him. Samuell, when he gaue warning to the people of Iſraell, what maner of things they ſhould ſuffer at the hands of their kinges, ſaid: This ſhalbe the right of the king that ſhall reigne ouer you: he ſhall take your ſonnes and put them to his chariot, to make them his horſmen, and to plowe his land, and reape his croppe, and to make inſtruments of warre. He ſhall take your daughters, that they may be his dreſſers of ointmentes, his cookes and bakers. Your lands, your vineyardes, and your beſt Oliue plantes he ſhall take away and geue to his bonde ſeruantes. He ſhall take tithes of your ſeedes and vineyardes, and ſhall geue them to his eunuches and bonde ſeruantes. He ſhall take away your bonde men, your bonde womẽ & your aſſes, and ſet them to his worke. Yea and he ſhall take tithes of your flockes: and ye ſhalbe his bonde ſeruantes. Verily kings ſhould not haue done this of right, whom the Lawe did very well inſtruct to all continence: but it was called a right ouer the people which it behoued them of neceſſitie to obey, and they might not reſiſt it: as if Samuell had ſaid. The wilfulneſſe of kings ſhall runne to ſuch licenciouſneſſe, which it ſhall not be your part to reſiſt, to whom this onely thing ſhalbe left, to obey their commaundements and harken to their word.

Eze. 29. 19.

Dan. 2. 37.

Dan. 5. 18.

1. Sam. 8. 11.

27 But chiefely there is in Ieremie a notable place and worthy to be remẽbred, which although it be ſomwhat long, yet I will be cõtent

to rehearse, because it most plainly determineth this whole question. I haue made the earth and men, saith the Lorde, and the liuing creatures that are on the ouerface of the earth in my great strength and stretched out arme, and I will deliuer it to him whom it pleaseth in mine eyes. And nowe therefore I haue geuen all these landes into the hande of Nabuchadnezar my seruante, and all nations and great kings shall serue him, till the time shall come of that lande. And it shalbe as a nation and a kingdome that hath not serued the king of Babell, I will visit that nation in swerde, famine, & pestilence. Wherfore, serue ye the king of Babell and liue. We se with howe great obedience the Lorde willed that cruell and proude tyrant to be honored, for no other reason but because he possessed the kingdome. And the same was by the heauenly decree, that he was set in the throne of the kingdome, and taken vp into kingly maiestie, which it was vnlawful to violate. If we haue this cōtinually before our mindes and eyes, that euen ỹ worst kings are ordeined by the same decree by which the authoritie of kings is stablyshed: these seditious thoughtes shall neuer come into our minde, that a king is to be handled according to his deseruings, and that it is not mete that we should shewe our selues subiectes to him that doth not on his behalfe shewe himselfe a king to vs.

er. 27.

28 In vaine shall any man obiect that this was a peculiar commaundement to the Israelites. For it is to be noted with what reason the Lorde confirmeth it. I haue geuen (sayeth he) the kingdome to Nabuchadnezar. Wherefore serue ye him and liue. To whom soeuer therefore it shalbe certaine that the kingdome is geuen, let vs not dout that he is to be obeyed. And so sone as the Lorde aduanceth any man to the royall estate, he therein declareth his will to vs that he will haue him reigne. For thereof are generall testimonies of the Scripture. Salomon in the xxviij. Chapter, Many Princes are because of the wickednesse of the people. Againe Iob in the xij. chap. He taketh away subiection from kings, and girdeth them againe with the girdle. But this being confessed, there remaineth nothing but that we must serue and liue. There is also in Ieremie the Prophet an other commaundement of the Lorde, wherein he commaundeth his people to seke the peace of Babilō, whither they had bene led away captiue, and to pray to him for it, because in the peace of it should be their peace. Behold the Israelites being spoiled of all their goods, plucked out of their houses, led away into exile, and cast into miserable bondage, are commaunded to pray for the safetie of the Conqueror: not as in other places we are commaunded to pray for our perse-

rou. 8. 2.
ob. 12.
re. 29

persecuters: but that the kingdome may be preserued to himselfe and quiet, that they themselues may also liue prosperously vnder him. So Dauid being already appointed king by the ordinance of God, and annointed with his holy oile, when he was without any his deseruing vnworthily persecuted of Saul, yet the hed of him that layed waite for his life, he estemed holy, which the Lorde had hallowed with the honor of kingdome. Farre be it from me (said he) that I should before the Lorde do this thing to my Lorde the annointed of the Lorde, that I should lay my hande vpon him, because he is the annointed of the Lorde. Againe, My soule hath spared thee, and I haue said, I will not lay my hande vpon my Lorde, because he is the annointed of the Lorde. Againe, Who shall lay his hande vpon the annointed of the Lorde, and shalbe innocent? So sure as the Lorde liueth, vnlesse the Lorde strike him, or his day be come that he dy, or he go down into battell: farre be it from me that I should lay my hande vpon the annointed of the Lorde.

1.Sam. 24.7.

1.Sam. 26.9.

29 Finally we owe this affection of reuerence yea and deuotion to all our rulers, of what sort soeuer they be, Which I do therefore the oftener repete, that we may learne not to searche what the men themselues be, but take this for sufficiente, that by the will of the Lorde they beare that personage, in which the Lorde himselfe hath emprinted and engraued an inuiolable maiestie. But (thou wilt say) Rulers owe mutuall duties to their subiectes. That I haue already cõfessed. But if thou therupon conclude, ỳ obediences are to be rendred to none but to iuste gouernements, thou art a foolish reasoner. For, husbandes also are bounde to their wiues and parentes to their children with mutuall duties. Let parentes and husbandes depart from their dutie: let parentes shewe themselues so hard and vnpleasable to their children, whom they are forbidden to prouoke to anger, that with their peuishnesse they do vnmeasurably wery them: let the husbandes most despitefully vse their wiues, whom they are commaunded to loue, and to spare them as weake vessels: shall yet therefore either children be lesse obediẽt to their parentes or wiues to their husbandes? But they are subiect both to euill parentes and husbandes and such as do not their dutie. Yea, whereas all ought rather to endeuor themselues not to looke behinde thẽ to the bagge banging at their backe, that is, not to enquire one of an others duties, but euery man set before him that which is his owne dutie: this ought chiefely to haue place amonge those ỳ are vnder the power of other. Wherfore if we be vnmercifully tormẽted of a cruel Prince, if we be rauenously spoiled of a couetous or riotous Prince, if we be neglected

Eph.6.1 Ephe.5. 26.

1.Pet. 3.7.

Dan. 9. 7. of a slouthfull Prince, finally if we be vexed for godlinesses sake of a wicked and vngodly Prince: let vs first call to minde the remembrãce of our sinnes, which vndoutedly are chastised with such scourges of the Lorde. Thereby humilitie shall bridle our impatience. Let vs then also call to minde this thought, that it perteineth not to vs to remedy such euels: but this onely is left for vs, that we craue the helpe of the Lorde, in whoes hand are the hartes of kings, and the bowings of kingdomes. He is the God that shall stande in the assemblie of gods, and shall in the middest iudge the Gods from whoes face all kings shall fall, and be broken, and all the iudges of the earth that shall haue not kissed his annointed, that haue writtẽ vniust lawes to oppresse the poore in iudgement, and do violence to the cause of the humble, to make widowes a pray, and robbe the fatherlesse.

Pro. 21. 1. Psal. 82. 1. Psal. 2. 10. Esa. 10. 1.

30 And here both his maruelous goodnesse, and power, and prouidence sheweth it selfe: for sometime of his seruantes he raiseth vp open reuengers, and furnisheth them with his commaundement, to take vengeance of their vniust gouernement, & to deliuer his people many wayes oppressed out of miserable distresse: sometime he directeth to the same ende the rage of men that entende and go about an other thing, So he deliuered the people of Israell out of the tyranny of Pharao, by Moses: and out of the violence of Chusam king of Syria, by Othoniell: and out of other thraldomes, by other kings or Iudges. So he tamed the pride of Tyrus, by the Egyptians: the insolence of the Egyptians, by the Assyrians: the fercenesse of the Assyrians, by the Chaldees: the boldnesse of Babilon, by the Medians, and by the Persians when Cyrus hadde subdued the Medians. And the vnthankfulnesse of the kings of Iuda and Israell, and their wicked obstinatie toward his so many benefites, he did beate downe and bring to distresse sometime by the Assyrians, sometime by the Babilonians, albeit not all after one maner. For, the first sort of men when they were by the lawfull calling of God sent to do such actes: in taking armure against kinges, they did not violate that maiestie which is planted in kings by the ordinance of God: but being armed from heauẽ they subdued the lesser power with the greater: like as it is lawfull for kings to punish their Lordes vnder them. But these later sort, although they were directed by the hand of God whether it pleased him, and they vnwittingly did his worke, yet purposed in their minde nothing but mischefe.

Exo. 3. 7. Iud. 3. 9. &c.

31 But howsoeuer the very doings of men be iudged, yet the Lorde did as well execute his worke by them, when he did breake the bloody scepters of proude kings, and ouerthrewe their intolerable

gouerne-

gouernementes. Let Princes heare and be afraide. But we in the meane time must take greate hede, that we do not despise or offende that authoritie of Magistrates full of reuerend maiestie, which God hath stablished with most weighty decrees, although it remaine with most vnworthy men, and which do with their wickednesse, so much as in them is, defile it. For though the correcting of vnbridled gouernment be the reuengemente of the Lorde, let vs not by and by thinke that it is committed to vs, to whom there is geuen no other commaundement but to obey and suffer. I speake alway of priuate men. For if there be at this time any Magistrates for the behalfe of the people, (such as in olde time were the Ephori, that were set against the kings of Lacedemonia, or the Tribunes of the people, against the Romane Consuls: or the Demarchy, against the Senate of Athenes: and the same power also which paraduenture, as things are nowe, the three estates haue in euery realme, when they holde their principall assemblies) I do so not forbidde them according to their office to withstande the outraging licentiousnesse of kings, that I affirme that if they winke at kings willfully raging ouer and treading downe the poore communaltie, their dissembling is not without wicked breache of faith, because they deceitfully beray the libertie of the people, whereof they knowe themselues to be appointed protectors by the ordinance of God. Parlaments.

32 But in that obedience which we haue determined to be due to the authorities of Gouernors, this is alway to be excepted, yea chiefely to be obserued, that it do not lead vs away from obeying of him, to whoes will the desires of all kinges ought to be subiect, to whoes decrees all their commaundements ought to yelde, to whoes maiestie their maces ought to be submitted. And truely howe vnorderly were it, for the satisfying of men to runne into his displeasure for whom men themselues are obeyed? The Lorde therefore is the kings of kings: who, when he hath opened his holy mouth, is to be heard alone for altogether and aboue all: nexte to him we be subiect to those men that are set ouer vs: but no otherwise than in him. If they commaunde any thing against him, let it haue no place and let no accompt be made of it: neither let vs herein any thing stay vpon all that dignitie wherewith the Magistrates excell, to which there is no worng done, when it is brought into order of subiection in comparison of that singular and truely soueraigne power of God. After this reason Daniell denied that he had any thing offended against the king, when he obeyed not his wicked proclamation: because the king had passed his boundes, and had not onely bene a wrong doer Dan. 6. 22.

to men, but in lifting vp his hornes against God he had taken away power from himselfe. On the other side the Israelites are condemned, because they were to much obedient to the wicked commaundement of the king. For when Ierobeam had made golden calues, they forsakinge the temple of God, did for his pleasure turne to newe superstitions. With like lightnesse their posterity inclined themselues to the ordinances of their kings. With this the Prophet sharply reprocheth them, that they embraced the commaundements of the king: so farre is it of, that the pretense of humilitie may deserue praise, wherewith the flatteres of the court do couer themselues and deceiue the simple, while they say that it is not lawfull for them to refuse any thing that is commaunded them of their Princes: as though God had resigned his right to mortall men, geuing them the rule of mankinde: or as though the earthly power were minished, when it is made subiect to the author of it, before whom euen the heauenly powers do humbly tremble for feare. I knowe howe great and howe present perill hangeth ouer this constantie, because kings do most displeasantly suffer themselues to be despised, whoes displeasure (saith Salomon) is the messenger of death. But sith this decree is proclaimed by the heauenly harald Peter: That we ought to obey God rather than men, let vs comfort our selues with this thought, that we then performe that obedience which the Lorde requireth, when we suffer any thing rather whatsoeuer it be, than swarue from Godlinesse. And that our courages should not faint. Paule putteth also an other spurre to vs: That we were therfore redemed of Christ with so great a price as our redemption cost him, that we should not yelde our selues in thraldome to obey the peruerse desires of men, but much lesse should be bonde to vngodlinesse

Ose. 5. 3. Kin. 12. 30.

Act. 5. 29.

1. Cor. 7. 23.

Praise be to God. T. N.

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A TABLE OF THE MATTERS ENTREATED OF IN THIS booke, disposed in forme of common places,

wherein is briefely rehearsed the summe of the Doctrine concerning euery point taught in the booke before at large, collected by the Author.

The first number signifieth the booke, the second the Chapter, the third the Section.

A.

Acoluthes.

AColuthes in the olde Church. Booke.4. Chapter.4. Section.1. 9. & Chap.19. Sect.22 23.

Adams fall.

The fall of Adam proceded not of intemperance of gluttony, but of infidelitie: for he despisinge the word & trueth of God, turned out of the way to the lyes of Sathan: which infidelitie opened the gate to ambition & pride, wherunto was adioyned vnthankefulnesse: & ambition was the mother of disobedience.2.1.4.

By the fall of Adam sith other creatures haue bin after a sort deformed, it is no maruel, that all mākinde was corrupted, that is to say: swarued out of kinde from his first originall, & made subiect to curse. This the old Doctors called Originall sinne, but yet did not so plainly set foorth this point of Doctrine as was conueniēt. In the meane time it is proued by reasons and testimonies of Scripture, ý Pelagius fowly erred when he sayd that by imitation only, not by propagation, sinne passed from the first manne into all his posterity.2.1.5,6.

And though the pestilence of sinne do principally abide in the soule, yet it doth not therefore pertaine to the discussinge of this Doctrine, to dispute whether the soule of the childe commeth of the engendringe substance of the father: forasmuch as the cause of the infection is not in the substance of the flesh or of the soule, but because it was ordained of God, that those gifts which he at the first had giuen to man, man shoulde haue and lose them for him and his. Finally it maketh not against this doctrine, that the children of the faithful are sanctified.2.1.7.

That by the fal of Adam the naturall gifts in man were corrupted & the supernaturall were taken away, is a sayinge that many haue vsed, but few haue vnderstoode.2.2. 4,16. which sayinge is expounded. 2.2.12. that is to say, that the supernaturall gifts, faith, the loue of God, charity toward our neighbours, de-

ſirous endeuor of holines & righteouſnes were taken away, but are reſtored by Chriſt: & that the naturall gifts, namely the vnderſtanding minde, & the heart are corrupted, becauſe the ſoundnes of vnderſtanding & the vprightnes of hart were both taken away: Alſo that reaſon in mã was not vtterly blotted out, but partely weakened and partely corrupted: and ſo Will, becauſe it can not be ſeuered from the nature of man, was not vtterly deſtroyed, but made thrall to corrupt deſires. 2.2.12.

It is proued by the teſtimonies of Auguſtine and of the Scripture, ỳ God not only foreſaw or ſuffred, but alſo by his will diſpoſed the fall of the firſt man, & in him the vaine of his poſterity. 3.23.7,8.

Angels.

Angels are creatures of God, although Moſes do not expreſſe thẽ in the hiſtory of the creation. 1.14.3

Of the time or order wherin they were created, it is not expedient to enquire, foraſmuch as ỳ Scripture (which we ought to follow for our rule) declareth nothinge thereof. 1. 14.4.

Why the heauenly Spirites are called Angels, Armies, Vertues, Principalities, powers, Dominatiõs, Thrones, Goddes. 1.14.5.

Concerninge Angels the Scripture teacheth ſo much as is auayleable for our comfort & for the cõfirminge of our fayth, namely that they are diſtributers & miniſters of Gods bountifulnes towarde vs, and the ſame by diuerſe wayes. 1.14.6,9

Not only one Angel hath ſeuerall care of euery one of vs, but they all with one conſent do watch for our ſafety: & therfore it is ſuperfluous to enquire whether euery mã haue his ſeuerall angel aſſigned to be his keper. 1.14.7.

Of the number and degrees of Angels, it is curiouſnes to enquire, & raſhnes to determine: And why, wheras they be Spirites, the Scripture painteth them with wings vnder Cherubin and Seraphin. 1.14.8.

Againſt the Sadduces and ſuch other fantaſticall men, it is proued by ſundry teſtimonies of the Scripture, that Angels are not qualities or inſpirations without ſubſtance, but very ſpirites in deede. 1.14.9.

That ſuperſtition is herein to be auoyded, and that we giue not to Angels thoſe thinges that belonge only to God and Chriſt. 1.14.10.

For auoydinge of this perill, we muſt conſider that whereas God vſeth their ſeruice, he doth it not of neede, as though he coulde not be without them, but for the comfort of our weakeneſſe. 1. 14. 11. And therefore whatſoeuer is ſayd of the miniſtery of Angels, ought to be referred to this end, that ouercomminge all diſtruſt, our truſt in God ſhould be thereby the more ſtrongly ſtabliſhed, and not ỳ they ſhould lead vs away from God 1.14.12.

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Archbiſhops and Patriarches

See Bo.4. Chap.4. Sect.4. & 7.15.

Of

Of the Ascending of Christ into Heauen.

Although Christ in his rising againe beganne more fully to shew forth his glory & power: yet in his Ascending into heaue he first truly beganne his kingdom, because he then powred out greater abundace of his Spirit, more royally aduanced his reigne, & shewed greater power both in helpinge them that are his, and in ouerthrowinge his enemies. And yet that he is so absent accordinge to the presence of his flesh, that he is alway euery where accordinge to the presence of his maiesty, and with the faithful according to his vnspeakable & inuisible grace. 2.16.14.

Of Christes sittinge at the right hand of his father, & of the manifolde fruite which our faith gathereth thereof. 2.16.15,16.

Auricular Confession.

See Confession Auricular.

B.

Baptisme.

THe definition of baptisme. The first end thereof is to serue our faith before God, the other ende, to serue our confessiō before mē. It bringeth to our faith three things, first ỳ it is a signe of our cleansing, assuringe vs that all our sinnes are done away. 4.15.1. which is proued by testimonies of ỳ Scripture, & ỳ it is not the water that clenseth vs, but the blood of Christ. Sect. 2.

The force of baptisme is not restrained to the time past: but we are by it washed and cleansed once for all our life: & yet that we may not hereof take a liberty to sinne from thence forward. 4.15.3.

The power of the keies (as they call it) that is to say, the ministerie of the Church, by which the forgiuenes of sinnes is dayly preached vnto vs, is not to be seuered from baptisme. 4.15.4.

The seconde fruite of fayth by baptisme, is that it sheweth to vs our mortifyinge in Christ, & a new life in him. 4.15.5. The thirde frute is, that it testifieth that we are so vnited to Christ, that we are partakers of all his good thinges. For which cause Christ is called the proper obiect of baptisme, and the Apostles baptised into the name of Christ, in whom we do so obtaine the matter both of our clensinge and of our regeneration, as we obtaine the cause thereof in the father, & ỳ effect in the holy Ghost. 4.15.6.

It is proued that the baptisme was all one which was ministred of Iohn and of the Apostles, although some of the olde Doctors thought otherwise. 4.15.7. and that it maketh not to the contrary, that more abundant graces of the Spirite are poured out, since the resurrection of Christ. But yet there is in baptisme a difference to be made of the person of Christ from Iohn, & frō the Apostles and other ministers. 4.15.8.

Both our mortifying & our clensing were as by shadow signified amōg the people of Israel, by the passage

through the sea, and the comfortable calling of the cloude. 4.15.9.

It is false whiche some haue taught, that by Baptisme we are restored to the same righteousnesse & purenesse of nature which Adã had at the beginning. And there is shewed that in the children of God do remaine yet some leauinges of sin, although the same reigne not in them: which doth whet their endeuors, and doth not geue them occasion to flatter themselues. 4.15. 10.11. the same is proued by Paule. Sect. 12.

Howe Baptisme serueth our cõfession before men. 4.15.13.

What is the order to vse Baptisme, both for confirmation of our faith, and for a confession before men. Where it is shewed that the graces of God are not enclosed in the Sacrament, so as they be geuen to vs by the vertue thereof. 4.15. 14,15.

Baptisme is nothing encreased by ỹ worthinesse of him that doth minister it, nor diminished by his vnworthinesse: against the Donatistes, and our Catabaptistes which require a rebaptising, because we haue bin baptised in the kingdome of the Pope. 4.15.16. their argumẽts are confuted. Sect. 17,18.

Baptisme is a continuall Sacrament of repentaunce for all our life, so that we neede no other Sacrament of penance. 4.19.17.

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It is shewed that to minister Baptisme pertaineth to the ministers of the Church & not to priuate men, much lesse to women: and the cõtrary obiections are confuted. 4.15. 20,21,22.

Baptisme of Infantes.

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Baptisme succeded in the place of Circumcision, Wherein they be like, and wherein they be vnlike. 4.16.3,4.

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A cõfutation of the aduersaries arguments, saying, that there be other things signified in Baptisme than there are in Circumcisiõ: that our couenaunt differeth from the olde couenaunt: that other are called children at this day than were at that time.4.16.10,11,12,13,14,15.

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A confutation of their error, which condemne to eternall death all that are not baptised.4.16.26.

This, that Christ was not baptised till his age of 30. yeares, was for a good cause, and maketh nothing for the enemies of infantes baptisme.4.16.29.

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A long rehearsall of the arguments wherwith wicked Seruettus did fight against the baptisme of infantes, and a confutation of the same arguments.4.16.31.

Of Baptising of infantes.4.8.16.

Bearing of the Crosse.

It behoueth that we deny our selues, that we may beare ỹ Crosse, because it is Gods will to exercise all his vnder the crosse, beginning at Christ his first begotten sonne. Which fellowship with Christ doth already geue vs great grounde of patience and comforte.3.8.1.

It is for many causes necessary for vs to leade our life vnder a continuall crosse: first to beate downe our arrogãce and trust of our owne strength. And this remedy euen the most holy do neede, as is proued by the exãple of Dauid. 3.8.2. Hereby our trust in God is confirmed, & our hope encreased.Sect.3.

Secondly, that our patience may be tried, and we may be framed to obedience. 3.8.4. Which is most needefull for vs, fith the wãtonnes of our flesh is so great to make vs shake of the yoke of God when he doth once handle vs gently. Sect.5.

Sometime also to punishe our offences committed: wherein we acknowledge that he doth the office of a good father rowarde vs, but contrariwise the vnfaithfull are oftentimes made more obstinate. 3.8.6.

A singular cõforte when we suffer either shame, or losse, or any other calamitie for righteousnesse: which crosse most properly belongeth to the faithfull. 3.8.7.

How necessary it is for the faithfull, in the bitternesse of afflictions, to be furnished with this thought,

that God loueth them, but is angry with their faults. 3.4.34.

Bishops.

The name of Bishop in the old Church was giuen to some one in euery seuerall company of ministers, for politike order, and not that they shoulde beare a Lordely rule ouer other. 4.4.2.

It was the office as well of the bishop as of other Priests, to preach and minister the Sacramentes. 4.4.3.

The old Church did commonly obserue the order appointed by the Apostles in callinge of ministers. 4.4.10,11,12,13.

With what forme the ministers of the old Church were consecrate after their election. 4.4.14,15.

Of the ceremony of orderinge of true Priestes. 4.19.28.

Oftēdimes the order of Priestes, Prophetes, and Pastors, hath bin most corrupt in the Church. 4.9.3,4,5.

Men are not bounde without exception to obey the Pastors of Churches, but in the Lord and his word. 4.9.12.

What Bishops, & of what qualities, be made in the papacy. 4.5.1.

The right of the people in election is taken away, & the olde canons broken. 4.5.2,3.

What Priestes are made in the papacy, and to what ende. 4.5.4,5.

Of the giftes of benefices in the papacy. 4.5.6,7.

How faithfully all Priestes in the papacie do execute their office, whether they be Monkes, or secular, as Canons, Deanes, Parsons of paroches, Bishops. &c. 4.5.8,9,10,11

The negligēce of them that gouerned Churches in ỹ time of Gregory and Bernard. 4.5.12.

The whole maner of ecclesiasticall gouernāce as it is at this day in the papacy, is nothinge else but a place of spoyle, wherein theeues do rob without lawe and measure. 4.5.13.

Of the dissolute licentiousnes in al partes of their life, which Priestes and Bishops. &c. vse in the papacy. 4.5.14.

C.

Calling.

Of ỹ effectual or inward Calling, which is a sure testimony of election, & hangeth vpon ỹ only free mercy of God. 3.24.1,2.

Against them, which in predestinatiō do make man a worker with God. Also against them that hang election vpon that which foloweth election. 3.24.3.

The certainety of our election is to be knowen by the word and callinge of God, and we ought not to preace into the eternall councell of God. 3.24.4.

The father hath chosen vs onely in Christ, in him therefore let vs behold the stedfast grounde of our election. 3.24.5. and so, that thereof also we may conceiue a sure cōfidence of perseuerance to the end. 3.24.6,7,8,9.

Two kindes of calling, vniuersal, and special. 3.24.8.

It is proued by diuerse examples and testimonies of Scripture, that the elect before their Callinge do differ nothinge from other menne: and that it is false which some men do dreame, that there is a certaine seede of election planted in their hartes euen from their natiuity. 3.24.10,11.

It is shewed at large that as God doth by the effectuallnesse of his Callinge towarde the elect, make perfect the saluation to which he hadde by his eternall counsell appoynted thē: so he hath his iudgements against the reprobate, wherby he putteth his purpose concerning them in execution, and maketh a way for his predestination. 3.24. 12,13,14.&c.

Cardinals.

When the name of Cardinals first began, and howe they haue so suddenly start vp to so great honor. 4.7.30.

Ceremonies.

The old Ceremonies are taken away, as touchinge their vse onely, but not as touchinge their effect, for we haue the same effect at this day most euidently and effectually in Christ. And this doth nothinge diminishe their holinesse, as it is proued. 2.7.16. and beinge weyed by themselues and without Christ, they are worthily called of Paule handewrytinges against vs. 2.7.17.

The ordinances concerninge Ceremonies in the Popes lawe, do commaunde obseruation for the most parte vnprofitable, and sometime also foolishe although they haue a great seeminge of wisdome: moreouer they oppresse consciences with their infinite multitude. 4. 10.11,12,13.

The popish Ceremonies can not be executed by this color, that they be ordained for the instruction of ỹ ignorant, as ỹ Ceremonies of the law were: because there appeareth in this point a manifest difference betwene vs and the people before Christ. 4.10.14.

The popish ceremonies are beleued to be Sacrifices clensing sinnes, & deseruinge eternall life: they are without doctrine, and are snares to catch mony. 4.10.15.

Charity towarde our neighbour.

It is proued, against the Sorbonistes, that Charity is ỹ loue of our neighbour and not of our selues. 2. 8.54.

Vnder the name of neighbour is contained euery man, be he neuer so much a straunger to vs, and our enemy. 2.8.55. & therefore the Schoolemen are condemned of ignorance, which of the commaundementes of God, not to desire reuenge, & to loue our enemies, haue made counsels, to the necessary kepinge whereof monkes alone do binde themselues: and it is proued that the old doctors of the Church, yea & Gregory himselfe, thought otherwise. 2.8.56,57.

We haue neede of patience, that we be not weary of doing good to other. And we ought not to haue respect to ỹ vnworthinesse or other

qualities of mē which might withdrawe vs, but to God which so cōmaundeth vs.3.7.6.

To the fulfilling of all the partes of Charitie, it is not enough if we performe all the dutifull deedes of Charitie, but we must do it with a sincere affection of harte. Wherein the chiefe point is, that we take vppon our selues the person of him whom wee see to neede our helpe. So shall wee auoide disdainefull pride and other corruptinges of Charity.3.7.7.

Christ & the Apostles in rehearsinge the summe of the lawe do sometime leaue out the first table: not for that it more auaileth to the summe of righteousnesse to liue innocently with men, than to honor God with Godlinesse: but bycause vnfained Charity is ỹ proofe of true Godlinesse.2.8.52,53.

A confutation of the Pharisees of our time, which holde that we are iustified by Charity, bycause Paul sayeth that Charity is greater then faith and hope.3.18.8.

An expositiō of the tenth commaundement, wherein (as in the former commaundements) is forbidden not onely all purpose to hurt our neighbour, but also all lust or desire against Charity.2.8.49.58. God doth for good cause & worthily require of vs so greate feruentnesse and vprightnesse of loue. 2. 8.50.

An exposition of the sixt commaundemēt, wherein not onely the slaughter or hatred of our neighbour is forbidden vs, but also the preseruing of his life is commaunded vs, because man is both our flesh and the Image of God. 2.7. 39,40.

Children.

See Obedience of Children to parentes.

Church.

The Church the mother of the faithfull.4.1.1,4,5.

An expositon of this Article of the Creede, I beleue ỹ holy Church 4.1.2,3.

The holinesse of the Church is not yet perfited.4.8.12.

Of the inuisible Church: and of the visible Churche, the signes whereof are the pure preaching of the worde and ministration of Sacraments.4.8,7,8,9,10,11.

Wheresoeuer those signes are, we ought not to departe from that fellowship.4.8.12.

There may some faulte crepe in, either in doctrine or in ministratiō of Sacraments, for the which yet we ought not to cast of the communion of that Church, and much lesse for the imperfectiō of life and corruptnesse of maners: And herein the Anabaptistes are reproued 4. 1. 12,13,14,15,16.

The Church is none otherwise holy, but that it alway hath many faultes, and yet it ceasserh not to be the Church, as is proued by testimonies of Scripture and the experience of all ages. 4. 1. 17, 18,19.

See Ministery of the Church.

Churches

Churches power as touching Articles of faith.

It is proued by the example of the Apostles and Prophets, and of Christ himself, that whatsoeuer authoritie the Church hath, is properly not geuen to men, but to the word, the ministration whereof is committed to them: And therefore it was neuer lawfull for the Church, to teache any other thing, than that which she receiued of the Lorde. 4.8.1,2,3,4,8,9.

Christ hath euer taught his Church: & yet hee hath vsed diuers maners of teaching according to the diuersitie of times, ere the lawe was written, in the time of the law and the Prophets, & last of all since that he himself was openly shewed in the flesh. 4.8.5,6,7.

False Church.

Where lying and falsehode hath gotten the vpperhande & reigneth, there is not the Church: And this is proued to be in the papacie, although they there boast of a perpetuall succession of Bishops. 4. 2. 1,2,3,4.

They are not heretikes or schismatikes that depart from the papacie. 4. 2.5,6.

Howe much soeuer a man make the best of the faultes of the popishe Church, yet the state thereof is no better than was in the kingdome of Israell vnder Ierobeam. 4.2.7,8,9,10.

Yet by the goodnesse of God there remaine in the papacie certaine footesteppes of the Church: and so is that fulfilled which hath bene writtē, that Antichrist should sit in the temple of God. 4.2.11,12.

A cōparison of the power which the trew Church hath in teaching, with the tirrany of the Pope and his ministers in forging newe articles of faith. 4.8.10. Of the papistes principle, that the Church cannot erre. 4.8.13.

It is false to say that it behoued that the Church should ad to the writings of ȳ Apostles. 4.8.14,15,16.

A confutation of the arguments which the papistes make, to proue that there is power geuen to the Church to coine newe articles of faith. 4.8.11.12.

Christ.

The Godhed of the Sonne is proued. 1.13.7.

Against certaine dogges, which do priuily steale away frō the sonne of God his eternity, affirminge that he then first begā to be, when God spake at the creation of the world. 1.13.8.

Diuerse testimonies of Scripture, which affirme Christ to be God, and first out of the olde testament. 1.13.9,10. then out of the newe testament. Sect. 11.

A profe of the same Godhed, by the workes that are in the Scriptures ascribed vnto him. 1. 13. 12, also by his miracles and certaine other things. Sect. 13.

A difference betwene Christs working of miracles, and the Prophets or Apostles doing of the like. 1.13.13.

It is proued by many and most stronge testimonies of Scripture, that Christ toke vppon him a true substance of mans flesh, and not a Ghost or couterfaite shape of mā, as the Marcionites fained, nor yet a heauenly body as the Manichees lyingly affirmed. 2. 13. 1.

An exposition of the places of Scripture, which Marcion writhed to the confirmation of his error, and also of those which Manicheus wrested, and many of their disciples do wrest at this day. 2. 13. 2, 3. where also are confuted the newe Marcionites, which to proue that Christ toke his body of nothing, do holde that women haue no seede: There are also certaine other things confuted, which are obiected as absurdities. 2. 13. 4.

See Ascending of Christ into heauen.
See Death of Christ.
See Descending of Christ into hell.
See Mediator Christ.
See Merit of Christ.
See Priesthode &c. of Christ.
See Redemer Christ.
See Resurrection of Christ.

Christian liberty.

How necessary is the knowledge thereof. 3. 19. 1.

Christian libertie consisteth in three partes: The first is entreated of 3. 19. 2. 3. The second. Sect. 4, 5, 6. The third. Sect. 7, 8.

Christian libertie is a spirituall thing, and all they do wrongfully expounde it, which either make it a cloke for their lustes, or do abuse it with offence of their weake brethren. 3. 19. 9, 10.

Ciuile gouernement.

See Publike gouernement.

Clerkes or Clergie.

Of Clerkes in the olde Church. 4. 4. 9.

Concupiscence or Luste.

The difference betweene concupiscence and counsell. 2. 8. 49.

That all the concupiscences of men are euill and guilty of sinne, not insomuch as they are naturall, but because they are all inordinate by reason of the corruption of nature. And so did Augustine thinke, if he be diligently weyed. 3. 3. 12. and this is proued by many places of his writings. 3. 3. 13.

Confession, Auricular.

Concerning Confession, the Schoolemaines do fight against the Canonistes, affirming that it is not by the commaundement of God. A confutation of the arguments whereupon the first sort do stand, first because the Lorde in the Gospell did send ỳ Leprous whom he had cleansed to the priests: and there is shewed the true meaninge of that doing. 3. 4. 4.

A confutation of their second argument, for that the Lorde commaunded his disciples to lose and vnwind Lazarus when he was raised from death. 3. 4. 5.

A true exposition of two places by which they trauell to vphold their confession: that is to say, that they which came to the Baptisme of Iohn did confesse their sinnes, and Iames willeth vs to confesse

our

our sinnes one to an other.3.4.6.

The vse of confessing to a priest was very auncient,but yet free as a politike order, not as a lawe set by Christ or his Apostles: and afterwarde the same was abrogate by Nectarius Bishop of the Church of Cōstantinople, because of a Deacō which had vnder ỳ pretence abused a woman. This tyrannous lawe was not laid vpon Churches before the time of Innocent the third, about three hundred yeares past, and the foolishnesse and barbarousnesse of that ordinance is declared.3.4.7.

Witnesses of the said abrogatiō, out of Chrisostome Bishop of Cōstantinople. 3.4.8.

An exposition of Innocentes lawe concerning the confession of all sinnes, where are rehearsed the diuerse opinions of the Romishe diuines cōcerning the number and vse of keyes,and the power of binding and loosing.3.4.15.

The lewdnesse of all the particular articles of the lawe of confessing, and specially of that concerning the rehearsing of all sinnes. 3.4. 16. and a plaine description of the cruelty wherewith poore consciēces were by diuerse circūstances tormented therein.3.4.17.

By a similitude is described howe a great part of the world hath hetherto obeyed such illusions. That it is an impossible lawe, & maketh men hypocrites. And thē is shewed a mōst certaine rule of confession according to the example of the Publicane.3.4.18.

A confutation of this article,that sinnes are not forgeuen, and that the gate of paradise is shut.&c. vnlesse there be first firmely cōceiued a vowe of confessing, where also their obiectiō is cōfuted,that iudgment can not be pronounced till the cause be heard, that is to say, that absolutiō can not be geuen till all the sinnes be rehearsed.3.4.18.

It is no maruell that we cōdemne and abolish auricular confession, and our aduersaries do falsly assigne so great profit vnto it, forsomuch as on the other side it armeth men to boldnesse of sinning.3.4.19.

They do falsly pretēd that they haue the power of the keyes, sith they are not the successors of the Apostles, nor haue the holy Ghost, forsomuch as they do daily without consideration loose those thinges which the Lorde hath cōmaunded to be bound,and bind what he hath commaunded to be loosed.3.4.20.

It is proued false that they say ỳ the power of the keyes may sometime be vsed without knowledge, forasmuch as by that meane the absolution should be vncertaine. Where also is spoken of the absolution or condēnation which the ministers of the Gospel,or the church do pronoūce according to ỳ word, and of the certaintie therof. 3.4.21.

The absolution of the priests in the Papacie is vncertaine, as well on the behalfe of him that assoileth as of him that confesseth: but cōtrariwise it is in the absolution of the Gospell, which hangeth vpon

this onely condition, if the sinner seke his purging in the onely sacrifice of Christ, and do yelde to the grace offred vnto him. 3.4.22.

The Popish Doctors, when they allege for themselues the power of loosing geuen to the Apostles, do wrongfully wrest to auricular confession those sayings which Christ spake partly of preaching of the Gospell, and partly of excommunication. The errors of Lombard and such other in this matter: and concerning the maner of remission with enioining of penance and satisfaction. 3.4.23.

A summe of all before spoken: & what the faithfull ought to thinke of auricular confession. 3.4.24.

True Confession.

What kinde of cōfessiō is taught vs by the word of God, namely to confesse to God the knower of our hartes & of all our thoughtes. 3.4.9.

Out of this secret confession made to God, followeth a voluntary confession before men, so oft as it is behouefull fot the glory of God or the humbling of our selues. And of this secōd kinde there was an ordinary vse in the old Church, & is also in the Church at this day. But yet extraordinarily it ought after a speciall maner to be vsed, whensoeuer it shall happē that the people be giltie in any generall offence, or to be plaged with any calamitie. Of the profite of such confession. 3.4.10,11.

Of two other sorts of priuate cōfession: of which the first is vsed for our owne cause, when we require comfort of our brethren, because the feling of sinnes doth vexe and trouble vs: in which case we must chiefely resort to our pastors: and this remedy is warely & moderately to be vsed, that no bondage be brought in. The other sorte is to appease and reconcile our neighboure, if he be in any thing offended by our fault, vnder which kinde is conteined their Cōfession which haue sinned so farre as to the offence of ȳ whole Church. 3.4.12.13.

The power of the keyes hath place in the three kindes of Confessiō Of the frute which they that confesse do receiue thereby, bycause they knowe that forgeuenes of sinnes is declared to them by the messenger of Christ. 3.4.14.

Of cōfession of sinnes one sorte is generall an other speciall. 3.20.9.

Confirmation Popishe.

The ceremonie of laying on of handes, when the children of the faithfull, which were baptised in their infancie, did yelde an accōpte of their faith. 4.19.4.

Of the popishe sacramēt of Confirmation foisted in place of that holy institution. 4.19.5.

That the exāple of the Apostles is wrōgefully alledged for defence thereof. 4.19.6.

It is blasphemy when they call it the oile of saluation. 4.19,7,8. and when they say that none are made full Christians till they be annointed with the Bishops Confirmation. Sect. 9. and when they say that this annoin-

annointinge is to be had in greater reuerēce than Baptisme. Sect. 10, 11.

It is to be wished, that the maner of the olde Church were brought in vse againe, to call children to geue accompt of their faith: 4.19.13.

Conscience.

Consciences, when they seke affiance of their iustification before God, ought to forgette all the righteousnesse of the lawe. 3. 19.2,3.

The Cōsciences of the faithfull do not follow the law as cōstrained by necessity of the lawe, but being free frō ỹ yoke of the lawe, do volūtarily obey ỹ will of god. 3.19.4,5,6.

Of ỹ freedom of Cōsciēce in outward & indifferent things. 3.19 7,8.

The Consciences of the faithfull being set at liberty by the benefit of Christ, are made free from the power of all men: and howe this is to be vnderstode: where also is spoken of the spirituall and ciuille gouernement, and what difference is to be put betwene thē. 3.19.14,15.

What is Cōscience: and in what sense Paul saith, that the magistrat must be obeyed for conscience. 3.19.15,16.

What is Conscience: and of the common difference betwene the temporall court, and the court of Conscience. 4.10.3,5.

Of Councels.

We must keepe a meane in honoring of Councels, that we take nothing away from Christ, and our doctrine for the most parte is confirmed by auncient Coūcels. 4.9.1.

By the Scriptures the Councels haue no authority, vnlesse they be assembled in the name of Christ: and what that is. 4.9.2.

It is false which the Papistes affirme: ỹ truth remaineth not in the Church vnlesse it be among the pastors, and that the Church it selfe is not, vnlesse it remaine to be sene in generall Councels. 4.9.3,4,5,6,7.

What things are to be weyed in searching ỹ authority of any Coūcell: and that Augustine prescribeth a very good way therein. 4.9.8.

Councels one against another. 4.9.9. and euen in those former and auncīēt Coūcels are founde faultes and errors. 4.9.10,11.

Creation of the World.

Although God ought to be knowen by the Creation of things, yet least the faithfull should fall away to the fained inuētiōs of the heathen, his will was that the history of the Creatiō should remaine written, & the time thereof expressed in the Scripture. 1.14.1. where their vngodly scoffing is confuted, which aske why it came not sooner in Gods mind to creat heauē & earth 1.14.1.

For the same purpose it is rehearsed, that God ended his worke, not in a moment, but in six dayes: and likewise the order is set forth, namely that Adā was not created till God had firste furnished the worlde with all plenty of good things. 1.14.2,22.

A confutation of the error of Manicheus concerning two originall beginnings. 1.14.3.

It is proued by the Scriptures that

the knowledge of God which appeareth in ỹ workmaniship of the world, can not by it self alone bring vs into the right way. 1. 5. 13. and yet are we rightfully without all excuse. Sect. 14.

Although the beholding of heauē and earth and the consideration of the ordringe of things pertaining to men, do moue vs to worshippe God, yet all these thinges passed away without profit, euen from the wisest Philosophers. 1.5.10.

Herupō came the infinite number of gods, and the contrarieties of opinion amōg the sectes of Philosophers concerning God. 1.5.11.

The substance of God is incomprehensible: but in his workes, by engrauing certaine pointes of his glory therein, he hath after a certaine maner presented himselfe to be seene. 1.5.1.

The wisdome of God is testified, not onely by those thinges which philosophers and learned men do finde by speculation in heauen and earth, but also which common men do perceiue by the onely helpe of their eyes. 1.5.2.

That we may with trewe faith conceiue so much as behoueth vs to know cōcerning God, it is good to learne ỹ history of the Creation of the world, in such sort as Moses hath set it forth, the chiefe pointes wherof are briefly rehearsed. 1.14.20.

The cōsideration of the workes of God, that is to say, of the Creation of all things, ought to be applied to two principall endes: first that we do not with vnthankefull neglectinge or forgetfulnes passe ouer his vertues which he presenteth apparantly to be seene in his creatures. 1.14.21. secondly, that we may learne to apply them to our selues, whereby wee may stirre vp our selues to the trust, inuocation, praise, and loue of him. 2.14.22.

Crosse.

See Bearing of the Crosse.

D.

Deacons.

OF Deacons and the two sortes of them. 4.3.9.

In the olde Church the office of Deacōs was the same that it was in the Apostles time. Of subdeacons and archedeacons, and when they first began. 4.4.5.

How ỹ Church goods were vsed and bestowed in the olde Church. 4.4.6,7.

Of popishe Deacons, their office, and the ceremony of their orderinge. 4.19.32.

Of popishe subdeacōs, and their trifling office, and the fondē maner of their ordering. 4.19.33.

Of popishe Deacons and their institution. 4.5.15.

The Papistes haue no trew Deaconry lefte, forasmuch as all the disposition of Church goods amōg them is openly turned to sacrilege and robbery. 4.5.16,18,19.

A confutation of the shamelesnesse of certaine papistes, which say that the riotous excesse of priests and of all the popish Church, is the gloriousnesse of the kingdome of

Christ

Christ which the holy prophetes spake of before.4.5.17.

Death of Christ.

Although christ hath by ẏ whole course of his obedience, that is to say by his whole life & all the partes thereof, redeemed vs, yet the Scripture to set forth more planely the maner of our saluatiõ, doth ascribe the same as peculiar and proper to the Death of Christ. In the which the voluntarie yeldinge of Christ hath the first place, which yet was so volũtary as he gaue ouer his owne affectiõ not without strife. Also his cõdemnation is to be considered: Wherein two things are to be noted, namely that Christ was reputed among the wicked, and yet that his innocẽcy was oftẽtimes testified euẽ by the iudges owne mouth.2.1.5.

The maner of his Death is to be marked, that is to say, the accursed crosse. And it is declared by many testimonies of Esay & the Apostles, that this behoued so to be, that the curse which was dewe to vs being cast vpon him and so ouercome & taken away, wee should be deliuered. And this was figuratiuely represented in the sacrifices of Moses lawe, which at the last was performed in Christ the originall truth of all figures.2.1.6.

Both in the Death and buriall of Christ a double benefit is set before vs, ẏ is to say, deliuerãce frõ Death whereunto we were in bondage, & the mortifying of our flesh.2.1.6.

Descending of Christ to Hell.

The Descẽding of Christ to Hell conteineth the mistery of a great thing, and is of no small importãce to the effect of our redemptiõ. Diuerse expositions of this article are rehearsed and confuted.2.16.8,9.

A trewe, godly, holy and comfortable exposition thereof out of the word of God, which is also confirmed by the testimony of the olde Doctors, that Christ did not onely suffer a bodily death, but also did feele the rigor of Gods vengeãce, whereby he might both appease his wrath and satisfie his iust iudgemẽt: and therefore it behoued that he should, as it were hãde to hande, wrestle with the power of Hell and with ẏ horror of euerlasting death, yet was God not at any time either his enemy, or angry with him. But he did suffer the greuousnesse of Gods seuerity, in respect that hee being stricken and beaten with the hande of God, did feele all the tokens of Gods wrath and punishment.2.16.10.11.

A cõfutation of certaine wicked and vnlearned men, which at this day do finde faulte with this exposition, crying out that the sonne of God hath wronge done to him, and that he is charged with desperatiõ, which is contrary to faith. Therefore it is proued against them with manifest testimonies, that these two things do very well stãde together, that Christ feared, was troubled in spirit, was afraide, was tempted in euery pointe as we are, and yet that hee is without sinne.2.16.12.

Deuelles.

Those things that the Scripture teacheth concerning Deuels, tende commonly to this ende, that wee shoulde be carefull to beware of their deceites, & furnish our selues with those weapons which may be able to beat back the most mighty enemies. 1.14.13.

That we should be ỳ more stirred vp to do so, it sheweth vs that there is not one or two Deuels, but great armies of euell spirites that make warre against vs: and in what sence it sometime speaketh of the Deuell in the singular number. 1.14.14.

This ought to enflame vs to a continuall warre with the Deuell, for ỳ he is euery where called enemy to God and vs. 1.14.15.

The Deuell is naturally wicked, a murderer, a lier, and forger of all malitiousnes. 1.14.15. But this euelnesse of nature is not by creation, but by corruption. 1.14.16.

It is curiosity to enquire of the cause, maner, time and fashion of the fall of the euell Angels, forasmuch as the Scripture leaueth it vnspoken. 1.14.16.

This the Deuell hath of himselfe and of his owne naughtinesse, desirously and purposely to striue against God, but hee can do and performe nothing vnlesse God be willing and graunt it 1.14.17.

God so tempereth this gouernment, that hee geueth Satan no reigne ouer the soules of the faithfull, forasmuch as in the ende they euer obteine the victorie, although in some particular doings they be wounded and beaten downe: but he onely geueth the wicked to him to gouerne, and to vse his power vpon their soules and bodies 1.14.18.

A cõfutation of them which say that Deuells are nothing els but euell affections or perturbations: and it is proued by testimonies of Scripture, that they are mindes or spirits endued with sense and vnderstanding. 1.14.19.

Discipline.

Discipline is a thing most necessary in the Church. 4.12.1.

Of priuate admonishings, which is the first foundation of the Discipline of the Church. 4.12.2.

Of the Ecclesiasticall Senate, that is to say, the seniors or elders, which togethe with the bishops haue ỳ ouersight of maners. 4.3.8.

Princes as well as the common people ought to be subiect to the Discipline of the church, & so was it wont to be in the olde time. 4.12.7.

Of the olde Discipline of the cleargy, and the yearly assemblinge of prouinciall synodes: and howe this order is buried in the papacy, sauing that they kepe certaine shadowes thereof. 4.12.22.

E.

Excommunication.

WHat is the power of the iurisdiction of the Church, and howe necessary and auncient it is. 4.11.1,4.

Of the power of binding and losinge, so much as pertaineth to Discipline, wherein there is spoken of Excommunication, 4.11.2.

This

This power of the Church is distincte from the ciuile power, and the one is a helpe to the other. Therefore the opinió of some men is false, which thinke that it ought to haue no place where are Christian magistrates.4.11.1,3,8.

This is a stayed and continuall order in the Church, and not enduring onely for a time.4.11.4.

Of the right vse of this iurisdiction in the olde Church: and howe this power belonged not to one man alone, but to the assembly of elders.4.11.5,6.and Ch.12.Sect.7.

Of the Excommunicatió of the church,& ỹ authority therof.4.12.4

Three endes which the Church hath regarde vnto in corrections and Excommunication.4.12.5.

Of exercising the discipline of the Church according to the proportió of sinnes,forasmuch as some be priuate and some be publike, some be negligent defaultes, some be hainous offences.4.12.3,4,6.

In Excommunication seuerity ought to be tempered. And in this behalfe is noted the extreme rigorousnesse of thé in olde time.4.12.8.

Euery priuate man ought to esteeme them that be Excommunicate as strangers from the Church, but not to accompt thé past hope, but to endeuour to the vttermost of their power to bringe them into the way againe.4.12.9,10.

If the benche of elders do not so diligently correct faultes as they ought, or if the pastors can not amende all things as they would,yet priuate men ought not to departe from the Church, neither ought the pastors to shake of their ministerie.4.12.11.

Against ỹ pecisenesse of the olde Donatistes & of the Anabaptistes of our dayes, which do acknowledge no congregation of Christ, but where there is in euery point an Angelike perfection.4.12.12.

If the corruption of any sinne haue infected the whole multitude, the rigorousnesse of discipline must be tẽpered with the mercy,least the whole body be destroyed.4.12.13.

F.

Faith.

THe name of Faith otherwise taken among holy writers than it is among the prophane.4.12.13.

Howe it is to be vnderstode that God is the obiecte of faith.2.6.4.

Of faith. And heere the Sophisters are reproued, which vnderstande nothing els by this worde faith, but a common assente to the history of the Gospell,& do simply call God the obiect of faith, in the meane time leauing out Christ, without whom there is no faith, nor any accesse to God.3.2.1.

A confutation of the Scholemennes doctrine cõcerning vnexpressed faith,wheras faith requireth an expresse reknowledginge of the goodnesse of God, in which standeth our righteousnesse.3.2.2.

Our faith, so longe as wee are waueringe in the world,is enwrapped with many remnaũtes of ignorauncе, and in all things infidelity

is euer mingled with faith, whereof many examples are seene in the disciples of Christ before that they came to perfecte light, yet this is still most trewe, that vnderstanding is euer ioined with faith. 3.2,3,4.

There is a certaine obedience to Christ, & aptnesse to learne, with a desire to profit, which is called by the name of faith, whereas it is but a preparatiō to faith, and that same may be called an vnexpressed faith: yet it farre differeth from the papistes inuention. 3.2.5.

The trewe faith or knowledge of Christ, is when we cōceiue him in such sorte as he is offred of the Father, that is to say, clothed with his Gospell. And faith hath a mutuall relation to the word, and the word to faith, because the worde is the fountaine of faith, the grounde of faith, and the mirroure in which faith beholdeth God. 3.2.6.

Faith, although it assente to all the partes of the word of God, yet most properly it hath regarde therin to the good will and mercy of God, that is to say, the promises of grace grounded vpon Christ, for the vnderstanding and certainty whereof, the holy Ghost lighteneth our mindes and strengtheneth our hartes: Hereupon is gathered the definition of faith. 3.2.7.

A confutation of the Sophisters distinction of faith, formed & formlesse: whereby it appeareth that they neuer thought of the singular gifte of the holy Ghost, forasmuch as faith can in no wise be seuered from a Godly affection. 3.2.8.

This worde faith hath diuerse significatiōs, and is sometime taken for the power to do miracles, with which gift of God, sometime ȳ wicked are endued: Sometime it is figuratiuely taken for that knowledge of God which is in some wicked men, which is rather a shadowe & ymage of faith, of which faith there are diuerse sortes in them. 3.2.9.10.

The reprobate haue also sometime such a like feeling as the elect haue, yet they do not fully conceiue ȳ force of spirituall grace, but only confusely. Neuertheleſse the same is a certaine inferior working of the holy Ghost. But this feling differeth farre from the peculiar testimony which he geueth to the elect. 3.2.11.

Yet is not the Spirit deceitfull, which lightly sprinkleth the reprobate sometime with such a knoweledge of the Gospell, and feling of the loue of God as afterward doth vanish away. Somtime also there is stirred vp in their hartes a certaine desire of mutuall loue toward God, but such a loue as is a hired and not a harty loue. At lengthe it is concluded that there be some which do not faine a faith, & yet do lacke the trewe faith: Which is also proued by testimonies. 3.2.12. and such a feling is in the Scripture called faith, although it be vnproperly so called. 3.2.13.

Faith is sometime taken for the sounde doctrine of religion, and the whole summe therof: contrariwise sometime it is restrained to some

parti-

particular obiect,& ſometime it ſignifieth ỹ miniſtery of the Church 3.2.13.

Faith is moſt rightfully called knowledge and ſcience, and yet is ſuch a knowledge as rather conſiſteth of certaine perſwaſion than of vnderſtandinge,foraſmuch as that which our minde conceyueth by Faith is moſt infinite.3.2.14.

Faith is not cõtent with a doutfull opinion or a darke conceiuing, but requireth a ful and ſettled aſſuredneſſe: & hereunto are to be referred all thoſe titles of commendation wherewith the holy Ghoſt ſetteth foorth the authority of the word of God.3.2.15.

Many do ſo conceiue the mercy of God,that they receiue very litle comfort thereof,becauſe they dout whether he wil be merciful to thẽſelues or no: but there is a far other feelinge of the aboundant ſtore of Faith,the chiefe ground whereof is that we do not thinke the promiſes to be true without our ſelues onely, but rather that by inwardly embracing them we may make thẽ our owne : Hereupon is gathered, who may truely be called Faithfull, 3.2.15,16.

Though the Faithful in reknowledginge the goodneſſe of God toward them are not only oftentimes tempted with vnquietneſſe,but alſo are ſometime ſhaken with moſt greuous terrours:yet this withſtandeth not but that Faith bringeth aſſuredneſſe with it, becauſe howſoeuer they be troubled, yet they neuer fall and depart from that ſure affiance which they haue conceiued of the mercy of God, but ſtriuinge with their owne weakeneſſe they alway get the vpper hande at laſt : which is proued by many examples in Dauid.3.2.17.

A deſcriptiõ of the battell of the fleſh & the ſpirite within a faithfull ſoule.3.2.18.

The aſſuredneſſe of Gods good will.3.2.18.

A confutation of the moſt peſtilent ſuttle reaſoninge of certaine halfe papiſtes,which although they confeſſe that ſo oft as we looke vpon Chriſt,we finde plentiful matter to hope wel, yet wil nedes haue vs to wauer and dout in conſideration of our owne vnworthines. And it is proued that we ought neuertheleſſe to looke for aſſured ſaluation,foraſmuch as Chriſt by a certaine maruelous communion doth daily grow together more & more into one body with vs.3.2.24.

So ſoone as we haue any one drop of Faith we begin to beholde God merciſull vnto vs, although a farre of in dede,yet with ſo aſſured ſight, as we knowe we are not deceiued:Both theſe pointes are proued by teſtimonies of Paul. 3.2.19, 20.

It is ſhewed by examples, howe Faith armeth and fortifieth it ſelfe with the word of God to beare the violent aſſaultes of tentations, and howe the godly minde neuer ſuffereth the affiance of Gods mercy to be plucked away from it, although

it be assailed with many remnants of vnbeliefe and distrust. 3.2.21.

In the good will of God, which Faith is sayd to haue respect vnto, although Faith do chiefely looke vnto the assured expectation of eternall life, yet there are also contained promises of this present life and a perfect suretie of all good thinges, but the same such as may be gathered of ỹ word: Both these poyntes are confirmed by testimonies of Scripture. 3.2.28.

Faith, although it embrace the word of God in euery point, that is to say in the commaundementes also and in the prohibitions and thretnings, yet hath her fundation and proper marke whereunto it is directed, in ỹ free promise of mercy: and for this reason the Gospell is called the worde of Fayth, and is set as contrary to the law. 3.2.29.

Yet do we not by this distinction teare Faith in sonder as Pyghius shamefully cauilleth. 3.2.30.

Faith doth no lesse neede the worde of God, than the frute doth nede the liuely roote of the tree, & with the worde must be ioyned a consideratiõ of the power of God, without the which, mens eares will either not willingly heare ỹ worde, or not esteeme it worthily. His power is to be considered, in that that it is effectuall, that is to say by the workes of God, & by his benefites either particular or ancient & such as he hath bestowed vpon ỹ whole Church. 3.2.31.

The Faithfull oftentimes so behaue themselues, that some errours are mingled with their Faith, and they seme to passe the boũdes of the word, but yet so, that Fayth hath alway the vpper hand: This is proued by the examples of Sara & Rebecca, whome in the crooked turninges of their minde, God did by a secret bridle holde fast in the obedience of his word. 3.2.31.

By reason of our blindenesse and stiffeneckednes, the word suffiseth not to make vs haue Fayth, vnlesse the Spirit of God do enlightẽ our minde, & strengthen our hart with his power: & the same Spirit is not only the beginner of our Faith, but also doth encrease it by degrees. 3.2.33.

Although it seeme to the most parte of men a most straunge doctrine, that no mann can beleue in Christ, but he to whom it is giuen, yet, it is proued to be most true by reasons, testimonies of Scripture, and examples. 3.2.34.

Therefore Faith is called the Spirit of Faith, the worke and good pleasure of God: and it is a singular gift, which he giueth by singular priuilege to whom he will: as it is proued by notable sentences taken out of Augustine. 3.2.35.

It is not enough that the mindẽ be enlightened with vnderstanding of the worde, vnlesse also the assurednesse of the word be poured into ỹ very heart: both which thinges ỹ Spirit worketh: which is therfore called the seale, the pledge, and the Spirite of promise. 3.2.36.

Although

Although Faith be tossed with diuerse doutings, yet it alway at the last escapeth out of the gulfe of tẽtations, and receiueth most sweete quietnes. 3.2.37.

A confutation of the damnable doctrine of the Schoolemẽ, which say that we can none otherwise determine of the grace of God toward vs, than by morall coniecture 3.2.38.

They are proued to be miserably blinde, in saying that it is rashnes for vs to conceiue an vndouted knowledge of the will of God: A good comparison of them and Paule in this poinct of doctrine. 3.2.39.

A confutation of their rriflinge shift, that although we may take vpõ vs to iudge of the grace of God accordinge to the present state of righteousnes, yet the knowledge of perseuering to the ende abideth in suspense. 3.2.40.

It is proued that the definitiõ of Faith taught in this chapter Sect. 7. agreeth with the Apostles definition. Heb. Cap. 11. And the errour of the Schoolemen, that charitie is before Faith and Hope, is confuted by the testimony of Bernarde. 3.2.41.

Hope is alway engendred of Faith, & is the vndeuided companion of Faith, so that whosoeuer lacketh hope, is proued also to haue no faith. Also Faith is nourished and strengthened by hope: and how necessary are the helpes of hope to stablishe Faith, which is assayled with so many sortes of tentations. 3.2.42.

By reason of this conioyning & alliãce of Faith & hope, the Scripture doth many times vse those two wordes without difference, and somtime ioyneth them together. A confutation of the errour of Peter Lombarde, which maketh two fundations of Faith, that is to say, the grace of God, & ỹ merit of workes. 3.2.43.

Of the imperfection of Faith, & the confirming & encrease thereof. 4. 14.7,8.

Of the summe of our Faith, which we cal the Crede, or Simbole of the Apostles. 2.16.18.

The conclusion of the 16. chapter, wherein are briefely contained the benefites that came to vs by those thinges that are spoken concerninge Christ in the Simbole of the Apostles. 2.16.19.

See iustification of Faith.

Fasting.

Of that part of Discipline of the Church, which cõcerneth the appointing of Fastinges, or extraordinary prayers: & how pastors ought to vse it. 4.12.14,16,17.

It is to be prouided that no superstition crepe in in Fasting. 4.12.19.

The holy and rightfull Fastinge hath three endes. 4.12.15.

The definitiõ of Fasting. 4.12.18.

Of the superstition of Lent, and the diuersity of obseruing the same Fasting. 4.12.20,21.

Feare.

The faithful are oftentimes trou-

bled with Feare & distrust by reason of the feelinge of their owne weakenes. 3.2.17.

An other kinde of Feare conceiued in a godly heart, either by exãples of Gods vẽgeance against the wicked, or by consideration of his own misery: Such Feare is so much not cõtrary to faith, that the faithfull are much exhorted to haue it. Neither is it any maruell, if there be in a Faithfull soule both Feare and Faith, sith on the other side in the wicked there are both dull negligẽce and carefulnesse. 3.2.22,23.

The Feare of God proceedeth out of a double feling, namely whẽ we honor God as our father, and feare him as our Lord: Neither is it any maruell if one minde haue both those affections. 3.2.26.

This Feare differeth from the Feare of the vnfaithful, which they cõmonly cal a seruile Feare. 3.2.27

Of forsaking of our selues.

The first beginning of framing our life after the rule set foorth in the lawe, is to consider that we are not at our own liberty, but hallowed & dedicate to God. And therefore we ought to forsake our selues, and our own reason (which as the Philosophers thinke, ought alone to be obeied) to the ende that we may be gouerned by the word & Spirite of the Lord. 3.7.1.

Also that we ought not to seeke those thinges that are our owne, but those thinges that are according to the will of the Lord, and do seruc to aduaunce his glorie. And that this is the forsaking of our selues, without the which there is a world of vices enclosed in the soule of man, and if there be any seming of vertue at all, the same is corrupted with wicked desire of glory. 3.7.2.

The forsaking or mortifyinge of our selues, is partly in respect of mẽ, and partely, yea, and chiefly in respect of God. Toward other men, the Scripture commaundeth vs to do two thinges: namely to preferre them in honor before our selues, & with vnfained truth to employ our selues wholly to procure their cõmodities. Howe the first of these points is to be performed, is taught in the 3.7.4. & also how the Scripture leadeth vs by the hand to the seconde point is shewed in the 3.7.5.

See certaine things pertaining to this purpose. 3.20.43.

Freewill.

Man was endued with Freewill in the first estate of his creation. 1.15.8. which he lost by his fall. Of this the Philosophers were ignorant, and so all such as follow them, giuing Freewill to man, are vtterly deceiued. 1.15.8.

The pliablenesse or weake power of Freewill, which was in the first man, doth not excuse his fall. 1.15.8.

It is as well for our profit, as for the glory of God, to acknowledge all our strength to be but a staffe made of a reede, yea, but a smoke. In the meane time we must be-

ware

ware, that while we take al vpright-neſſe from man, we do not there-of take occaſion of ſlothfulneſſe. But rather we ought thereby to be ſtirred vppe to ſeeke in God all the goodnes whereof we our ſelues are voide. The defenders of Freewill do rather throw it downe hedlong than ſtabliſh it. 2.2.1.

The Philoſophers determine three powers of the ſoule, Vnderſtanding, Senſe, & Wil or Appetite: and they thinke that the reaſon of mans vnderſtandinge ſuffiſeth for his good gouernance: that wil is by ſenſe moued to euill, ſo that it doth hardly yeelde it ſelfe to reaſon, and ſometime is diuerſly drawen from the one to ỹ other, but yet ỹ it hath a free election & can not be ſtopped, that it may followe reaſon her guide in all things: finally that vertues and vices are in our powers. 2.2.2,3.

The Eccleſiaſticall wryters, although they acknoweledged the ſoundeneſſe of vnderſtanding, and the freedome of will to haue bin ſore wounded by ſinne, yet haue ſpoken too much philoſophically of this matter. The old wryters did it for this purpoſe, firſt becauſe they were loth to teache a thinge that ſhoulde be an abſurdity in the common iudgement of men, & alſo ſpecially leaſt they ſhoulde giue a new occaſion of ſlothfulnes to the fleſh beinge already too much dull to goodnes, as appeareth by many ſayinges of Chryſoſtome and Hierome. The Greeke doctors aboue all other, & ſpecially Chryſoſtome, do exceede meaſure in aduauncing Frewill. But all the olde wryters generally, except Auguſtine, do ſo vary and wauer in this poinct of doctrine, that there can almoſt no certainety be gathered of their wrytinges. They which came after thē, fell one after an other to worſe & worſe. The definitions of Freewill out of Origen, Auguſtine, Bernard, Anſelme, Peter Lombard, & Thomas. 2.2.4.

In what things they do commōly giue Freewill to man, and of the three ſortes of mans will. 2.2.5.

Alſo of the common diſtinction of the three ſortes of libertie. 2.2.5.

Whether man be wholly depriued of power to do good, or whether he haue yet ſome power thought it be weake: where it is ſpoken of the common diſtinction of grace working and grace workinge together, and what is amiſſe in the ſame diſtinction. 2.2.6.

Foraſmuch as it can not otherwiſe be ſaid that man hath Freewil, but bicauſe he doth euil of his own will, & not by cōpulſion, it had bin very good for the church that this word Freewill had neuer bin vſed, which had raiſed vp men to a damnable truſt of themſelues. The old writers alſo do oft declare what they meane by that word, ſpecially Auguſtin, out of whom there are many places alleged, where he weakneth and mocketh the ſtrength thereof, both when he calleth it

Bondwill, & when he expoundeth the thing it selfe as it is at large. 2. 2.7,8.

Although the old Ecclesiasticall writers do sometime too much aduaunce Freewill, and haue spoken doutfully and diuersly in that matter: yet it appeareth by very many of their sayinges, that they litle or nothinge esteeminge mans power, gaue the whole praise of al goodnes to the holy Ghost. Many such sentences are rehearsed out of Cypriã, Augustine, Eucherius, Chrysostom. 2.2.9.

The power of mans will is not to be weyed by the successe of things, but by the choise of iudgement and the affection of will. 2.4. 8.

It is proued against the defenders of Freewil that sinne is of necessity, & yet neuertheles ought to be imputed: also that it is voluntary, and yet can not be auoided. 2.5.1.

A solution of an other obiection of theirs, where they say that vnlesse both vertues & vices proceede of Free election of will, it were no reason that man shoulde either be punished or rewarded. 2.5.2.

Also an other obiection, where they say that if this were not the power of our will, to choose good or euill, then of necessity either all men should be good, or all men euill. 2.5.3.

Against the same men also it is proued that exhortations, admonitions & rebukings are not in vaine, although it be not in the power of the sinner to obey: and there is shewed what effect the same do worke both in the wicked & in the faithfull. 2.5.4,5.

It is not to be gathered by the commaundementes & law of God, that man hath Freewill & strength to performe them, for God doth not only commaunde what ought to be done, but also promiseth grace to obey. 2.5 6,7,9.

This is proued as well in the cõmaundementes which require the first conuersion to God, as also in those which speake simply of the obseruinge of the lawe, and those which commaund men to continue in the receiued grace of God. For the same God which requireth those thinges, doth testifie that the conuersion of a sinner, holinesse of life, stedfastnes of continuance, are his Free gifts, and the praise therof is not to be parted betwene God and man. 2.5.8,9,11.

The conditionall promises, as, If ye will, If ye heare, and such like, do not proue that there is in manne a Free power of willing or hearinge: yet it is proued that God doth not mocke menne in so bargayninge with them. Also what is the vse of such protestations, both towarde the godly and toward the vngodly. 2.5.10.

The reprochings, wherein God sayth to his people that they were the cause that they receiued not al kinde of good things at his hande, do not proue that it was mans power to escape the euils wherewith they

they were afflicted. And there is ſpoken of the vſe of ſuch reprochinges as well toward thē that obſtinately go forward in their faults, as towarde the conformable that are conuerted to repentance. Alſo whereas the Scripture doth ſometime giue to vs the office of doing, it doth ſo for no other reaſon but to awaken the ſlothfulnes of the fleſh. 2.5.11.

The ſaying of Moſes, The commaundement is nere to thee, in thy mouth & in thy heart. &c. maketh nothing for the defenders of Freewil, foraſmuch as he there ſpeaketh not of the bare commaundements, but of the euangelicall promiſes of the law. 1.5.12.

No more do thoſe places make for them, where it is ſayd that the Lorde looketh and watcheth to ſee what men wil do. 2.5.13.

Alſo thoſe places where good workes are called ours, and we are ſayd to do that which is holy and pleaſinge to the Lorde. And here is ſhewed that the onely Spirite of God worketh all good motions in vs, but yet not as in ſtockes. 2.5.14, 15.

An expoſition of certaine other places of Scripture, which the enemies of the grace of God do abuſe, to ſtabliſh Freewill. 2.5.16,17,18,19

G.

God.

THe Scripture teaching the immeaſurable and ſpirituall ſubſtance of God, doth ouerthrow not only the follies of the cōmon people, but alſo the ſubtile inuentions of prophane philoſophy, and the error of the Manichees cōcerning two originall beginninges, and the falſe opinio of the Anthropomorphites concerning a bodily God. 1. 13.1.

In what ſenſe it is ſayd that God is in heauen, & what doctrine is to be gathered thereof. 3.20.40.

What is, the name of God to be ſanctified. 3.20.41.

Of the kingdom of God among men, & of the encreaſing & fulnes thereof. 3.2.42.

See Knowledge of God.

See Image of God in man.

Goſpell.

Chriſt, although he were knowē to the Iewes in time of the law, was yet ſhewed in dede only by the Goſpell: & the holy fathers taſted of that grace, which is now offered to vs with ful aboundance, they ſaw ȳ day of Chriſt, albeit with adimme ſight, the glory whereof nowe ſhineth in the Goſpell, without any veile betwene vs and it. 2.9.1,2.

In the ſame place alſo is ſhewed, that the Goſpell is properly and ſpecially called the publiſhing of the grace giuen in Chriſt, and not the promiſes that are written by the Prophets concerning the remiſſio of ſinnes. Againſt the doctrine of Seruettus, which taketh away the promiſes vnder this pretence ȳ by the faith of the Goſpel we haue the fulfillinge of all the promiſes, it is proued that though Chriſt offer to vs in the Goſpell a preſent fulneſſe

of ſpirituall good thinges, yet the enioyinge thereof lyeth hidden vnder the cuſtody of hope ſo long as we liue in this world,& therfore we muſt yet reſt vpon the promiſes. 2.9.3.

A confutation of their errour which compare the lawe with the Goſpell, none otherwiſe than the deſeruings of workes with the imputation of free righteouſneſſe. 2. 9.4.

Iohn the Baptiſt had an office meane betwene the prophetes expoſitors of the lawe, and the Apoſtles publiſhers of the Goſpell. 2.9. 5.

Gouernment.

See Politike Gouernment.

H.

Handes.

See laying on of Handes.

Holy water of Papiſtes.

See Booke.4. Chapter.10.Section. 20.

Holy Ghoſt.

Teſtimonies whereby the Godhed of the holy Ghoſt is proued. 1 13.14,15.

The holy Ghoſt is the bonde wherewith Chriſt doth effectually binde vs to him, and without it, all that Chriſt hath ſuffered and done for the ſaluation of mankinde doth nothing profit vs.3.1.1,3.

Chriſt came after a ſingular maner furniſhed with the holy Ghoſt, to ſeuere vs fro the world, & therfore he is called the Spirit of ſanctification. Why he is ſometime called the Spirit of the father, & ſomtime the Spirit of the Sonne. He is called the Spirit of Chriſt,not only in reſpect that Chriſt is the eternal Worde, but alſo accordinge to his perſon of Mediator. 3.1.2.

An expoſitio of the titles wherwith the Scripture ſetteth forth the holy Ghoſt:& there is entreated of the beginning and whole reſtoring of our ſaluatio: The titles be theſe: the Spirite of adoption,the earneſt and ſeale of our inheritaunce, life, water,oyle, oyntment,fire, a fountaine, the hande of God.&c. 3.1.3.

Faith is the chiefe worke of the holy Ghoſt, and therefore to it for the moſt part are all thoſe thinges referred which are commonly founde in the Scripture to expreſſe the force & effectuall power of the holy Ghoſt. 3.1.4.

Humility.

It is not the true Humility which God requireth of vs, vnleſſe we acknowledge our ſelues vtterly voide of al goodneſſe and righteouſneſſe. 3.12.6.

Of this humility there is an example ſhewed in the Publicane. 3. 12.7.

That we may giue place to the calling of Chriſt,both preſumption & careleſnes muſt be farre away fro vs. 3.12 8.

There is no daunger leaſt man ſhoulde take too much from himſelfe, ſo that he learne that which wanteth in himſelfe is to be recouered in God. It is a Deuiliſh word, although it be ſwete to vs, ẏ lifteth vp man in himſelfe : for repulſinge

whereof,

whereof, there are recited out of the Scripture many weighty sentences, which do rigorously throwe downe mã: & also there are recited certaine promises, which do promise grace to none but to thẽ that do pine away with feelinge of their owne poverty. 2.2.10.

Certaine notable sayings of Chrisostome and Augustine concerning true Humility. 2.2.11.

I.

Idols.

THe Scripture setteth out God by certaine titles of addition & markes, not to the entent to binde him to one place or to one people, but to put difference betwene his holy Maiesty and Idols. 2.8.15.

An exposition of the first commaundement: where is shewed that worshippinge, trust, inuocation, and thankesgiuinge, belonge wholly to God, and no whit thereof may be conueied any otherwhere without great iniury to him to whose eies al things are open. 2 8.16.

An exposition of the second cõmaundement: where is spoken of Idols and Images. 2 8.17.

The Scripture, to ỹ entẽt to bring vs to the true God, doth expresly exclude all the gods of the Gentiles. 1.10.3. & specially all Idols & Images. 1.11.1.

God is seuered from Idols, not only that he alone should haue the name of God, but ỹ he alone shold be wholly worshipped, & nothinge ỹ belongeth to the Godhed should be conueied to any other. 1.12.1.

The glory of God is corrupted with false lying, when any forme is appointed to it. 1.11.1.

It is proued by textes & reasons, that God generally misliketh all Portraytures and Images that are made to expresse a figure of him, & this prohibitiõ pertained not to the Iewes only. 1.11.2.

God did in olde time so shewe his presence by visible signes either to the whole people, or to certaine chosen men, that the same signes admonished thẽ of the incomprehensible substance of God. 1.11 3.

It is proued euen of Iuuenals testimony that the Papistes are mad, which defende the Images of God and of Sainctes with the example of the Cherubs coueringe the propiciatory. 1.11.3.

The stuffe it selfe and also the workemanship which is done with the handes of men, do shew that Images are not Gods. 1.11.4.

Against the Grecians, which make no graué image of god, but do giue thẽselues leaue to paint him. 1.11.4

The sayinge of Gregory, vppon which the Papistes say that they stande, that Images are vnlearned mens bookes, is cõfuted by the testimony of Hierome, Habacuc, Lactantius, Eusebius, Augustine, Varro, and the decree of the Elebertine councell. 1.11.5,6,7.

The Papistes Portraitures or Images whereby they represent the holy martirs and godly virgins, are paternes of most wicked riotous excesse and vnchastnes. 1.11.7,12.

The people shall learne much more by the preaching of the word and ministration of Sacramentes, than by a thousand woddē crosses. 1.11.7.

The antiquity and beginninge of Idolatry, for that men thinkinge God not to be neere them, vnlesse he did shew himselfe carnally present, raised vp signes in which they beleued that he was carnally conuersant before their eyes. 1.11.8.

After such an inuentiō byandby followeth the worshippinge of the Image, like as of God or of any other creature in the Image: both which the law of God forbiddeth. 1.11.8,9.

Against them, which for defence of abominable Idolatry, do pretende that they do not take the Images for Gods, it is proued that neither the Iewes did thinke their calfe to be God, nor the heathen when they made to themselues Images did euer thinke ȳ same to be God, whō yet no man excuse. 1.11.9.

The Papistes are so perswaded as the heathen and the Idolatrous Iewes were, that they worship God himself vnder Images. 1.11.10. Neither can they escape away with their distinction of seruice & worship. 1.11.11,16. & 1.12.2.

When Idolatry is condemned, grauinge & painting are not vtterly reproued, but there is required a true and right vse of them both, that God be not counterfaited with bodily shape, but onely those thinges which our eyes may beholde. 1.11.12.

Of Images in the temples of Christians. 4.9.9.

Euen the Idolaters themselues in all ages, naturally vnderstoode that there is one only God: but this vnderstandinge auailed no further than to make thē to be vnexcusable 1.10.3.

Idolatry is an euidēt proofe that the knowledge of God is naturally planted in the mindes of all men. 1 3.1.

Image of God in man.

What it is, that man was create after the Image of God: And here are confuted the fonde expositions of Osiander and of other: and here is declared that though the Image of God do appeare also in the outward manne, and do extende to the whole excellence wherewith the nature of man passeth all kindes of liuinge creatures, yet the principall seate thereof is in the minde and in the heart, or in the soule & the powers therof. 1.15.3. & 2.2.1.

The Image of God at the beginning appeared in Adam, in light of minde, vprightnes of heart, and the soundnes of all his parts: which is proued by the repayring of corrupted nature, wherein Christ newly fashioneth vs after the image of God, and by other argumentes. 1. 15.4.

Indulgences.

See Pardons.

Infantes.

See Baptising of Infantes.

Last Iudgement.

Of

Of the visible presence of Christ when he shall appeare at the last day: Of the Iudgemēt of the quick & dead, and that our faith is well & rightfully directed to the thinking vpon that day: and of the notable comforting that thereby ariseth in our consciences. 3.25.7,8.

Of the incōprehensible greuousnes of Gods vengeance against the reprobate. 3.25.12.

Iudiciall proceedinges in Law.

Of the vse of Iudiciall proceedinges, Magistrates, and Lawes, amonge Christians. It is lawfull for Christians to sue for their right before a Magistrate, so that the same be done without hurting of piety & of the loue of our neighbour. 4.20. 17,18.

Desire of reuenge, is alway to be auoided, whether it be a commō or conuinciall action wherein menne striue before a Iudge. 4.20.19.

The commaundemēt of Christ, to giue thy cloke to him that taketh away thy coate, & such like, proue not but that a Christiā may sue before a Magistrate, & vse his help for ȳ preseruing of his goods. 4.20.20.

Paul doth not vtterly condemne sutes, but reproueth the vnmeasurable rage of suyng at lawe among the Corinthians. 4.20.21.

Iustification of Faith.

Of the Iustificatiō of faith, & first of the definition of the name & of the thing it selfe. 3.11.

The article of doctrine concerning the Iustification of faith is of great importance. 3.11.1.

It is shewed by ȳ Scripture what it is to be Iustified by workes, and what it is to be Iustified by faith. 3. 11.2,3,4.

A confutation of the errour of Osiander, cōcerning essential righteousnes, which taketh frō men the earnest feeling of the true grace of Christ. 3.11.5,6,7. &c. to the 13.

A confutation of Osianders inuentiō, that whereas Christ is both God & Man, he was made righteousnes tō vs in respect of his nature of Godhead and not of his Manhode. 3.11.8,9.

Against them which imagine a righteousnes compounded of faith and workes, it is proued that when the one is stablished, the other must nedes be ouerthrowen. 3.11.13,14, 15,16,17,18.

It is proued by the Scripture against the Sophisters, that this is a sure principle, that we are Iustified by faith only. 3.11.19,20.

It is proued by testimonies of Scripture that the righteousnes of faith is reconciliation with God, which consisteth only vpon the remission of sinnes. 3.11.21,22.

By the only intercessiō or meane of the righteousnesse of Christ, we obtaine to be Iustified before God. 3.11.23.

That we may be throughly perswaded of the free Iustification, we must lift vp our mindes to ȳ iudgement seate of God: before which, nothinge is acceptable but ȳ which is whole and perfect in euery behalfe, the dredfull maiesty whereof

is described by many places of Scripture. 3.12.1,2.

All godly writers do shewe that when mē haue to do with God, the only place of refuge for conscience is in the free mercy of God, excluding all trust of workes: And this is proued by testimonies of Augustine and Bernard. 3.12.3.

Two thinges are to be obserued in free Iustification: the first, that the Lord kepe fast his glory vnminished: which is done when he alone is acknowledged to be righteous, for they glory against God which glory in themselues. 3.13.1,2 the seconde, that our consciences may haue quietnesse in the sight of his iudgement. 3.13.3,4,5.

What maner of beginning is of Iustification, and what continuall procedings. 3.14.

A briefe summe of the fundatiō of Christian doctrine taken out of Paul. 3.15.5.

This fundation being layd, wise builders do well & orderly build vpon, whether it be to set forth doctrine & exhortation, or to giue cōfort. 3.15.8.

Good workes are not destroyed by the doctrine of Iustification of [illegible]h. 3.16.1.

[illegible] most false that mens mindes [illegible]drawen away from affection [illegible] well doing, when we take from them the opinion of deseruinge. 3.16.2,[illegible].

It is a most vaine sclaunder, that men are prouoked to sinne, when we affirme a free forgiuenesse of sinnes, in which we say that righteousnes consisteth. 3.16.4.

In what sense the Scripture oftentimes saith that the faithful are Iustified by workes. 3.17.8,9,10,11,12.

The doers of the lawe are Iustified. 3.17.13.

He that walketh in vprightnes, is righteous. 3.17.15.

An exposition of certaine places, wherein the faithfull do boldly offer their righteousnes to the iudgement of God to be examined, and pray to be iudged accordinge to the same, and it is proued that this disagreeth not with the free iustification of Faith. 3.7.14.

The saying of Christ, If thou wilt enter into life, kepe the commaundementes, disagreeth not with the free Iustification of faith. 3.18.9.

K.

Kingdom of Christ.

See Priesthoode.

Knowledge of God.

To Knowe God, is not onely to conceiue that there is some God, but to vnderstande so much as behoueth vs to knowe of him, and so much as auaileth for his glory, and is expedient. 1.2.1.

The Knowledge of God ought to tende to this ende, first to frame vs to feare and reuerence: & then that by it guiding & teaching vs we may learne to aske all good thinges of him, & to accompt the same receiued at his hande. 1.2.2. & 1.5.8.

The Philosophers had no other Knowledge of God than ỳ which made them vnexcusable, but did

not bringe them to the trueth. 2.2. 18.

This perſwaſiõ is naturally planted in all men ,that there is ſome God. 1.2.3. & that to this ende,that they which do not worſhip him, may be condemned by their owne iudgement. 1. 3. 1.

Though all men know by nature that there is a God, yet ſome become vaine in their ſuperſtitions, and other ſome of ſet purpoſe do maliciouſly depart from God. 1.4.1 *See certaine things pertaining to this matter,in the Title of Creation of the world.*

L.

Laying on of handes.

OF Laying on of hands in ordering of Miniſters. 4. 14. 20.

Of the Laying on of handes in making of popiſh prieſtes. 4.19.31.

Law.

The Law,that is to ſay the forme of religion ſet forth by Moſes, was not giuen to holde the olde people ſtill in it, but to nouriſhe in their harts the hope of ſaluatiõ in Chriſt vntil his comming:which is proued by this that Moſes repeateth the mẽtion of the couenãt:& by the order of the ceremonies appointed as well in ſacrifices as in waſhinges, alſo by the office of prieſthode in the tribe of Leui,and the honor of kingdom in Dauid & his poſterity. The Law alſo of the ten commaũdements was giuen to prepare men to ſeeke Chriſt. 2.7.1,2. and that is done,whẽ it maketh vs vnexcuſable being on euery ſide cõuicted of our ſinnes,to moue vs to ſeeke for pardon of our giltines. 2.7.3.4.

It is proued by the Scripture & declared, that the obſeruing of the Law is impoſſible. 2.7.5.

There are three vſes and offices of the morall Lawe : The firſt is, that ſhewing vnto vs the righteouſnes which onely is acceptable vnto God,it may be as a glaſſe for vs, wherin we may behold our weakeneſſe,& by it our wickednes,and finally by them both, our accurſednesſe : Neither turneth this to any diſhonor of the Lawe, but maketh for the glory of the bountifullnes of God, which both with helpe of grace aideth vs to do that which we are commaunded,and by mercy putteth away our offences. Neither yet doth this office altogether ceaſſe in the reprobate. 2.7.6,7,8, 9.

The ſecond office,is to reſtraine the reprobate with feare of puniſhment,leaſt they vnbrideledly commit the wickedneſſe which inwardly they alway nouriſhe and loue: & alſo to drawe backe the children of God before their regeneration from outwarde licentiouſneſſe. 2.7. 10,11.

The third office,concerneth the faithfull:for the Law although it be yet already wrytten with the finger of God in their heartes, yet profiteth them two wayes : For by ſtudyinge vppon it, they are more confirmed in the vnderſtanding of the will of the Lord,& are ſtirred vp & ſtrengthened to obedience, that they go

not out of kinde by the sluggishnes of the flesh.2 7,12,13. For, as touching the curse of the Law, it is taken away from the faithfull, that it can no more extend it self against them in damning and destroyinge them.2.7.14.

By the ten commaundements of the Law we learne the same things which we but slenderly tast by instruction of the law of nature: First that we owe to God reuerēce, loue, & feare, ȳ righteousnesse pleaseth him, & wickednes displeaseth him: finally, that examininge our life by the rule of the Law, we are vnworthy to be accompted amonge the creatures of God, & that our power is vnsufficiēt, yea, no power at all to performe ȳ Law. Both these pointes engendre in vs humility & abacing of our selues, which teacheth vs to flye to the mercie of God, and to craue the helpe of his grace.2.8.1, 2,3.

Forasmuch as God the Lawmaker is spirituall, that is to say, speaketh as well to the soule as to the body, therfore the law likewise requireth not only an outward honesty, but also an inward and spiritual [illegible]hteousnesse, & a very angelike [illegible]esse.2.8.6. which is proued by [illegible]ist's owne exposition, when he [illegible]onfuted the Pharisees wrong interpretation, which required only a certaine outward obseruatiō of the Law.2.8 7.

There is alway more in the cōmaundementes and prohibitions of the Law, than is expressed. Therfore for the right and true expoundinge of them, it behoueth to wey what is the entent or ende of euery of them: Then from that which is commaunded or forbidden, we must draw an argument to the contrarie, that we may vnderstande, that not only an euill is forbidden, but also the good is commaunded which is contrary to that euill. 2.8. 8,9.

Why God spake by way of emplied comprehendinge, in settinge foorth the forme of his commaundementes.2.8.10.

Of the diuiding of the Law into two tables: and how therein we are taught that the first fundation and the very soule of righteousnes is the worshipping of God.2.8.11.

Of the diuision of the ten commaundements, & how many commaundements are to be appointed to the first table, and how many to the second.2.8.12,50.

An exposition of the commaundements of God: Where is declared that the Lord in the beginning of the Law, to stablish his own maiesty, vseth three argumentes: First by chalenging to himselfe the soueraigne power and right of dominion ouer vs, he doth as it were by necessity drawe vs to obey him: secondly he allureth vs with ȳ swetenes of the promise of grace: thirdly he moueth vs to obediēce with rehearsall of the benefit that we haue receiued.2.8.13,14,15.

The Law teacheth not only certaine introductions & principles of

righteousnes, but the very accomplishment thereof, the expressing of the image of God, & the perfectiō of holinesse: which law is al contained in two poyntes, that is to say, the loue of God and of our neighbour. 2.8.51.

The Law of Nature. 2.2.22.

Lawes Politike.

Neither can Lawes be without the Magistrate, nor the Magistrate without Lawes. A confutation of them which say that a common weale is not well ordered, vnlesse it be gouerned by the politike Lawes of Moses. For this purpose is rehearsed a diuision of the Lawes of Moses into morall Lawes, ceremonies, & iudiciall Lawes, and the ende of euery one of them beinge discussed, it is proued ỳ it is lawefull for euery seuerall nation to make politike Lawes, 4.20.14,15. so that they agree with that natural equity, the reason whereof is set foorth in the moral Law of Moses. Therfore it is shewed by examples that they may alter the ordinances of penalties accordinge to the diuersity of the cuntrie, time, & other circumstances. 4.20.16.

Liberty.

See Christian Liberty.

Lying.

An exposition of the ninth commaundement: wherin the Lord forbiddeth falshed, wherewith we by Lying or backebyting, do hurt any mans good name, or hinder his cōmodity. 2.8 47.

We many times sinne against this commaundemēt, although we do not Lye. But in this point there must be a difference wisely made betwene the slaundringe which is here condemned, & iudiciall accusation or rebuking, which is vsed vpon desire to bring to amendemēt. 2.8.48.

Life of a Christian man.

The law containeth a rule how to frame a mans Life, and diuerse places also of the Scripture do here and there declare it, & not without an orderly maner of teachinge, although not so exquisite & curious as the Philosophers do. 3.6.1.

Herein the Scripture doth two things: it stirreth vs vp to the loue of righteousnesse and teacheth a rule how to followe the same. The first point it worketh by diuerse argumēts & reasons. 3.6.2. & herein the Scripture layeth much better fundations, thā can be found in all the bookes of the Philosophers. 3.6.3.

Against them that pretende a knowledge of Christ, whē their life and manners resemble not the doctrine of Christ. 3.6.4.

Though perfection were to be wished in all men, yet we must also acknowledge for christiās the most parte of menne which haue not yet proceded so farre. We must alway endeuour forwarde, & not despeire for ỳ smalnes of our profiting. 3.6.5

Out of a place of Paul these are gathered to be ỳ parts of a wel framed Life: consideratiō of the grace of God, forsaking of wickednesse & of worldly lustes, sobernes, righte-

ousnes, godlinesse (which signifieth true holines) & the blessed hope of immortality. 3.7.3.

Life present, & the helpes thereof.

The Scripture teacheth the best way howe to vse the goodes of this Life. 3.10 4,5.

Two faultes must be auoided: that we do neither binde our consciences with too much rigorousnes, nor giue loose reines to the intemperance of men. 3.10.1,3.

God both in clothing & in foode prouided not onely for our necessity, but also for our delite. 3.10.2.

It is most necessarie, that euery one of vs in all the doings of his life do loke vpon his vocation, that we attempt nothinge rashely or with doutfull conscience. 3.10.6.

God disdaineth not to prouide also for the necessities of our earthly body, & in what sense we aske of him our daily bread. 3.20.44.

Life to come.

God doth by diuerse mysteries teach vs the contempt of this present Life, that we may earnestly desire Life to come. 3.9.1,2,4.

Such a cõtempt of this Life is required of vs, that we neither hate it nor be vnthankefull to God, of whose clemency it is a testimony to the faithfull. 3.9.3.

An admonition to them which are holden with too much feare of death, ỳ Christians ought rather to desire that day which shal make an end of their continuall miseries, and fill them with true ioy. 3.9.5,6.

Of the incomprehensible excellency of the eternal felicity (which is the end of the resurrection) the tast of the sweetenesse whereof we ought here continually to take, but yet to auoid curiosity wherupon do arise trifling & noysome questions, yea and hurtfull speculations. And there shall be an egall measure of glory to all the children of God in heauen. 3. 25. 10, 11. In which place also is an answere to the questions which some men do moue concerninge the state of the children of God after the resurrection.

In what sense eternall Life is somtime called ỳ reward of workes. 3.18.2,4.

M.

Magistrates.

THe office of Magistrates is not only holy and lawefull before God, but also the most holy and honorable degree in all the life of men, and this is proued by diuerse titles wherwith the Scripture doth set it forth, and by the examples of holy men, which haue borne ciuile power. 4.20,4.

This consideration is a pricke to godly Magistrates to moue them to the doing of their duety, and also it is a cõfort to ease the hard trauailes of their office. 4.20.6.

A confutation of thẽ, which say that though in the olde time vnder the law Kinges and Iudges ruled ouer Gods people, yet this seruile kind of gouernmẽt doth not agree with the perfection which Christ hath brought with his gospel. 4.20. 5,7.

They

They erre which exclude the Magiſtrates from the charge of religion, foraſmuch as their office extendeth to both the tables of the lawe: It is proued by Scripture, that they are ordeined protectors & defenders as well of the worſhipping of God as of common peace and honeſty, which they cannot thorowly performe without the power of the ſweard. 4, 20. 9.

A declaration of this queſtion by Scripture, howe the magiſtrats may be godly, and alſo drawe their ſwearde, & ſhed the blood of men, and it is proued that they are ſo farre from ſinning in puniſhing offenders, that this is one of the vertues of a King, and a profe of their godlineſſe. Herein the Magiſtrates muſt beware of two faultes, namely extreme rigorouſneſſe, and ſuperſtitious deſire of pitie. 4. 20. 10.

It is the duty of ſubiectes toward Magiſtrates, to thinke honorably of them as of the miniſters and deputies of God, forſomuch as concerneth their degree, but not that they ſhould eſteeme the vices of men for vertues. 4. 20. 22.

It is alſo their duty with mindes hartily bente to the honoringe of them to declare their obedience towarde them, whether it be in following their decrees, or in paying of tributes, &c. to pray to God for their ſafety and proſperity, to raiſe no tumultes & not to thruſt themſelues into the office of the Magiſtrate. 4. 20. 23.

Euen wicked princes of euell life, and which rule tyrannouſly (forſomuch as perteineth to publike obedience) ought to be had in as great reuerence and honor as we would geue to the beſt king that might be, 4. 20, 24, 25. becauſe euen they alſo haue the publike power not without the prouidence and ſingular power of God. Which is proued by diuerſe teſtimonies and examples of Scripture: and there is ſhewed with what conſiderations thoſe ſubiects ought to bridle their owne inpatience which liue vnder ſuch vngodly and wicked tyrants. 4. 20. 26, 27, 28, 29, 31.

It is not lawfull for priuate men to riſe vp againſt tyrantes, but only for them which by the lawes of the kingedome or of the coũtry, are the defenders of the liberty of the people. 4. 20. 31.

The Lorde by his maruellous goodneſſe and prouidence, doth ſometime raiſe vp ſome of his ſeruantes to puniſhe tyrauntes, and ſometime alſo he directeth thereunto the rage of wicked men while they intende an other thing. 4. 20. 30.

In the obedience which is due to the commaundements of kings and rulers this is alway to be excepted, that it drawe vs not away frõ the obedience of God: Neither is any wrong done to them when we refuſe to obey them in ſuche things as they commaunde againſt God: And this is our duty, howe great and preſent perill ſoeuer do hange vpon ſuch cõſtancy. 4. 20. 32.

Man.

Man is by knowledge of himselfe not only moued to seke, God, but also led as it were by the hande to finde him. 1.1.1.

The creatiō of Man is a notable shewe of the power, wisedome, and goodnesse of God: wherefore Man is by some of the Philosophers called a little world. 1.5.3.

The vnthankefulnesse of Men, which feeling tokens of the prouidence of God both in their soule and body, yet do not geue God praise. 1.5.4.

Two sortes of knowledge of our selues, the one in our first originall estate, the other after Adams fall, and the latter is not to be receiued without consideringe the first, least we shoulde seeme to impute corruption to God the author of nature. 1.15.1.

The knowledge of himselfe is most necessary for Man, which cōsisteth in this, (as the truth of God prescribeth) that first consideringe to what ende he is created, and endued with excellēt giftes, he should hang altogether vpon God, of whom he hath all thinges by gift: then, that weyinge his owne miserable estate after the fall of Adā, hee should trewely loth himselfe and conceiue a newe desire to seke God, that in him he may recouer these good thinges, of which he himselfe is found vtterly voide and empty. Wherefore we must beware that in this pointe we hearken not to the iudgement of the flesh and to ȳ bookes of Philosophers, which while they withholde vs in considering onely our good thinges, would carry vs away into a most wicked ignoraunce of our selues. 2.1.1,2,3.

Man can neuer come to the trewe knowledge of himselfe, vnlesse he haue first beholdē the face of God, that is to say, till he haue begonne to knowe and weigh by the worde of God, what and howe exacte is the perfection of his righteousnes, wisdome and power, to the which we ought to be made of like forme. 1.1.2.

Euen the most holy men were stricken with feare and astonishmēt, whē God did extraordinarily shewe his presence and glory vnto them. 1.1.3.

That whole man is corrupted in both partes of him, (that is to say both in vnderstanding minde, and in harte or will) is proued by diuerse titles wherewith the Scripture describeth him, specially when it sayeth that he is flesh: And there is declared that this word flesh is not referred onely to the sensuall parte but also to the superior parte of the soule. 2.3.1.

That Men do in vaine seke for any good thing in their owne nature, is proued by Paule, which entreating of the vniuersal kindred of the children of Adam, and not rebuking the corrupted maners of some one age alone, but accusinge the perpetuall corruptiō of nature, taketh from men righteousnesse,

that

that is to ſay vprightneſſe, & pureneſſe, and then vnderſtanding, and laſt of all the feare of God. 2.3.2.

A confutation of the obiection concerning certaine heathen Men, which foraſmuch as they were all their life long by the guiding of nature bent to ỹ endeuor of vertue and honeſty, do ſeeme to warne vs, that we ſhould not eſteeme the nature of Man altogether corrupt. Therefore it is declared that in the vnbeleuers God doth not inwardly clenſe the corruption of nature wherwith Man is in eche parte defiled, (as hee doth in the elect) but by his prouidence ſometime hee bridleth it in them, that it breake not forth into deedes, and reſtraineth it by diuerſe wayes, ſo much as he knoweth to be expedient for preſeruing of the vniuerſall ſtate of things. 2.3.3.

Thoſe vertues which wee reade to haue bene in heathen Men, are not ſufficiēt proues of the pureneſſe of nature, foraſmuch as their mind was inwardly not vpright, being corrupted with ambition or ſome other poiſon, and not directed with deſire to ſet forth the glory of God: and alſo foraſmuch as thoſe vertues are not the common giftes of nature, but the ſpeciall graces of God, which he diuerſly and by a certaine meaſure geueth to profane Men, as oftentimes to kings, and ſometime to priuate Men. 2.3.4.

See Image of God in Man.

Mariage.

An expoſition of the ſeuenth cōmaundement, wherein the Lord forbiddeth fornication, and requireth chaſtity and cleanneſſe, which wee ought to kepe and preſerue both in our minde, and in our eyes, and in the apparrell of our body, and in our tonge, and in the moderate vſe of meate and drinke. 2. 8.41,44.

Continence is a ſingular gifte of God, which he geueth not to all men, but to ſome, yea & that ſometime for a ſeaſon: As for them to whom it is not graunted, let them alway flee to Mariage, which is ordeined of the Lord for the remedy of mans neceſſity. 2.8.41,42,43.

Maried perſons muſt beware that they committe nothing vnbeſeming the honeſty and temperance of Mariage: Otherwiſe they ſeeme to be adulterers of their own wiues, and not huſbandes. 2.8.44.

The papiſtes do wrongfully call Mariage a Sacrament: And their reaſons are confuted. 4. 19. 34 It is proued that the place of Paule, wherwith they ſeeke to cloke themſelues, maketh nothing for them. 4.19,35.

In the meane they diſagree with thēſelues when they exclude prieſts from this Sacrament, and do ſay that it is vncleanneſſe and defiling of the fleſhe. 4.19,36.

By this falſe colour of Sacramēt, the Pope with his cleargy haue drawen to themſelues the hearing of cauſes of Matrimony, and haue made lawes of Mariage, which partly are manifeſtly wicked againſt

God, & partely most vniust toward men, which lawes are rehearsed, 4.19.37.

Mediator Christ.

It behoued that Christ, to the ende that he might performe the office of Mediator, should be made man, forasmuch as God had so ordeined, bycause it was best for vs, sith none other could be the meane for restoring of peace betweene God and vs, none other coulde make vs the children of God, none other could assure vnto vs ỹ inheritaunce of the heauēly kingdome, none other could for remedy set mannes obedience against mannes disobedience. 2.12.1,2,3.

A confutation of their fantastical conceit, which affirme that Christ should haue become man, although there had needed no remedy for the redeming of mankinde. And it is proued by many reasons and textes, that forasmuch as the whole Scripture crieth out that he was clothed with flesh, to the ende that he might be the redemer, therefore it is to great rashnesse to ymagine any other cause or purpose. 2.12.4.

Neither is it lawfull to searche further concerning Christ: & those that do search further, do with wicked boldnesse runne forwarde to the faining of a newe Christ: And herein Osiāder is reproued, which hath at this time renued this question, and affirmeth that this error is confuted by no testimonie of Scripture. 2.12.5.

And the principle is ouerthrowē which he buildeth on, that man was create after the ymage of God, because he was formed after the likenesse of Christ to come, that he might resemble him whom the Father had already decreed to cloth with flesh: And there is shewed that the ymage of God in Adam, was the marks of excellēcie wherewith God had garnished him, which doth also shine in the Angels. 2. 12.6,7.

A solution of other obiectiōs or absurdities which the same Osiāder feareth: namely, that then Christ was borne & creat after the ymage of Adam but as it were by chaunce: and that the Angels should haue lacked their hed, and men should haue lacked Christ their kinge. 2. 12.6,7.

Howe the two natures do make one person of ỹ Mediator in Christ: Which is shewed by a similitude taken of the ioining of the soule and body in one man: And then it is proued by diuerse places that the scripture doth many times geue vnto Christ those thinges which properly belongeth to the godhed, & somtime those things which must be referred onely to the manhode, and sometime geueth to the one nature that which is proper to the other: which figuratiue maner of speache is called Communicating of properties, 2.14.1,2. and sometime also geueth to Christ those things which do comprehēd both natures together, but do seuerally well agree with neither of them.

Which

Which last point the most part of the olde writers haue not sufficiētly marked: Yet it is good to be noted, for the dissoluing of many doutes, and for auoidinge of the errors of Nestorius and Eutiches. 2.14.3.4.

A confutation of the error of Seruettus, which had put in the stede of ȳ sonne God, an imagined thing made of the substāce of God, spirit, flesche, and three elementes vncreate: His sutteltie is disclosed, and there is proued (which thing he denieth) that Christ was the sonne of God, euen before that he was borne in the flesh, because he is that word begotten of the father before all worldes. 2.14.5.

Also it is proued that he is truely and properly the sonne of God in flesh, that is to say in the nature of Man, but yet in respect of his godhed, and not of his flesh, as Seruettus babbleth. 2.14.6.

An exposition of certaine places which Seruettus and his disciples do enforce for defence of their error: There is also another cauillation of his disclosed, that Christ before that he appeared in the flesh, is in no place called the sonne of God but vnder a figure. 2.14.7.

Also there is opened the error of all them which do not acknowledge Christ the sonne of God but in the flesh: And there are brefely rehearsed ȳ grosse sutteltie of Seruettus, wherewith he hath bewitched himselfe and other, ouerthrowing ȳ which pure faith beleueth cōcerning the person of the sonne of God: And therupon is gathered that with the crafty darke sutteltie of that filthy dog, the hope of saluatiō is vtterly extinguished. 2.14.8.

Merit of Christ.

It is truely & properly sayd that Christ Merited for vs the grace of God and saluatiō: Where it is proued that Christ was not onely the instrument or minister of saluation, but also the author and principall doer thereof: And in so saying, the grace of God is not defaced, because the Merit of Christ is not set against mercy, but hangeth vpon it. And those things which are Subalterna, fight not as contraries. 2.17.1.

The distinction of the Merit of Christ and of the grace of God is proued by many places of Scripture. 2.17.2.

There are alleged many testimonies of Scripture, out of which it is certainly & soundly gathered, ȳ Christ by his obediēce hath truely purchaced and deserued fauor for vs with his father. 2.17.3,4,5.

It is a foolishe curiositie to enquire, whether Christ hath deserued any thing for himselfe: and it is rasheneſſe to affirme it. 2.17.6.

Merites of VVorkes.

The bostinges that are made of the Merites of workes, do ouerthrowe as well the praise of God in geuing righteousnesse, as also the certainty of saluation. 3.15.

Whosoeuer first applied the name of Merit to good works in the sight of Gods iudgement, he did against

the purenesse of faith. And though the olde fathers vsed that name, yet they so vsed it that they haue in many places shewed that they attribute nothing to workes. 3.15.2.

An exposition of certaine places, wherewith the Sophisters go about to proue that the name of Merit toward God is found in the Scripture. 3.15.4.

It is proued by authoritie of the Apostles and Augustine, that the rewardes of righteousnes do hang vpon the mere liberalitie of God. 2.5.2.

It is proued that this is a false saying, that Christ Merited for vs onely the first grace, and that afterwarde we do Merit by our owne workes. 3.15.6,7.

There be certaine things touching merites in the title of Iustification by faith.

Ministery of the Church.

Of the Ministery of the Church, and of them which despise this maner of learning. 4.1.5.

Of the efficacie of the Ministery. 4.1.6.

God, which might teache the Church either himselfe alone or by Angels, yet doth it by the Ministery of Men for three causes. 4.3.1.

The Ministery of the Church is garnished with many notable titles of commendation in the Scripture. 4.3.2,3.

Of Apostles, Prophetes, Euangelistes, Pastors and Teachers: and what is the seuerall office of euery of them. 4.3.4,5.

The chiefe partes of the office of Apostles and pastors are to preache the Gospell, and Minister the Sacraments. 4.3.6.

Pastors are so bounde to their Churches, that they may not remoue to any other place without publike authoritie. 4.3.7.

They are called in the Scripture, Bishops, Priests, Pastors and Ministers, which gouerne Churches. 4.3.8.

No man ought to thrust in himselfe in the Church to teache or gouerne: But there is a callinge required. 4.3.10.

The preaching of the worde of God is compared to seede which is scattered in the grounde: Whereby we vnderstand that the whole encrease procedeth of the blessing of God and the effectuall working of the holy Ghost. 4.14.11.

What maner of men ought to be chosen Bishops, and in whath sorte and of whom they are to be chosen, and with what forme or ceremony they are to be ordred. 4.3.11, 12, 13, 14.15, 16.

The olde Church before the papacy, diuided all their Ministers into three degrees, Pastors, Elders, and Deacons. 4.4.1.

Of the commission to remit and retaine sinnes, or to binde & loose, which is a parte of the power of the keyes, and perteineth to the Ministery of the word. 4.11.1.

Monkery.

Monasteries in olde time were the seedeplottes of ecclesiasticall orders:

orders : And there is described out of Augustine the forme of the olde Monkery, & howe they were wont at that time to get their liuing with the labor of their handes. Wherby appeareth that at this day the maner of popishe Monkery is farre otherwise.4.13.8,9,10.

Of the proude title of perfectiō wherewith the Monkes do set out their kinde of life.4.13.11. bycause they binde themselues to keepe the councels of the Gospell (as they call them) whereunto other Christian men are not bounde. Sect. 12. and because they haue forsaken all their possessions.Sect.13.

As many as go into Monasteries, do departe from the Church, sith they openly affirme that their Mōkerie is a forme of secōd Baptisme. 4.13.14.

The popish Mōkes do in maners much differ from the olde Monkes. 4.13.15.

Some things are to be misliked euen in the profession of the olde Monkery, and they that were the authors therof brought a perilous example into the Church.4.13.16.

Monkes with their vowes do cōsecrate themselues not to God but to the Deuell.4.13.17.

As all vowes vnlawefull and not rightly made, are of no value before God, so they ought to be voide to vs.4.13.20.

Therefore they which departe frō Monkery to some honeste trade of life, are wrongfully accused of faith breaking and periury.4.13.21.

Of Mortification.

See Forsaking of our selues.

O.

Obedience of children to parentes.

AN exposition of the fifith commaundement : The ende and summe thereof.2.8.35.

Howe farre this word honoring extēdeth:and there be three partes thereof,Reuerēce, Obedience, and Thankefulnesse.2.8.36.

Of the promise adioined to the fifith commaundement,concerning long continuance of life,and howe farre the same pertaineth to vs at this day.2.8.37.

How & by howe diuerse meanes, God sheweth his vengeance vpon the disobedient: Yet obedience is not due to parentes and other, but sauing the lawe of God.2.8.38.

Offences.

What Offences are to be auoided, and what to be neglected : what is an Offence geuen,and what an offence taken.3.19.11.

It is declared by the doctrine & example of Paule who be weake, to whom wee must beware that wee geue no offence.3.19.12.

Whereas we are cōmaunded to beware that wee Offende not the weake, the same is meant onely in things indifferent : Therefore they do wrongfully abuse this doctrine which say that they heare masse for the weakes sake.3.19.13.

Officials.

Of popishe Bishops Officials, as they call them.4.11.7,8.

Orders Papisticall.

The Sacrament of Order bredeth to the papiſtes ſeuen other petie Sacraments, of whoſe names and differences they themſelues be not yet agreed.4.19.22.

Their fonde and vngodly foliſhneſſe, foraſmuch as they make Chriſt felowe Officer with them in euery one of them.4.19.23.

Of Acoluthes, Dorekepers and Reders,whom the papiſtes do make Orders of the Church and Sacraments,4,19.24.and with what ceremonies they conſecrate them.Sect. 27.

Of Exorciſtes or Coniurers an order of the popiſh church.4.19.24.

The orders of Pſalmiſtes,Dorekeepers and Acoluthes, are vaine names among the papiſtes, foraſmuch as they themſelues do not execute the Offices,but ſome boy, or any laiman.4.19.24.

Of the ſhauing of the Clergie, and the ſignification thereof by the doctrine of the Papiſtes.4.19.25.

They do wrongfully apply it to Paules example, which ſhaued his head when he toke a vowe, or to the olde.Nazarites.4.19.26.

It is ſhewed out of Auguſtine whence it firſt began.4.19.27.

Of the three hier orders: and firſt of Prieſthode or ſacrificerſhip: where is ſhewed that the papiſtes haue moſt wickedly peruerted the order appointed by God, and do wrong to Chriſt the only & eternal ſacrificing prieſt.4.19.28.

Of their blowing at the making of popiſh Prieſts, and howe in that ceremonie they do wrōgfully coūterfait Chriſt: Where is declared that the Lorde did many thinges which he woulde not haue to be examples for vs to followe.4.19.29.

Of the vndelible character or vndefaceable marke of ỹ oile wherewith popiſhe Prieſts are anointed at their creatiō: And howe the ſame is wrōgfully applied to the childrē of Aaron. But theſe Prieſts in coueting to be like the Leuites,are apoſtates from Chriſt.4.19.30,31.

Originall ſinne.

A definition and expounding of Originall ſinne.4.15.10,11,12.

A true definition of Originall and a declaration of the ſame definition: Wherein is ſhewed,that not only puniſhment came from Adam vpon vs, but alſo that the infection deſtilled from him remaineth in vs, and howe it is the ſinne of an other and alſo oure owne ſinne: Finally that ſuch infectiō pearced not only into the inferior deſire, but alſo into the very vnderſtanding minde and bottome of the heart, ſo that there is no part of the ſoule free from corruption.2.1.8,9.

A confutation of them that dare charge God with their faultes, bycauſe we ſay that men are naturally faulty: And there is proued, that man is corrupt by naturall viciouſneſſe: (to the ende that no man ſhould think it to be gotten by euill cuſtome) but yet ſuch as proceede not from nature,but is an accidētall qualitie,and not a ſubſtanciall propertie from the beginning.2.1.10,11.

Othe.

Othe.

See Swearing.

P.

Patience.

A Part of the forsaking of our selues, in respect of God, is cōtentation of minde and sufferance: Which we shall performe, if in seking the commoditie or quietnesse of this present life we yelde our selues wholly to the Lorde, and do not desire, hope for, or thinke vpon any other meane of prosperinge than by his blessing. 3.7 8.

So shall it come to passe that we shall neuer seke our owne commodities by vnlawfull meanes or with wronging of our neyghbours: also that we shall not burne with vnmeasurable desire of richesse or of honors: finally if things prosper well with vs, we shall yet be holden from pride, and if they happen ill, we shall yet be restrained from impatience, 3.7.9. Which extendeth to all chaunces whereunto our present life is subiect, whereof the faithfull do alwayes acknowledge the hande of God their father, and not fortune, to be the gouernor. 3.7.10.

The Patience of the faithfull is not such as is without all feeling of sorowe, but such as being vpholden by Godly comfort, fighteth against the naturall feling of sorow. Therfore the Patience of the Stoikes is to be reiected: neither is it in it selfe any fault to wepe or feare. 3.8.8,9.

A description of ý striuing which is engendred in the hartes of the faithfull by ý feling of nature, which feling can not be cleane done away, and by the affection of godlinesse wherewith that same feling must be subdued & tamed. 3 8.10.

There is great differēce betwene Philosophicall and Christian patience: Forasmuch as the Philosophers do teache vs to obey because we so must of necessitie: but Christ teacheth it, because it is righteous, and also bycause it is profitable for vs. 3.8.11.

Pardons.

The so long cōtinuing of Pardōs, declareth in howe depe darkenesse of errors men haue bene drowned these certaine ages past. 3.5.1.

What Pardons are by the papistes doctrine: Wherby is proued that they are a dishonoring of the bloud of Christ: A comparison of Christ and popish Pardons. 3.5.1.

A cōfutation of the wicked doctrine of Pardons, by the notable sayinges of Leo bishop of Rome, & of Augustine. And there is shewed that the bloud of martirs is not vnlawfull, although it haue no place in forgeuenesse of sinnes. 3.5.3,4.

Either the Gospell of God must ly, or Pardōs must be lieng deceites. And there is shewed what seemeth to haue bin the beginning of them. 3.5.5.

Penaunce, the Popish Sacrament.

Of the vsage of the olde Church in publike Penaunce: and of the laying on of handes at reconciliation. Also howe in processe of time the laying on of handes was vsed in

priuate absolutions.4.19.14.

The diuerse opiniõs of ỹ Scholemen howe Penaunce is a Sacrament: And there is shewed that the definition of a Sacrament doth not agree with it.4.19,15,16.

It is a ly, and a deceitfull error which they haue inuented concerning the Sacrament of Penaunce: and it is a wicked and blasphemous title wherwith they haue garnished it,a second boorde after shipwracke from Baptisme.4.19.17.

Perseueraunce.

See Booke.2.Chap.5.Sect.3.

A confutation of the most wicked error, that Perseueraunce is geuen of God according to the Merit of men, so as euery man hath shewed himselfe not vnthankfull for the first grace: and in this opinion is shewed a double error. Of the cõmon distinction of grace working, and working together: and howe Augustine vsed it,qualifying it with an apt definition.2.3.11.

Politike gouernement.

There is a differẽce to be made betwene Policie, and the inwarde gouernement of the soule. Their doctrine is to be reiected which go about to ouerthrowe Policie as a thing not necessary for Christians, or as a thing that ouerthroweth the spirituall libertie of the soule. Also those flatterers are to be reiected, which do geue to much vnto it,and do set it in cõparison against the authoritie of God.4.20.1,2.

Policie is the gifte of God,which bringeth great cõmodities to mankinde, and no small helpe to the defence of the state of religion. Politike gouernmẽt hath three partes, the Magistrat, the Lawes, and the people.4.20.3.

Of three formes of Ciuile gouernmẽt, Aristocracie the gouernment of the best chosen men, Democracie the gouernement of the people, Monarchie the gouernement of one:it can not simply be determined which of these is the best:yet it commeth to passe by the fault of men,that it is safer & more tollerable to haue many to gouerne than one to reigne: But all these formes are of God,and diuersly disposed by him,therefore it is ỹ duty of priuate men to obey, and not to make innouatiõ of states after their owne will.4.20.8.

Of the immunitie that the Romishe clergy take to themselues, which was altogether vnknowen to to the Bishops of the olde Church. 4.11.15.

In matters of Faith, the iudgement in the olde time perteined to the Church,and not to Princes, although sometime Princes entermedled their authoritie in ecclesiasticall matters, but the same was done to preserue & not to trouble the order of the Church.4.11.15,16.

Of the authoritie of the sweard vsurped by the bishops in the papacie: and howe they haue by litle & litle frõ so small beginnings growẽ to so great encrease.4.11.9,10.

Pope.

It is proued that the supremicy of

of the ſee of Rome is not by the inſtitution of Chriſt.4.6. 1,2,3,4.

Neither had Peter any principalitie in the Church or among the Apoſtles.4.6.5,6,7.

Neither is it profitable nor may be, that one man ſhould beare rule ouer the whole Church.4.6.8,9,10.

Although Peter had had a ſupremicy in the Church, yet it followeth not that the ſeat of that ſupremicie ought to be at Rome. 4. 6.11,12,13.

It is proued by many arguments that Peter was not biſhop of Rome. 4.6.14,15.

The ſupremicie of the ſee of Rome, is not according to the vſe of the olde Church.4.6.16,17.

Of the beginning and encreaſinges of the Romiſh papacie, vntill it aduaũced it ſelfe to that heighth, whereby both the libertie of the Church is oppreſſed, and all moderate gouernement hath bene ouerthrowen.4.7.

In the moſt parte of the cõũcels, the Biſhop of Rome nor his legates had not the chiefe place, but ſome other of the biſhops had it at the Councell of Chalcedon: but yet without order.4 7.1,2.

Of the title of ſupremicie and other titles of pride wherewith the Pope boſteth himſelfe: and when and howe they crept in.4.7.3.

Gregory pronounceth that the title of vniuerſall biſhop was deuiſed by the deuell, and publiſhed by the crier of Antichriſt.4.7.4.

It is proued by the vſe of the old Church, that it is falſe which the biſhop of Rome boſteth, that he hath iuriſdictiõ ouer all Churches, 4.7.5. Whether ye conſider the ordering of Biſhops, Sect.6.or eccleſiaſticall admonitiõs and cenſures, Sect.7.or ſummoning of Councels, Sect.8. or authoritie of higher appeales.Sect.9,10.

The olde Biſhops of Rome in the moſt part of their Epiſtles did ambitiouſly ſet fourth ỹ glory of their ſee, but thoſe Epiſtles at that time had no credite: Alſo they did thruſt in certaine forged things as though they had bene written in the olde time by holy men.4.7.11,20.

Although in the time of Gregory the authoritie of the biſhop of Rome vs greatly encreaſed: yet it is proued by his writings that it was then farre from vnbridled dominion and tyranny.4.7.12,13,22.

There was ſtrife for the ſupremacy betwene the biſhop of Conſtãtinople and the biſhop of Rome. 4.7.14,15,16. vntill Phocas graunted to Boniface ỹ thirde, that Rome ſhould be the head of all Churches: which afterwarde Pipine cõfirmed, when hee gaue to the ſee of Rome iuriſdiction ouer the Churches of Fraunce.4.7.17.

From thenceforth the tyranny of the ſee of Rome encreaſed more and more, partly by ignoraunce and partly by negligence of Biſhops: which deſtruction of the whole order of the Church Bernarde lamenteth and layeth to the Popes charge.4.7.18,22.

The insolēce and shamelesnesse of the bishops of Rome in setting forth their owne supreme authoritie: 4.7.19,20. which is reproued by sayings of Cypriane and Gregorie.Sect.21.

Rome can not be the mother of all Churches, forasmuch as it is no Church. Neither can the bishop of Rome be head of bishops,sith he is no bishop.4.7.23,24.

It is proued by Paule, that the Pope is Antichrist.4.7.25.

Although the Church of Rome in olde time had had the honor of supremicie, yet the same is not to be bounde to a place.4.7.26,29.

Of the maners of the citie of Rome,of the Pope,and of the Cardinals and their diuinity.4.7.27,28.

The Bishop of Rome first layed hand vpon kingdomes,& then vpon the Empire: Which is proued by most sharpe reprehensions of Bernarde to be vnmete for him that bosteth himselfe the successor of the Apostles.4.11.11.

Of the gift of Cōstantine,wherwith he laboreth to hide his robbery,4. 11. 12. and howe there are not yet fiue hundred yeare past, since the Popes were in subiectiō of Princes, and by what occasion they haue shaken it of,Sect.13.and how they brought the citie of Rome into their power, but about a hundred and thirty yeare ago.Sect.14.

Prayer.

Trew faith can not be ydle from callinge vpon God.3.20.1.

Howe necessary and howe many wayes profitable is the exercise of Praying, 3.20.2.although the Lord will not ceasse while we craue nor, nor nedeth any to put him in mind. Sect.3.

The first rule of well framinge our Prayer, is that we be no otherwise disposed in harte and minde than becommeth them that enter into talke with God.3.20.4,5.

The seconde rule is,ẏ in Praying we alway feele our owne nedinesse, and that earnestly considering that we wante all these things that we aske, we ioine with our Prayer an earnest and feruent desire to obteine.3.20.6.

We ought to pray at all times, and in the greatest quietnesse of our estates, the onely remēbraunce of our sinnes ought to be no small prouocatiō to moue vs to that exercise. 3.20.7.

The thirde rule of Praying well, is that we forsake all confidence of our owne glory, lest if wee presumpruously take any thing,be it neuer so little, vnto our selues, wee with our vaine pride, fall downe from his face.3.20.8.

The beginning of Praying well, is the obtaining of pardon, with an humble and plaine confession of offence.3.20.9.

In what sense the Prayers of certaine holy men are to be taken, in which to entreate God,they seeme to alledge their owne righteōusnesse.3.20.10.

The fourth rule of Praying well, is that being so ouerthrowen and beaten

beaten downe with trewe humilitie, we be neuertheleſſe encouraged to Pray with an aſſured hope to obteine: So in our Prayers, faith and repẽtaunce do mete together. 3.20.11.

Of the certainty of faith, whereby the faithfull do determine that God is fauorable vnto them: And howe neceſſary ỹ ſame is in Prayer: Neither is that certainty weakened, when it is ioined with acknowledging of our own miſery. 3.20.12.

God cõmaundeth vs to call vpon him: hee promiſeth, that we ſhalbe heard: both theſe things are neceſſary, that we may Pray in faith. 3.20.13.

There are rehearſed diuerſe promiſes of God, with the ſweteneſſe whereof they that are not ſtirred vp to Pray, are altogether vnexcuſable. 3.20.14.

An expoſition of certaine places, wherein God ſemeth to haue aſſented to ſome mennes Prayers which yet were grounded vpon no promiſe. 3.20.15.

Theſe foure rules of Praying well, are not examined with ſo extreme rigor, but that God herein doth beare with many infirmities, yea many intemperances in them that be his, which is proued by many examples. 3.20.16.

We muſt alway Pray in the name of Chriſt onely, 3. 20. 17. neither were the faithfull euer hearde any otherwiſe. Sect. 18.

They which Pray otherwiſe, haue nothing lefte for thẽ at the throne of God, but wrath & terror. 3.20.19.

It is not againſt Chriſtes office of mediator: that we be commaunded to Pray one for an other. 3.20.19.

A confutation of the Sophiſters deuiſe, which ſay that Chriſt is the mediator of redemption, and the faithfull are mediators of interceſſion. 3.20.20.

Againſt them, which make dead Sainctes interceſſors to God for them, or do mingle the interceſſion of Chriſt, with the Prayers and merites of dead men. 3.20.21.

This fooliſhneſſe hath proceded in the papacie to groſſe monſtrouſneſſe of vngodlineſſe, and to horrible ſacrileges. 3.20.22.

A confutation of the arguments wherewith the papiſtes labour to confirme the interceſſion of dead Sainctes. 3.20.23, 24, 25, 26.

It is vnlawefull to directe our Prayers to dead Sainctes, foraſmuch as this kinde of worſhippinge doth moſt properly belong to God alone. 3.20.27.

Of the ſorts of Prayer, & chiefely of thankeſgeuing: Alſo of the continuall exerciſe of the faithfull in Prayer and thankeſgeuing. 3. 20.28, 29.

Of the babbling of the papiſtes, & of auoiding all boſting in Prayers, of departing into ſecret places, and of publike Prayers. 3.20.29.

Publike Prayers muſt be made in the common and natiue ſpeache of the lande. And there is entreated of kneling and vncouering of the hed at Prayer. 3.20.33.

Of ỹ infinite goodneſſe of Chriſt, which hath alſo appointed vs a forme of Prayer: And howe great comfort commeth vnto vs thereby. 3.20 34.

A diuiſion of the Lordes prayer, 3.20.35.

An expoſition of the ſame prayer. 3.20.36.

The ſame in euery point is a perfect and vpright prayer, 3. 20. 48. wherunto nothing ought to be added, although we may vſe other wordes in making our prayers. Sect. 49.

Of the confidence which the name of the children of God doth bring vnto vs, which euen the conſcience of our ſinnes ought not to ouerthrowe. 3.20.36,37.

Although we ought to pray for all men, and ſpecially for them of the houſeholde of faith, yet this withſtandeth not, but that we may praye ſpecially, both for our ſelues and certain other. 3.20.38,39,47.

Of the boldnes of aſking which the Lorde graunteth to his, and the truſt of obtaining. 3.20.47.

It is good that euery one of vs for exerciſe, appoint to himſelfe certaine peculiar houres to praye, ſo that it be done without ſuperſtitious obſeruation. 3.20.50.

In all our prayer we ought diligently to beware that we go not about to binde God to certaine circunſtances. 3.20.50.

Of perſeueraunce and patiẽce in the exerciſe of prayer. 3.20.51,52.

Predeſtination.

It is proued that the doctrine of Predeſtinatiõ is a doctrine of moſt ſwete frute. There are rehearſed three principall profites thereof: and they are admoniſhed which being moued with a certain curioſitie do beyond the boundes of Scripture breake into the ſecretes of the wiſedome of God: 3.1, 1,2. and alſo they which would haue all mention of Predeſtination to be buried. Sect. 3.4.

What is Predeſtination, and what is the foreknowledge of God, and howe the one of them is wrongfully ſet after the other. The example of Predeſtination in all the offspring of Abraham in reſpect of other nations, is cõfirmed by many teſtimonies of Scripture. 3.21.5.

Alſo there is ſhewed a ſpeciall Predeſtinatiõ, wherby euen among the Children themſelues he hath made difference betwene ſome and other ſome. Sect. 6.7.

A confirmation of the doctrine of Predeſtination taken out of teſtimonies of Scripture. Bo. 3. Chap. 22.

Of them that make a foreknowledge of Merites the cauſe of Predeſtination. Alſo of other men that blame God becauſe he electeth ſome and paſſeth ouer other. 3. 22. 1.

God as well in election as in reprobatiõ hath no reſpect of workes neither paſſed nor to come, but his good pleaſure is the cauſe of both, 3.22.2,3,4,5,6.7.11.

This is proued by Auguſtine,

Sect. 8.

Sect. 8. and the trifling ſuttle deuiſe of Thomas to the contrary is confuted. Sect. 9.

The promiſes of ſaluation are not directed to all, but peculiarly to the elect. 3.22.10.

Theſe two ſayinges do not diſagree, that God by the outwarde preaching of ỳ word calleth many, and yet he geueth the gifte of faith to fewe. 3.22.10.

Againſt them which ſo confeſſe election, that yet they deny any to be reprobate of God. 3.23.1.

The reprobate do in vaine contend with God, foraſmuch as God oweth them nothing, and willeth nothing otherwiſe thã righteouſly, and they themſelues may finde iuſte cauſes of their damnation in themſelues. 3.23.2,3,4,5.

An aunſwere to the wicked queſtion of certaine men, why God ſhould blame men for theſe things whereof he hath layed a neceſſitie vpon them by his Predeſtination. 3.23 6,8,9.

A definition of Predeſtination. 3.23.8.

A confutation of them which gather of the doctrine of Predeſtination, that God hath reſpect of perſons. 3.23.10,11.

Againſt thoſe hoggs which vnder color of Predeſtination do go careleſly forwarde in their ſinnes: and againſt all them which ſay that if this doctrine take place, all endeuot of well working decayeth. 3. 23.12.

Againſt them which ſay that this doctrine ouerthroweth all exhortations to godly life, it is proued by Auguſtine that preaching hath his courſe, and yet the knowledge of Predeſtinatiõ is not hindred thereby, 3.23.13.

In this point of doctrine we muſt ſo temper our maner of teaching the truth, that ſo farre as we may, we wiſely beware of Offence. 3. 23.14.

Whereas ſome obey the preaching of the worde of God, and other ſome deſpiſe it, or be more blinded and hardened thereby, although this come to paſſe by their owne malice and vnthankfulneſſe, yet we muſt therwith alſo knowe, that this diuerſitie hãgeth vpon the ſecret counſell of God, than which, it is vnlawfull for to ſearch for any further cauſe. 3.24.12,13,14.

An expoſition of certaine places wherein God ſemeth to deny that it commeth to paſſe by his ordinaunce that the wicked periſhe, but inaſmuch as againſt his will they wilfully bring deſtruction vppon themſelues. And there is ſhewed that thoſe places make nothing againſt the doctrine of Predeſtination. 3.24.15,16.

The vniuerſalneſſe of the promiſes of ſaluation, maketh nothing againſt the doctrine of the Predeſtination of the reprobate: and yet not without cauſe are they framed vniuerſally. 3.24.16.

Here alſo are confuted certaine obiections of them which deny this point of doctrine.

Priesthode, Kingdome, and Prophetical office of Christ.

That wee may knowe to what end Christ was sent of his father, & what he brought vnto vs, three things are chiefely to be considered in him, his Prophetical Office, his Kingdome, and his Priesthode: and therefore is geuen to him the title of Christ (or Messias which signifieth annointed) although he be specially so called in respect of his kingdome. Albeit that God alway gaue Prophets and teachers to his Church, yet it is proued that all the Godly loked for full light of vnderstanding, onely at the comming of Messias: and that he when he appeared was annointed a Prophet, not onely for himselfe, but also for all his body. 2. 15. 1, 2.

As touching his kingdome, first we must note the spirituall nature thereof, whereuppon also is gathered the eternall continuaunce of it, which is of two sortes: the one perteineth to the whole body of the Church, the other is propre to euery member: Both sortes are declared and plainly set forth by testimones of Scripture. 2. 15. 3.

It is declared that the profit of the kingdome of Christ can not otherwise be perceiued of vs, but when we knowledge it to be spirituall: And the same profit consisteth in two things, namely that it enricheth vs with all good things necessary to eternall saluation, secondly that it fortifieth vs with strength and vertue against the deuill and all his assaults: And so Christ reigneth for vs rather than for himselfe, whereupon we are rightfully called Christians: Where it is said that at the last day he shall yelde vp his kingdome to God and his Father, and such like sayings the same maketh nothing against the eternity of his kingdome. 2. 15, 4, 5.

As touching his Priesthode, that the efficacy and profit thereof may come to vs, it is shewed that we must begin at the death of Christ. Hereupon it followeth that hee is an euerlasting intercessor, by whose mediation we obteine fauor, wherby ariseth to Godly consciences both boldenesse to pray, and quietnesse: finally that he is so a Priest, that he ioineth vs in the fellowship of so great an honor, to the ende that the Sacrifices of prayers and praise which came from vs, may be acceptable to God. 2. 15. 6.

Promises.

Not without cause all the Promises are concluded in Christ: forasmuch as euery Promise is a testifying of the lawe of God toward vs, and none of vs is beloued of God without Christ. Neither was Naaman the Syrian, Cornelius the captaine, nor ỳ Eunuche to whom Philip was carried, without knowledge of Christ, although they had but a very small tast of him, and a faith in some parte vnexpressed. 3. 2. 32.

The Lord, to the ende to fill our

hearres

heatte with loue of righteousnesse and hatred of wickednesse, was not content to set forth bare commaũdementes only, but added Promises of blessings both of this present life and of eternall blessednesse, & also threatninges both of present miseries, and of eternall death: The threatnings declare the great purenes of God: the Promises do shew his great loue to righteousnes, and his wonderful goodnes toward mẽ. 2.8.4.

Of the Promise of Gods mercy to be extẽded to a thousand generations. 2.8.21.

Although the promises of the law be conditional, yet they are not giuen in vaine. 2.7.4.

Prophetical office of Christ.

See Priesthode. &c.

Prouidence of God.

Prophane men, by fleshly vnderstanding do confesse God the creator, otherwise than we do by faith: forasmuch as faith doth teach that he is also the gouernour of all things, not by a certaine vniuersal motiõ, but by a singular Prouidẽce, which extendeth euen to the least sparow. 1.16.1.

They which giue any thinge to fortune, do bury the Prouidence of God, by whose secrete councell all successes are gouerned. 1.16.2.

Thinges without life, although eche of thẽ haue their property naturally planted in them, yet do not put forth their force, but so farre, as they be directed by ỹ present hand of God: Which is proued by the sonne, before which he would both light to be, and the earth to abounde with all kinde of good things: which also we read to haue stand stil by the space of two daies, and gone backe two degrees at the commaundement of God. 1.16.2. also by the starres and signes of the heauen, which the vnbeleuers do feare. Sect. 3.

The almightines of God is busied in continuall doinge, so that it extendeth to euery particular act, and nothinge happeneth but by his councell: Which who so do not acknowledge, they defraude God of his glorie and do extenuate his goodnes: But we on the other side do receiue double frute therof. 1.16 3.

It is proued that the Prouidence of God doth not onely beholde things that are done, but gouerneth all successes: Whereby is ouerthrowen the fained inuention of bare foreknowledge & of vniuersal Prouidence only: Also the error of the Epicures is cõfuted, & of thẽ which giue to God a gouernaunce onely aboue the middle region of the aire. Yet there may a certaine vniuersall Prouidẽce be graunted, but so, that ỹ speciall Prouidence be not darkened, which doth gouerne not onely certaine but all particular doinges. 1.16.4, 5.

That not only the beginning of motion is in the disposing of God, is proued by the plentifullnesse of one yeare and the barrennesse of an other, for whereas God calleth the

one his blessinge, and the other his curse and vengeance. 1.16.5.

The Prouidence of God in gouerning the worlde, is chiefly to be considered in mankinde, and in the diuerse estate of all men, & diuerse disposinge of successes. 1.16.6,7. Against them which cauill, that this doctrine of the Prouidēce of God, is the Stoikes doctrin of fate or destinie. 1.16.8.

Whether any thinge happen by fortune or chaunce: Where is rehearsed the sayinge of Basilius Magnus, that Chaunce and Fortune are words of heathen men: also the saying of Augustine, that he repented that he hadde vsed the name of Fortune. Yet those thinges may be said to happē by fortune in respect of vs, which beinge considered in their nature, or weyed according to our knowledge, do seme so, althogh in the secret councell of God they be necessary: Also all thinges that are to come, may be said to be happening, inasmuch as they be vncertaine to vs. 1.16.8,9.

What things are to be considered, that the doctrine of the Prouidence of God may be referred to a right hande, that we haue the profit thereof: And where the causes of those things that happen, appeare not vnto vs, we must beware that we do not thinke, that thinges are rolled by the sway of fortune: but we must so reuerence his secrete iudgementes, that we esteeme his wil the most iust cause of al things. 1.17.1.

Against certaine dogges, which at this day do barcke against ẏ Prouidence of God, it is proued by the Scripture that wheras God hath so reuealed his will in the lawe & the gospel, ẏ he illuminateth the minds of them that be his with the spirite of vnderstandinge, to perceiue the mysteries therein contained, which otherwise are incomprehēsible, yet the order of gouerning the worlde is called a bottōlesse depth, because when we know not the causes therof, yet we ought reuerētly to honor it. 1.17.2.

Such prophane men do foolishly comber themselues, when they alleage that if the doctrine of the Prouidence of God be true, then the prayers of the faithful in which they aske any thinge for time to come, are vaine, no councell is to be taken for things to come, & then men which do any thing against the lawe of God, do not sinne: These daungerous errors they shall auoid, which in consideringe the Prouidence of God, shall frame themselues to true modesty. 1.17.3.

As concerning things to come, it is proued that the Scripture doth well ioyne the aduisements of men with the Prouidence of God: because we are not hindered by his eternall decrees, but that vnder his will, we may both foresee for our selues, and order our owne thinges: For the knowledge of consultinge and taking heede, are inspired into men by the Lord, whereby we may serue his Prouidence, in the preser-

uing

uing of our owne life. 1.17.4.

In all sucesses of time past the will of God doth gouerne: and yet the doers of wicked dedes are not excused, because they are accused by their owne conscience, and do not obey the wil of God, but their owne lust: They are in dede the instruments of Gods Prouidence, but so, that they finde the whole euil in themselues, & in God is found nothing but a lawfull vse of their euilnesse, 1.17.5. & 1.18.4. Where also the same thing is shewed in the election of kinge Iarobeam, the ten tribes forsakinge the house of Dauid, the slaughter of the sonnes of Achab, & in the betrayinge of the Sonne of God.

A Godly and holy meditation of the Prouidence of God, which is taught by the rule of godlinesse: first that beinge certainely perswaded that no thinge happeneth by fortune, we alway cast our eyes to God the chiefe cause of al thinges: then that we dout not that his singular Prouidence watcheth for vs, whether we haue to do with men as well euil as good, or with his other creatures: To which vse we must apply the promises of God in the Scripture which testifie ỹ same, the examples whereof are rehearsed. 1.17 6.

We must also adioyne those testimonies of Scripture which teach that al men are vnder the power of God, whether we nede to get their good wils or restraine the malice of our enemies: which last point God worketh diuerse waies, somtime by takinge away their wit, sometime when he graunteth them witte, he frayeth them that they dare not go about that which they haue conceiued: and somtime also when he suffereth them to go about it, he breaketh their enterprises: Vppon which knowledge necessarily foloweth a thankefulnesse of minde in so prosperous successe of thinges. 1. 17.7.

In aduersity when we are hurt by men, is required patience and quiet moderation of minde: Which is shewed in the examples of Ioseph being afflicted of his brethren, Iob persecuted of ỹ Chaldees, & Dauid rayled vpon of Semei. If we happen to be distressed with any misery without the worke of men, this selfe same doctrine is the best remedy against impatience, because the Scripture testifieth, that euen aduersities also do come frõ God. 1 17.8.

A Godly man principally regardinge the prouidence of God, yet will not leaue inferiour causes vnmarked. Therfore if he haue receiued a benefite of any man, he will hartily know and confesse himselfe to be bounde vnto him. If he haue taken harme or done harme to any other by his negligence or wãt of heede, he will impute it vnto himselfe, much lesse will he excuse his owne offences. In thinges to come chiefly he will haue consideration of inferiour causes, but yet so, that in determininge he will not

be caried away with his owne wit, but committe himselfe to the wisedom of God: neither shall his trust so stay vpon outwarde helpes, that he will carelesely rest vpon them if he haue them, nor be dismaied for feare if he want them. 1.17.9.

A large description of the inestimable felicitie of a Godly minde which resteth vpon the Prouidēce of God: and on the other side the miserable carefulnesse wherewith we must needes be distressed when the weakenes of this earthly cotage maketh vs subiect to so many diseases, sith our life and safety is besieged with infinite daungers at home, abroade, vpon the lande, in the water, by men, & by deuils. 1.17 10, 11.

Those places of Scripture where it is said that God repented him: make nothing against the doctrine of prouidence, forasmuch as therin (like as also when he is sayd to be angry) the Scripture applying it self to our capacity describeth him, not such as he is, but such as we feele him to be. Likewise, where he spared the Niniuites, to whom he had threatned destruction within forty dayes: wheras he prolonged the life of Ezechias for many yeres, to whō he had declared present deathe: because such threatnings containe an vnexpressed condition. Which is well proued by a like example in King Abimelech, which was rebuked for Abrahams wife. 1.17.12, 13, 14.

A confutation of them, which coueting to get a praise of modesty, go about to maintaine ȳ righteousnesse of God with a lying defence, when they say: that those thinges which Sathan and all the reprobate do naughtily, are done by the sufferance of God, and not by his prouidence and will. And it is proued by the affliction of Iob, the deceiuing of Achab, the killing of Christ, the incestuous adultery of Absolon, and many other examples, that men do worke nothinge but that which he hath alredy decreed with himselfe, and doth appoynt so to be by his secrete direction. 1.18.1.

And this hath place, not only in outward doinges, but also in secrete motiōs. For it is proued by the hardeninge of Pharao and other testimonies, that God worketh euen in the mindes also and hartes of the wicked: Neither maketh it any thing to the contrary, that oftentimes the worke of Sathan is vsed therein: For God worketh neuertheless, but after his owne manner, vsinge a iust reuenge, 1.18.2. and therefore God is not the author of sinnes. Sect. 4.

They are proued gilty of intollerable pride, which refuse this doctrine vnder pretence of modesty. A confutation of their obiection whē they say, that if nothing happē but with the will of God, then hath he in himselfe two contrary wils, forasmuch as he doth appoynt those thinges to be done by his secrete counsell, which he hath openly forbidden by his law. And there is shewed

wed, that God doth not disagree with himselfe, that the will of God is not chaunged, that he doth not faine himselfe to nill that which he willeth:but wheras there is in God, but one simple will, the same to vs appeareth diuerse, because for the weakenesse of our vnderstandinge,we conceiue not howe he diuersly both willeth not,and willeth one selfe thing to be done. Finally it is proued by Augustine, that man sometimes with good will willeth somthinge which God willeth not: & sometime willeth that thing with euill will, which God willeth with good wil. 1.18.3.

The consideration of Gods power in gouerning this frame of heauen & earth,and all the partes that are in them. 1.5.5.

The felowship of men is so gouerned by the prouidence of God, that he sheweth himselfe liberall, mercifull, righteous, and seuere. 1. 5.6.

Those thinges which in the life of men are cōpted chaunces,as well of prosperity as aduersity,are so many tokens of the heauenly Prouidence, 1. 5.7. and ought to awaken vs to the hope of the life to come. Sect.9.

How God worketh in the hartes of thē that be his:& Sathan in them that be his, but yet so,that they are not excused.2.4.1.

God worketh also in the wicked, & euen in the same worke wherein Sathan worketh, and yet is not God so said to be ȳ author of sinne, neither is Sathan or the wicked excused, but there is difference betwene the one & the other,both in the ende and maner of doing.2.4.2, 5.

The old writers oftentimes referred these things,not to the working of God, but to his foreknowledge or sufferance, least the wicked shoulde thereby take occasion to speake irreuerently of the works of God. But the Scripture, when it saith that God blindeth,hardeneth and such like, declareth somewhat more than a sufferance: although God do worke two wayes in the reprobate, namely by forsakinge them, and takinge his spirite from them,and also by deliueringe them to Sathan the minister of his wrath. 2.4.3,4.

The ministery of Sathan is vsed to stirre forwarde the reprobate, whensoeuer the Lorde by his prouidence directeth them hither or thither.2.4.5.

Purgatory.

We ought not to winke at the doctrine of Purgatory, forasmuch as it is a damnable inuention of Sathan, which maketh voide ȳ crosse of Christ, &c.3.5.6.

An exposition of certaine places of Scripture which the Papistes do wrongefully wrest to the confirmation of their Purgatory.3.5.7,8,9.

An aunswere to the obiection of the papistes,that it hath bin an ancient vsage of the Church ȳ praiers shold be made for the dead.Where is shewed that this was done by thē

in the olde time, without the word of God, by a certaine wrongefull imitation, leaſt Chriſtians, if they were ſlow in hauinge care of funerals and the deade, ſhoulde ſeeme worſe thã heathen men. Yet herein was a great differẽce betwene this ſlipping of theſe olde men, and the obſtinate errour of the papiſtes. 3 5 10.

R.

Redemer Chriſt.

THe knowledge of God ỹ Creator is vnprofitable vnto vs, vnleſſe faith do alſo folow, ſetting him forth in Chriſt a father & Redemer to vs, and this doctrine from the beginning of the world in all ages hath bin holden amonge the children of God. 2. 6. 1.

It is proued by diuerſe argumentes and teſtimonies of Scripture, that the happy ſtate of the Church hath alway bin grounded vpõ the perſon of Chriſt. For both the firſt adoptiõ of the choſen people, & the preſeruing of the church, the deliuerance of them in perils, and the reſtoringe after their diſſipation, did alway hange vppon the grace of ỹ mediator. And the hope of all the Godly was neuer repoſed any other where than in Chriſt. 2. 6. 2, 3, 4.

It is to be diligently conſidered how Chriſt hath fulfilled the office of Redeemer, that we may finde in him all thinges neceſſary for vs, ſith (as Bernard ſayth) he is to vs light, meate, oyle, ſalt, &c. 2. 16. 1.

An expoſition howe we ſhoulde ſay that God was our enemy vntill he was reconciled to vs by Chriſt, whereas to giue Chriſt to vs, and to preuent vs with mercy, were ſignes of the loue wherewith he before embraced vs. And there is ſhewed that the Scripture vſeth this ſpeach and ſuch other, to apply it ſelfe to our capacity: and yet it doth not ſay the ſame falſely. And all this is proued by the authority of Scripture, & the teſtimony of Auguſtine. 2. 16. 2, 3.

Regeneration.

Againſt certaine Anabaptiſtes which inuẽt a phrentike intemperance in ſtede of ſpirituall Regeneration, namely that the children of God beinge now reſtored into the ſtate of innocency, ought no more to be carefull to bridle the luſt of the fleſh, but only to folow the Spirit for their guide. 3. 3. 14.

The reſt pertaining to this matter, ſee in the title of Repentance.

Religion.

Neceſſity enforceth the reprobate to confeſſe that there is ſome God. 1. 4. 4.

They are deceiued which ſay that Religion was deuiſed by the ſuttelty of certaine men to holde the ſimple people in order. 1. 3. 2.

The very wicked & godles men are cõpelled, whether they will or no, to feele that there is a God, 1. 3. 2. & in what ſenſe Dauid ſaith that they thinke ỹ there is no God. 1. 4. 2

Remiſſion of ſinnes.

Againſt them which dreame a per-

perfection in this life, which taketh away neede of asking pardon. 3.20.45.

Of remission of sinnes : and in what sense sinnes are called dettes, and how we are sayd to forgiue other that haue offended against vs. 3.20.45.

Of the distinction of fault and peine:wherewith most strong testimonies of Scripture, the dotinge errour of the papistes is confuted, namely that when the fault is forgiuen yet God retayneth the peine, which remaineth to be redeemed with satisfactiōs:3.4.29,30. & there also is shewed that they can not scape away with their distinction betwene euerlasting peine & temporall peines.

Of certaine places of Scripture wherewith they go about to confirme their errour:where is declared that there are two kindes of the iudgement of God:the one of vengeance, the other of chastisement, which are wisely to be distinguished a sunder.3.4.31.

The first of these, that is to say vengeance, the faithfull haue alway earnestly prayed to escape:the other, that is to say chastisement, they haue receyued with quiete minde, because it hath a testimony of loue. And where it is said that God is angry with his Saintes, the same is not meant of his purpose or affection to punishe them, but is spoken of the vehement feelinge of sorowe wherewith they are striken so soone as they beare any parte of his seuerity : and this is profitable for them. On the other side the reprobate, when they are striken with the scourges of God, do already after a certaine manner beginne to feele the peynes of his iudgement. All which thinges are proued by testimonies of the Scripture, and also by the expositions of Chrysostome and Augustine.3.4.32 33.

God when he had forgiuen the adultery of Dauid, chastised him both for common example, and also to humble him:and for this reason he dayly maketh the faithfull (to whom he is mercifull) subiect to the common miseries of this life 3.4.35.

An exposition of the article of the Crede,concerning remission of sinnes.4.1.20,21.

The keies were giuē to ȳ Church, to forgiue sinnes, not only to men at their first conuersion to Christ, but to the faithful all their life lōg. 4.1.22.

This doctrine is proued by testimonies of Scripture against the Nouatians & certaine of the Anabaptistes,which faine that the people of God are by baptisme regenerate into an angelike life,and afterward there remaineth no pardō for them that fall. 4.1.23,24,25,26, 27.

A confutatiō of thē which make a voluntary transgression of the law a sinne vnpardonable.4.1.28.

Repentance.

Repentāce commeth of faith,&

goeth not before it.3. 3.1.

A confutation of their reasons which thinke otherwise, but hereby is not signified any space of time wherein faith bredeth repentance: but only is shewed that no man can earnestly endeuor himselfe to Repentance vnlesse he know himselfe to be Gods. Of the errour of certaine Anabaptistes, Iesuites, and such other which appoint to their nouices, certaine dayes for Repentance.3.3.2.

Certaine learned men long before this time, made two partes of Repentance, namely Mortification, which they commonly call contrition, and Viuification which they wrongfully expound to be comfort by the feling of the mercy of God, whereas it rather signifieth a desire to liue well.3.3.3.

They do also make two other sortes of Repentance, the one of the lawe, the other of the Gospell: where also are shewed examples of either sorte out of the Scripture.3.3.4.

A true definition of Repentance take out of the Scripture, And how Repentance though it can not be seuered, yet ought to be distinguished from faith.3.3.5.

A plainer declaration of the definitio of Repentance: where first is shewed ẏ there is requiringe a turning to God, that is to say an alteration, not only in outward workes, but also in the soule it self, 3.3.6. the that it procedeth of an earnest feare of God: Where also is entreated of the sorowfulnes that is accordinge to God.3.3.7.

Thirdly that sayinge is declared that Repentance consisteth of two parts, the Mortification of the flesh, and the quickening of the Spirite.3 3.8.

Both these things do we obtaine by partakinge of Christ, the first by communicatinge of his death, the seconde of his resurrection. Therefore Repentance is a new iorminge of the image of God in vs, & a restoringe into the righteousnesse of God by the benefit of Christ: And this restoring is not fufilled in vs in one moment.3.3.9.

But there remaineth in all the saintes, while they liue in mortall body, matter of strif with their flesh, and so thought all the ecclesiastical wryters that haue bin of sounde iudgement: & specially Augustine, which calleth this nourishment of euill and disease of lustinge in the elect, weakenes, and somtime sinne: And in deede it is sinne.3.3.10.

This is confirmed by the testimony of Paule, & by the summe of the commaundements. Whereas it is sayd ẏ God cleanseth his church from all sinne, the same is spoken rather of the giltinesse of sinne thā of the matter of sinne it self, which ceasseth not to dwell in the regenerate (but ceasseth to reigne in them) though it be not imputed.3.3 11.

A declaratio of the seuen causes or effects, or partes or affections of Repentance, which Paul rehearseth: Those

Those be ſtudy or carefulneſſe, excuſing, diſpleaſure, feare, deſire, zele, reuenge. Whereunto alſo is added out of Paul, and declared by an excellent admonition of Bernard, that in ſuch reuenge we muſt keepe a meaſure. 3.3.15.

The frutes of Repentance are, deuotion towarde God, charity toward men, holines and purenes in all our life: but al theſe ought to beginne at the inwarde affectiō of the heart, from whence outwarde teſtimonies may afterwarde ſpringe forth: Where alſo is ſpoken of certaine outward exerciſes of Repentance, which the olde writers ſeme to enforce ſomwhat too much. 3.3.16.

Turninge of the heart to God, is the chiefe point of Repentance: ſackcloth and aſhes, weping & faſting, were vſed of them in the olde time before Chriſt, as tokens of publike Repentāce: of which the two laſt may yet be vſed to appeaſe the wrath of God in ȳ miſerable times of the Church. 3.3.17.

The name of Repentance or penance is vnproperly drawen from his naturall ſenſe to this outwarde profeſſion. Publike cōfeſſion is not alway neceſſary in ſinnes: but priuate confeſſion to God may neuer be omitted, wherein we ought to confeſſe not onely thoſe thinges that we haue lately committed, but the diſpleaſure of our greuous fall ought alſo to cal vs backe to remēbrance of our paſſed offences. Of ſpeciall penance which is required of haynous offenders and certaine other: and of the ordinary penance which the children of God, euen the moſt perfect, ought to vſe all their life long. 3.3.18.

God doth therefore freely iuſtifie them that be his, that he may alſo with the Sanctificatiō of his ſpirit reſtore them into true righteouſnes: Therefore Iohn, Chriſt and the Apoſtles, preached Repentance and remiſſion of ſinnes. The effect of which ſaying is declared. 3.3.19.

Chriſtians ought to exerciſe thēſelues in a continuall Repentance, & he hath moſt profited, that hath learned moſt to miſlike himſelfe. 3.3.20.

Repentance is a ſingular gift of God, vnto which he calleth all men, which he giueth to all them whom he purpoſeth to ſaue, and which the Apoſtle pronounceth ȳ it ſhall neuer be giuen to wilfull apoſtataes whoſe wickedneſſe is vnpardonable, that is to ſay, ſuch as haue ſinned againſt the holy ghoſt 3.3.1.

Although fained Repētance doth not pleaſe God, yet he ſomtime for a ſeaſon ſpareth hypocrites which make a ſhewe of ſome conuerſion, which he doth not for their ſakes, but for common example, that we may learne more cherefully to giue our mindes to vnfained Repentance: And this is proued by the examples of Achab, Eſau, & the Iſraelites. 3.3.25.

The Schoole ſophiſters do fowly

erre in thoſe definitiōs which they make of Repentance, and no better do they diuide it, when they parte it into contrition of heart, confeſſiō of mouth, & ſatisfaction of worke: Where is entreated of certaine queſtiōs which they moue: whereupon is eaſily garhered, that they babble of thinges which they know not, whē they ſpeake of Repentance. 3.4.1.

When they require thoſe three thinges in Repentance, they muſt needes binde thereunto forgiueneſſe of ſinnes: And if it be ſo, then are we moſt miſerable, foraſmuch as we can neuer haue quietnes of cōſcience: Which is proued firſt in that cōtrition of heart ſuch as they require. 3.4.2.

There is great differēce betwene the doctrine of ſuch contrition, & that cōtrition which the Scripture requireth of ſinners, that they truly hunger & thirſt for the mercy of God. 3.4.3.

In what ſenſe the olde wryters thought that ſolemne penance, which was then required for haynous offences, might no more be eftſoones done than Baptiſme. 4.1. 29.

Reaſon of Man.

Mans vnderſtanding is not ſo to be condemned of perpetuall blindnes, that we leaue it no whit of vnderſtanding in any kinde of thing: but it hath ſome knowledge inaſmuch as he is naturally caried with deſire to ſearche out trueth. And yet this deſire by andby falleth into vanity, becauſe the minde of man can not for dulnes, keepe the right way to ſearch out trueth, & for the moſt parthe diſcerneth not of what thinges it is behouefull for him to ſeeke the true knowledge. 2.2.12.

As touching earthly things, it is proued by exāples that the minde of man hath a ſharp vnderſtāding, as firſt of all in ciuile policy and in gouernance of houſeholdes, fith euery man vnderſtandeth that the felowſhips of men muſt be holden together by lawes, and comprehendeth in minde ỹ principles of thoſe lawes. 2.2.13.

Alſo in liberall artes and handy craftes, for learninge whereof, yea for amplifyinge and garniſhinge of the ſame, there is in man a certaine aptneſſe, although ſome be more apt thā other. But the light of Reaſon and vnderſtanding in men is ſo a generall good qualitie in all men, that yet it is a free gift of Gods liberalitie towarde euery man: which thing God ſheweth when he createth ſome Idiotes and dull witted: alſo when he maketh one man to excell in ſharp inuention, an other in iudgement, an other in quickeneſſe of minde, againe when he poureth into men ſingular motions according vnto euery manes calling, and according to the time and matter that is to be done. 2. 2.14, 17.

The inuention of artes, the orderly teaching or depe & excellent knowledge thereof, which appeare to haue bin in ỹ olde Lawyers, Philoſophers,

losophers, Phisitians, being profane men, do declare vnto vs that the minde of men how much soeuer it be fallen from his first vprightnes, is yet still garnished with excellent gifts of God. 2.2.15.

They are the giftes of the holy Ghost which the Lorde giueth to whom he will, euen to the vngodly for the publike benefite of mankinde. Therefore we ought to vse them although they be communicate vnto vs by the ministery of the wicked, to whom they are but trãsitory and fletinge, because they are without the founde fundation of trueth. 2.2.16.

It is shewed in the first two points, that mans Reason seeth nothinge that concerneth the kingdome of God and heauenly matters, which are contained in three things, that is to say, to know God, his fatherly fauour towarde vs, and the way to frame our life accordinge to the rule of his lawe. 2.2.18. and to that purpose are alleaged diuerse testimonies of Scripture. Sect. 19,20,21 In the third it seemeth that he hath some more vnderstandinge than in the other, forasmuch as man is instructed by the lawe of nature to a right rule of life. But such knowledge is vnperfect in ỹ vnbeleuers, & auayleth to no other end, but to make them vnexcusable: neither do they by that naturall light, see the trueth in euery thinge. And here is expounded the sayinge of Themistius, that vnderstanding in the vniuersall definition is seldome deceiued, but the error is when it descẽdeth to particular causes, and there is shewed, that mãs vniuersal iudgement in the difference of good and euil, is not alway sound and vpright. For it attaineth not those which are the chiefe things in the first table of the law, namely of cõfidence in God. &c. In the second table, although it haue some more vnderstandinge, yet it appeareth that it somtime erreth, as when it iudgeth that it is an absurditie to suffer to imperious gouernment, and not to reuenge wronges: also it knoweth not the disease of desire in the whole obseruation of the lawe. 2.2. 22,23,24.

It is proued by the Scripture, that the sharpnes of our Reason in all the partes of our life, is nothing before the Lord: & our mindes do read the grace of enlightening, not only at the beginninge, or for one day, but at euery moment. 2.2.25.

See vnder the title of Freewill, certaine thinges pertaininge to this matter.

Resurrection of Christ.

Without the Resurrection of Christ, all is vnperfect that we beleue concerning his crosse, Death, & Burial. Thereof we receiue three profites: forasmuch as it hath both purchased vs righteousnes before God, & is to vs a pledge of the Resurrectiõ to come, & by his life, we are now regenerate into newnesse of life. 2.16.13.

A declaration of the history of the Resurrection of Christ. 3.25.3.

Last Resurrection.

Forasmuch as the faithfull, do chiefely neede hope and patience, least they should faint in the course of their callinge : he hath soundly profited in the Gospel which is accustomed to a cōtinuall meditation of the blessed Resurrection.3.25.12.

The article concerning the last Resurrection, cōtaineth a doctrine of great weight, graue and hard to beleue : for the ouercomminge of which hardnes by faith, the Scripture giueth two helps, the example of Christ, and the almightinesse of God.3.25.3,4.

A confutation of the Sadduces, which deny the Resurrection : & of the Millenaries which appoint the kingdom of Christ to endure but a thousand yeares.3.25.5.

A confutation of their errour, which imagine that soules at ỹ last day shall not receiue againe the bodies wherewith they are nowe clothed, but shall haue new and other bodies.3.25,7,8.

Of the maner of the last Resurrection,3.25.8.

By what reason the last Resurrection, which is a singular benefit of Christ, is cōmon also to the wicked and the accursed of God.3.25.9.

S.

Sabbath.

AN exposition of the fourth cōmaundement, the ende thereof, and the three causes whereupon we must note that it consisteth. 2.8.28.

The first cause is a shadowing of spirituall rest, that is to say, of our sanctification: This is proued by diuerse places to haue bin the chiefe thing in the Sabbath.2.8.29.

Why the Lorde appointed the seuenth day.2.8.30,31.

This part, forasmuch as it was ceremonial, is takē away by the death of Christ.2.8.31.

The two latter causes, that is to say, that there shoulde be certaine dayes appointed for assemblies in the Church, and that there should be giuen to seruauntes a rest from their labour, do serue for all ages.2 8.32.

Of daies of meting in the church to heare the word of God & common praiers : Where is spoken of obseruing of the Sonday,2.8.32,33 and of superstition to be auoyded in this behalfe.2.8.34.

Sacraments.

What is a Sacrament.4.14.1.

For what reason the old writers vsed this word in that sense.4.14.2, 13.

A Sacrament is neuer without a promise going before, which the Lord sealeth by that meane, wherein he prouideth helpe for our ignorance and dulnesse, and also for our weakenes.4.14.3,5,6,12.

A Sacrament consisteth of the worde & the outward signe: But the Sacramentall worde is to be taken otherwise than the papistes thinke. 4.14.4.

Sacramentes ceasse not to be testimonies of the grace of God, although

though they be giuen alſo to the wicked, which do gather to themſelues more greuous dãnation therby. 4. 14. 7.

Our faith is ſo confirmed by Sacraments, that yet it hangeth vpon the inwarde effectuall working of the Spirite, 4. 14. 9, 10, 11. and no vertue is to be put in the creatures. Sect. 12.

A confutation of the deueliſhe doctrine of the Sophiſtical ſcholes, that the Sacramentes of the newe law do iuſtifie and do giue grace, ſo that we do not ſtop it with deadly ſinne. 4. 14. 14.

Auguſtines good diſtinction betwene a Sacrament and the thinge of the Sacrament, whereby is proued that though God in Sacramẽts do truely offer Chriſt, yet the wicked receiue nothinge but the Sacrament, ý is to ſay, the outward ſigne. 4. 14. 15, 16.

We muſt not thinke that there is ioyned or faſtened to the Sacraments any ſecrete vertue, whereby they by themſelues do giue vs the graces of the holy Ghoſt. 4. 14. 17.

In the olde time God gaue vnto his people ſome Sacraments in miracles, and ſome in natural thinges. And there is ſpoken of the tree of life and of the raynebowe. 4. 14. 18.

Sacramentes are on the Lordes behalfe teſtimonies of grace & ſaluation, & on our behalfe tokens of our profeſſion. 4. 14. 19.

The Sacramentes of the olde Church vnder the lawe, tended to the ſame end that our Sacramentes do, that is to ſay, Chriſt: whom yet our Sacramẽts do more plainly repreſent. Wherfore the ſcholemens doctrine is to be reiected, which ſay, that the olde Sacraments did ſhew a ſhadow of the grace of God, and ours do giue it preſently. 4. 14. 20, 21, 22, 23. &c.

The fiue falſely called Sacraments.

When we deny thoſe fiue to be Sacraments which are inuented by men, we ſtriue not about the name but the thing: becauſe the papiſtes will haue them to be viſible formes of inuiſible grace. 4. 19. 1.

Many reaſons are brought, why it is not lawfull for men to make Sacraments. Alſo there is a difference to be put betwene Sacraments, and other ceremonies. 4. 19. 2.

The nũber of ſeuen Sacraments can not be proued by the authority of the old Church. 4. 19. 3.

Although the old Church vnder the law, had mo Sacraments, yet at this day, the Chriſtiã church ought to be cõtent with thoſe two, which Chriſt hath ordained: And it is not lawfull for men to make other, nor to adde vnto theſe any thinge of their owne. 4. 18. 20.

Sacrifices.

A difference betwene the Sacrifices of Moſes his law, & the ſupper of the Lord in the Chriſtiã church 4. 18. 12.

What the name of a Sacrifice properly ſignifieth: and of the diuerſe kindes of Sacrifices vnder the lawe: which may be deuided into

two sortes, whereof some may be called of thankesgiuinge, and other some propitiatory or of cleansinge. 4.18.13.

Our only propitiatory Sacrifice, is the death of Christ. Sacrifices of thankesgiuing we haue many, as all the dueties of charity, praiers, praises, giuinge of thankes, and all that we do to the worshipping of God. 4.18,13,16,17.

This maner of Sacrificing is daily vsed in the church, & in the supper of the Lord: And thereupon all Christians are Sacrificing Priestes.

Satisfactons Papistical.

Of Satisfactiō, which they make the third thinge in penance, of retaininge the paine, the fault beinge forgiuen, & such like lies, which all are ouerthrowen, by setting against the free forgiuenes of sinnes, by the name of Christ. 3.4.25.

A confutation of the blasphemous error of the schoolemen, that forgiuenes of sinnes, and reconciliation is once done in Baptisme, but after Baptisme, we must rise againe by Satisfactions. 3.4.26.

By such errour, Christ is spoyled of his honor, & the peace of consciences is troubled, forasmuch as they can nener certainly determine, that their sinnes are forgiuen them. 3.4.27.

In Daniel, when Nabuchadonesser is commaunded to redeeme his sinnes with righteousnesse, that same redeming, is referred to God, rather than to men, and the cause of pardon is not there set foorth, but rather the manner of true conuersion. The same is to be said of certaine other places of Scripture. 3.4.36.

An exposition of that place in the gospel, *Many sinnes are forgiuen her, because she hath loued much:* Meaning that loue is not the cause, but the profe of forgiuenes. 3.4.37

The olde wryters of the church did not speake of Satisfactions in such sense as ỹ papistes do: for they vnderstoode, that the penitent do make Satisfaction to the Church, and not to God. 3.4.38,39.

Scripture, the VVorde of God, and the authority thereof.

Men do not sufficiently knowe God the creator, and discerne him from fained gods, by consideration of his creatures, vnlesse they be also holpē by the light of his Word. And God hath kept this order in teaching them that be his, not only since that he chose the Iewes for his peculiar people, but also from the beginning, euen toward Adam, Noe, and the other fathers. 1.6.1.

Either by oracles, or by visions, or by the ministery of other, the fathers had the Worde which they were certainly perswaded to be the word of God, whereby they knew the true God the creator and gouernour of all things: which Word afterwarde, that he might prouide for men in all ages, he caused to be written in the law & the Prophets, as it were in publike registers, 1.6.2,3. in which place also is proued

ued by testimonies of Scripture, ȳ the doctrine of the Word, must be ioyned to the consideratiō of creatures, least we conceiue a fickle knowledge of God.

Of them which say that the authority of Scripture hangeth vpon the iudgement of the Church, & in how ill case we should be, if it were so. 1.7.1.

This errour is well confuted by the place of Paule in the seconde chapter to the Ephesians, where he saith that the faithfull are builded vpon the fundation of the Apostles and Prophets. 1.7.2.

In what sense Augustine sayeth, that he woulde not haue beleued the Gospell, vnlesse the authority of the church did moue him: which place they do cauillously wrest to the confirmation of their errour. 1. 7.3.

Although there be many other arguments, which do proue, yea, & do enforce the wicked to confesse, that the Scripture came from God: yet by none other meane, than by the secrete testimony of the holy Ghost, our hearts are truely perswaded that it is God, which speaketh in ȳ law, in the prophetes, & in the gospel: And this is proued by many places of Esay. 1.7.4,5.

The orderly disposition of the wisdom of God, the doctrine sauoringe nothinge of earthlinesse, the goodly agreement of all the partes among themselues, & specially that basenesse of contemptible wordes, vttering the hie mysteries of ȳ heauenly kingdome, are seconde helps to stablisn the credit of Scripture. 1 8.1,2.11.

Also the antiquity of the Scripture, whereas the bookes of other religions, are later than the bookes of Moses, which yet doth not himselfe inuent a new God, but setteth foorth to the Israelites, the God of their fathers. 1.8.3,4.

Whereas Moses, doth not hide the shame of Leuy his father, nor ȳ murmuring of Aarō his brother, and of Mary his sister, nor doth aduaunce his owne children: the same are arguments, that in his bookes is nothing fained by man. 1.8.4.

Also the miracles which happened, as well at the publishinge of the lawe, as in all the rest of time. 1 8.5.

Which miracles, when the prophane writers could not deny, they cauilled, that Moses did them by Magicall artes. Which sclaunder, is confuted by most strong reasons. 1. 8.6.

Also whereas Moses speaking in the person of Iacob, assigneth the gouernment to the tribe of Iuda, and where he telleth before of the callinge of the Gentiles, whereof the one came to passe foure hundred yeares after, and the other almost two thousand yeares: these are argumentes, that it is God himselfe which speaketh in the bookes of Moses. 1.8.7.

Whereas Esay telleth before of the captiuity of the Iewes, and their restoringe by Cyrus (which was

borne a hundred yeares after the death of Esay) and where Ieremy before that the people was led away appointeth their exile to continue three score & ten yeres, wheras Ieremy & Ezechiell, being farre distant in places the one from the other, do agree in all their sayings: where Daniell telleth before of thinges to come, for six hundred yeares after: these are most certaine proues, to stablish the authority of the bookes of the Prophets. 2.8.8.

Against certaine vngodly scoffers which aske how we know that those are the writinges of Moses and the Prophetes, which are red in their names: and how we knowe that there was euer any such Moses 1.8 9.

Also of them that aske, from whence the copies of the bookes of the Scripture came to vs, forasmuch as Antiochus commaũded them all to be burned. And there is spoken of the wonderfull Prouidence of God in preseruinge them so many ages, among so many enemies, and so cruell persecutions. 1.8.10.

The simplicity of speeche of the first three Euangelistes, containing heauenly mysteries, the phrase of Iohn thondering from on hie with weighty sentences, the heauenly maiesty shining in the writinges of Peter and Paule, the sudden calling of Mathew frõ the boorde, the callinge of Peter and Iohn from their fisherbotes to the preaching of the Gospell, the conuersion and calling of Paule beinge an enemy to Apostleship, are signes of ỹ holy Ghost speaking in them. 1.8.11.

The consent of so many ages, of so sondry nations, and of so diuerse mindes in embracinge the Scripture, & the rare godlines of some, ought to stablishe the authoritie thereof among vs. 1.8.12.

Also the blood of so many martyrs, which for the confession thereof, haue suffered death with a constant and sober zeale of God. 1.8.13.

Against certaine phrentike men, which forsakinge the readinge of Scripture and learninge, do boast of the Spirite, & do flie to reuelations. 1.9.1,2.

A confutation of their obiectiõ, that it is not mete that the Spirite of God, to whom all thinges ought to be subiect, shoulde be subiect to the Scripture. 1.9.2.

Also where they say that we rest vpon the letter which slayeth 1.9.3.

The Lorde hath ioyned with a mutuall knot the certainety of his doctrine and of his spirite. 1.9.3.

Such as the beholding of the heauẽ & earth & other creatures doth depaint out God vnto vs, such doth the Scripture set him foorth, that is to say, eternal, ful of goodnes, clemẽcy, mercy, righteousnes, iudgement & trueth: and also to the same end. 1.10.1,2.

What is to be thought of the power of the church in exposition of Scripture. 4.9.13.

The Romish doctors do wrongfully

fully abuſe this colour to the confirmation of their errors and blaſphemies.4.9.14.

Of Singing in the Church.

Voice and Singing auaile nothing in prayer, without affection of the hart.3.20.31,33.

Of ỹ vſage of Singing in Churches.3.20.32.

Single life.

Their ſhamelesneſſe which do ſet forth the comlineſſe of Single life for a thing neceſſary, to the great reproche of ỹ olde Church. By what degrees this tyrãny crepte into the Church: and howe it can not be defended by the pretence of certain olde canons. 4.12.26,27,28.

Prieſts were forbidden to marry by wicked tyranny,and againſt the word of God, and againſt all equity.4.12.23.

An aunſwer to the aduerſaries obiection, that the prieſt muſt by ſome marke differ from the lay people.4.12.24.

The blaſphemy of the Pope, ſaying that mariage is defiling and vncleanneſſe of the fleſhe.4.12.24.

It is fonde to defend the forbidding of mariage with the examples of the Leuiticall Prieſts,which whẽ they ſhould go into the ſanctuary lae aſunder frõ their wiues. 4.12.25.

Sinne.

A confutation of Platoes ſaying, that men Sinne not but by ignorance: alſo of their opinion which ſay that in all Sinnes there is an aduiſed malice and frowardneſſe.2.2.22,23,25.

Againſt the falſe imagination of the Sophiſters concerning veniall ſinnes,which they call deſires without a determined aſſent, which do not long reſt in the hart: it is proued that euery ſinne,euen ỹ lighteſt deſire deſerueth death,and is deadly, except in the ſaincts which obteine pardon by the mercy of God. 2.8.58,59.

A confutation of their fonde diſtinction betweene deadly and veniall ſinnes,and of their ſclaũder when they ſay that we make all ſinnes egall.3.4.28.

Howe it is to be expounded,that God viſiteth the iniquity of the Fathers vpon the children vnto the third and fourth generation: and whether ſuch reuengement be vnſemely for the righteouſneſſe of God.2.8.19,20.

Sinne againſt the holy Ghoſt.

The true definition of Sinne againſt the holy Ghoſt, and exãples therof out of the Scripture.3.3.22.

It is not one or an other particular falling, but a generall forſaking,the deſcription whereof is declared by the Apoſtle. Neither is it any maruell if God will be alwayes vnappeaſable to them that haue ſo fallen,3.3.23.foraſmuch as he promiſeth pardon onely to them that repent,which they ſhall neuer do. And though the Scripture do ſay that ſome ſuch haue groned and cried, yet that was not repentance or conuerſion, but rather a blinde torment by deſperation.3.3.24.

Of the Soule.

That the Soule or Spirit of man is not onely a breath, but an immortall substaũce, although it were created, is proued by conscience, by the knowledge of God, and by so many excellent giftes wherewith the minde of man is endued, yea, and by those things which it conceiueth in sleepe, and also by many argumẽts taken out of the scripture. 1.15.2. Finally by this that it is said, that man was created after ỹ image of God. Sect. 3.

Against them that vnder the colour of Nature do denie the prouidence and gouernaunce of God vttering it selfe in the maruellous & in a maner innumerable powers of the Soule. 1.5 4,5.

A confutation of the errour of the Manichees and of Seruetto, that the Soule is a deriuation of the substaunce of God: also of the error of Osiander, which acknowledgeth no image of God in man without an essentiall righteousnes. 1.15.5.

Concerning the immortalitie of the Soule, in a maner none of the Philosophers hath certainly spokẽ: but they do bind the powers therof to this present life, whereas the Scripture doth so geue to it the chiefe rule in gouernaunce of life, that it also stirreth vp man to the worshipping of God. Also of the diuersity of Soules, & of the deuisiõ of the powers of the soule according to the Philosophers. 1.15.6.

An other diuision more agreable with Christian doctrine, that is to say, that the powers of the soule are vnderstanding and will: and the office and force of either of them in mans first estate. 1.15.7,8.

That there yet remaineth somewhat of the seede of religion yet emprinted euen in the corruption of the soule. 1.15.6.

Of their error which thought that whole man perisheth by death, and that the soules at the last shall rise againe with the bodies. 3.25.6.

Of the state of soules from death to the last day. 3.25.6.

A description taken out of Bernard, of the miseries of a faithfull soule, being considered as it is in it selfe and of it selfe: and on the other side, of the assured glorying of a faithfull soule in Christ, which blotteth out all her vnworthinesses. 3.2,25.

Superstition.

The simplicitie of the superstitious doth not excuse them, because their blindenesse is found to be mingled with vanitie, pride, and obstinacie. 1.4.1,3.

When superstition goth about to please God, it mocketh him with lying colours. 1.4.3.

The superstitious do not approche vnto God but against their will and with seruile feare. 1.4.4.

Whosoeuer do corrupt the true religion, although they followe the consent of antiquitie or the custome of any citie, yet they depart from the one and true God. 1.5.12.

It is proued by the etimologie

of

of the wordes *Superstition*, *Religion*, *Eusebeia* or godlinesse, what difference is betwene Religion and superstition. 1.12.1.

The craft of superstition, when graunting the chiefe place to the one God, it besetteth him with a route of smaller gods. 1.12.1,3.

Supper of the Lorde.

Of the bread & wine the signes in the holy Supper: and it is declared by his owne wordes at his Supper, why the Lorde willed that we should vse them. 4.17.1.

We gather a great fruit of confidence and sweetenesse out of this sacrament, which testifieth that we are so growen together into one body with Christ, that whatsoeuer is his, we may lawfully call it oures, 4.17.2.

This is declared by the wordes of the Supper. 4.17.3.

The chiefe office of the sacraments is not to geue vnto vs the body of Christ without any hier consideration, but rather to seale that promise wherein he testifieth that his flesh is verely meate. 4.17.4.

The Supper maketh not Christ then first to begin to be the bred of life, but that we should fele ỹ force of that bred. He once gaue his flesh for the life of the world, and daily geueth it to them that be his. We must beware that we do not to much abace, or aduaũce the signes. The eating of the flesh of Christ is not faith, but rather the effect of faith. 4.17.5.

So thought Chrisostome and Augustine: and in what sense Augustine said, that in beleuing we eate the flesh of Christ. 4.17.6.

They do not say enough, which passing ouer the mention of flesh and blood, do thinke that we are made pertakers onely of the spirit of Christ. The misterie of the Supper is so great, that neither the tõge can expresse with speaking, nor the harte comprehẽd with thinking the greatnesse thereof. 4.17.7.

Howe farre the perfect communicating of Christ extẽdeth. Where is declared that Christ, which from the beginning was the lifegeuing word of the father, made the flesh which he toke vpon him to be also lifegeuing to vs. 4.17.8,9.

The faithfull do truely eate of the same flesh howe great distance of places soeuer there be betwene them and it. 4.17.10.

The mistery of the Supper consisteth of two things, the bodily signes, and the spirituall truth: Which spirituall truth conteineth three things, signification, matter, and effect. 4.17.11.

Of the transubstãtiation of bred and wine into the body and blood of Christ, which the craftesmen of the court of Rome haue forged. 4.17.12,13,&c. and 20.

They are without testimonie of antiquitie. And in what sense the olde writers said that in the consecration is made a secret turning. Also the signification of the Supper agreeth not, vnlesse the substance

of the outwarde ſignes remaine. 4.17.14.

The breade is a Sacrament to none but to mē to whom the word is directed. And here are confuted certaine arguments of the teachers of tranſubſtantiation.4.17.15.

Of ſome men, which though they do at one word graunt that the ſubſtance of the ſignes remaineth,yet placing the body of Chriſt in bread and vnder bread, they fall backe into the locall preſence, and faine a being euery where. 4.17.16, 17,18,20.

A confutation of their obiectiōs. 4.17.21,22,23;&c.

It is proued that this doctrine is not mainteined,neither by the teſtimonies of Auguſtine, nor by authoritie of Scripture. 4. 17. 28,29, 30,31.

A confutation of certaine other of their obiections, and chiefely of this that they ſay, that whatſoeuer we teache of ſpirituall eating, is againſt the trewe and reall eating: where alſo is declared that ye body of Chriſt is in the Supper offered to the infidels, but they receiue it not.4.17.33.

Neither can the ſaying of Auguſtine be drawen to this purpoſe,that the Sacraments are nothing appaired by the infidelitie of men.Which is proued by diuerſe other teſtimonies of the ſame man.4.17.34.

Howe the body and blood of Chriſt is geuen to vs in the Supper, & what maner of preſence of Chriſt we ought to holde therein. 4.17. 18,19,32.

Of the expoſition of the wordes of Chriſt in the Supper.4.17.20,21.

The body of Chriſt is conteined in quantity, and comprehended in heauen, vntill the laſt day, as it is proued by the ſcriptures.4.17.26,27.

Of the papiſtes carnall adoration,and concomitance,and conſecration of the hoſt (as they call it) and carrying it about in pompe. 4. 17.35,36,37.

The miſtery of ye Supper ought to ſtirre vs vp to geuing of thankes, to exerciſe vs in remembring the death of Chriſt, to kindle vs to holineſſe of life, and chiefely to charity.4.17.37,38.

In the papacie the Supper (the trewe miniſtration whereof is not without the word) is turned into a dumme action. And here is ſpoken of the laying vp of the Sacrament to be extraordinarily deſtributed to ſicke men.4.17.39.

The doctrine of the papiſtes, whē they go about to prepare men to the worthineſſe of eating the body of Chriſt, doth in cruell wiſe torment cōſciences:And the deuell could not by any readier way deſtroy men. Of the beſt remedie to auoide this deſtruction. They erre which in the Supper do require of the faithfull perfection of faith. 4. 17.41,42.

As touching the outward vſage of the miniſtration of the Supper, there are many things indifferent: And how it ought to be miniſtred moſt comely.4.17.43.

Of

Of the ſmall aſſembly at this day at ỹ pertaking of the Supper, which is a token of contempt, wherewith the holy fathers in olde time were much diſpleaſed : And howe the cuſtome which commaundeth men to communicate once euery yeare, was a moſt certaine inuention of the deuell. 4.17.44,45,46.

It is proued by authority of the Scripture and by the vſage of the olde Church, foure hundred yeares before the death of Gregorie, and by many other arguments, that the cõſtitution which toke away from lay men the cup of the Lorde, came out of the deuels workſhop. 4. 17. 47,48,49,50.

Of the concomitance of the blood in the fleſh of Chriſt, which is a popiſhe inuention. 4.17.47.

The Supper of the Lorde is profanely abuſed, if it be geuen to all men without choiſe. Of the duty of miniſters in reiecting the vnworthy. 4.12.5.

A briefe ſumme of thoſe things which we ought to knowe concerning the two Sacraments. And why the Supper is oftentimes miniſtred, and Baptiſme but once. 4.18.19.

Swearinge.

An expoſition of the thirde cõmaundement, in which theſe three things are cõteined, that we neither think nor ſpeake any thing of God, nor of his word and honorable miſteries, nor yet of any of his workes, otherwiſe than reuerently. 2.8.22.

A definition of Swearing: where is declared ỹ it is a kinde of worſhipping of God : And therefore we muſt beware that our othes cõteine not any diſhonor to the name of God, which is done in Forſwearing: or any cõtempt of it, which is done in ſuperfluous othes, or in which the name of any other thã of God is vſed. 2.8.23,24,25.

It is proued by Scripture againſt the Anabaptiſtes, that all othes are not forbidden vs, and that Chriſt in the Goſpell chaunged nothing as touching the rule of Swearing, ſet forth in the lawe. 2.8.26. Which is proued by his owne example: and not onely publike, but alſo priuate othes are permitted, keping the moderation which the lawe cõmaundeth. 2.8.27.

T.

Temples.

OF Temples of Chriſtian men for aſſemblies of the congregation. 3.20.30.

It is proued by the authority of the olde Church, and the reaſons of Auguſtine, that it is not expedient, that there ſhould be any images in Chriſtian temples. 1.11.13.

The preaching of the word and the Sacraments, are liuely images which onely are fit to be in Chriſtian Temples. 1.11.7,13.

The wickednes of the Nicene Synode which was holden by the commaundement of Irene the Empreſſe, and the filthy follies thereof in allowing images in Temples, and the worſhipping of them. 1. 11. 14, 15,16.

Of the garniſhing of Temples

& holy things in the olde Church. 4.4.8.& 4.5.18.

Temptations.

Of diuerse kindes of Temptations: and in what sense it is said that God tempteth vs. 3.20.46.

Testament, olde, and newe.

Of the likenesse of the olde and newe Testamēt: Where is declared, that they are all one in substance and matter, but onely do differ in ministration. The likenes standeth chiefely in three pointes. 2.10.1,2.

The first point is, that the olde Testamēt did not holde the fathers in earthly felicitie, but had chiefe regard to the life to come. Which is proued by Paule, which saith that the promises of the Gospell are conteined vnder it. 2.10.3.

The same also is proued by the lawe and the Prophets: First, by considering the wordes of the couenaunt: *I am your God.* 2.10.7,8.

Againe, *I will be the God of your seede after you:* Sect. 9. Also by the life of the holy fathers, as Adam, Abell, Noe, Sect. 10. Abraham, Sec. 11. Isaak, Iacob. Sect. 12,13,14. And by many testimonies of Dauid. Sec. 15,16,17,18. Of Iob. Sect. 19. Generally of all the latter Prophets. Sect. 20. But namely of Ezechiell. Sect. 21. Of Esaye and Daniell. Sect. 22. A conclusion of this point with rehearsinge certaine testimonies out of the newe Testament. Sect. 23.

The seconde point is that the olde Testamēt did not stande vpon the merites of men, but vpon the free mercy of God. The third point is that the couenant of the fathers with God, did then stande vpon like knowledge of Christ the Mediator. 2.10.4.

Also in signification of Sacraments, the Israelites vnder the lawe were egall with ȳ Christian people. 2.10.5,6.

There are foure differences of the olde Testament from the newe, wherunto we may also adde a fifth. The first is, that although in the olde time also the Lordes will was to directe the soules of his people to the heauenly inheritaunce: Yet to the ende that they might be the better nourished in ȳ hope therof, he gaue it them to be beholden, and after a certaine maner tasted vnder earthly benefites: But nowe the grace of the life to come, being more clerely reueled by ȳ Gospell, hee directeth our mindes ȳ streight way to the meditation thereof, leauing the inferior maner of exercising which he vsed among the Israelites. 2.11.1.

Therfore ȳ olde Church is compared to an heire vnder age, which is gouerned by Gardians. 2.11 2.

For this reason, the fathers so much esteemed this life, and the blessings thereof. 2.11.3.

The second difference is in figures, wherewith the olde testamēt did shewe forth the image and shadowe of spirituall good things: The new testamēt geueth the present truth and perfect body. There is also a reason shewed why the Lorde

Lorde kept this order: And a definition of the olde testament. 2.11.4.

In this sense it is said, that the Iewes were by the introduction or scholing of the law led vnto Christ. before that he was deliuered in the flesshe: 2. 11. 5. which appeared in the most excellent Prophets that were endued with singular grace of the spirit. Sect. 6.

The thirde difference, is taken out of the one and thirty chapter of Ieremy, and the thirde chapter of the seconde Epistle to the Corinthians, that the olde testament is literall, and the newe testament is spirituall: the olde bringeth death, the new is the instrument of life. 2. 11.7,8.

The fourth difference is, that the scripture calleth the olde testament, the testament of bondage, bycause it engēdreth feare in mens mindes: but the newe is called the Testament of liberty, bycause it raiseth them vp to confidence and surety. The three latter differences are cōparisons of the lawe and the Gospel. The first, conteineth also the promises made before the lawe. The fathers liued so vnder the lawe and the olde testament, that they stayed not there, but alwayes aspired to the newe, yea and embraced a certaine cōmunicating therof. 2.11.9,10

The fifth difference is, that before the comming of Christ, the Lorde had seuered one nation, in which he would kepe the couenāt of his grace, in the meane time neglecting all other nations. So the calling of the Gentiles, is a certaine signe, wherewith the excellencie of the newe testament is set foorth aboue ỹ olde: a thing so incredible, that it seemed yet newe to the Apostles themselues, being exercised in reading of the Prophets, and endued with the holy Ghost. 2.11.11,12.

A conclusion of this matter, and an aunswere to diuers obiections of some mē, which say that this variety in the Church, this diuers maner of teaching, so great change of vsages and ceremonies, is a great absurditie. Where is declared that the constancy of God appeareth in this chaunging, and he hath done nothing but wisely, righteously, and in mercy, when he gouerneth his Church, after one sorte in childehode, & after an other sort in riper age, & also when he did keepe close in one people the shewing forth of his grace before the comming of Christ, which afterward he poured forth vpon all nations. 2.11.13,14.

Theft.

An exposition of the 8. Commaundement: where is entreated of diuerse kindes of Theftes, and some which although mē iudge otherwise, yet are accōpted Theftes before God: And so he that doth not performe that which by the office of his calling he oweth to other, is a Thefe. 2.8.45.

What we ought to do, that we may obey this commaundement, is shewed by diuerse examples according to the diuersity of persons and offices. 2.8.46.

Traditions.

Forasmuch as the Lorde, willing to teache a rule of trewe righteousnesse, hath drawen all the partes thereof to his owne will, thereby it appeareth, that all the good workes which men deuise of their owne wittes, are nothing worth before him: But the trewe worshipping standeth vpon obedience onely, which is the beginning, mother, and preseruer of all vertues. 2.8.5.

Of Traditions of men, that is to say, ordinaunces proceding from men, concerning the worshipping of God: And of the vngodlinesse and necessitie of them. 4. 10. 1, 2, 5,6,7,8.

A diuision of popishe constitutions, which they call Traditions of the Church, into such as conteine ceremonies, and other which are said to perteine to discipline. The wickednesse of both sortes, bycause they place the worship of God in them, and consciences are bounde with precise necessity of thē. 4.10 9.

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A trewe marke of mens Traditions, which ought to be reiected of the Church, and of all Godly men. 4.10 16.

A confutation of the pretence which some men vse that defende popishe Traditions to be of God, bycause the Church cannot erre, and is gouerned by the holy Ghost. 4.10.17.

It is a meere mockery to say, that the Apostles were authors of the Traditions, wherewith the Church hath heretofore bene oppressed. 4.10.18,19,20.

The example of the Apostles, when they commaunded the Gentiles to absteine from things offered vnto Idols, from strāgled, and from blood, is falsely alledged to excuse the tyranny of the popes lawes. 4. 10.21,22.

The Lordes kingdome is taken from him, when he is worshipped with the lawes of mennes Traditions: which is proued by examples and testimonies of Scripture, to haue alway bene a most hainous offence in the sight of God. 4. 10. 23,24.

The inuentions of men can not be defended by the example of Menoha, which being a priuate mā offered sacrifice, nor of Samuel which sacrifised in Ramath, 4.10.25. nor of Christ, which willed men to beare the burdens that the Scribes and Pharisees did binde together. 4.10.26.

Of holy & profitable ordinances of the Church, and the ende that they tende vnto. 4.10. 1.

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It is the duty of Christiā people, to obserue such ordinances: And what errors herein are to be taken heede of: And howe in the meane time,

time, the libertie of consciences may still be preserued safe. 4. 10. 31,32.

Tributes.

Of Tributes, Taxes, Impositiõs, and Finances, which are payed to Princes: And howe Princes may vse them with a good conscience. 4.20.13.

Trinitie.

In one simple essence of God, we must distinctly consider three persons, or (as the Grekes call them) *Hypostases.* 1.13.2.

A confutation of them which in this matter do condemne the name of person, and reiect it for newenesse. 1.13.3,4,5.

The holy doctors haue bin compelled to inuente certaine newe words, to defende the truth of God against certaine subtle men, which mocked it out with shifting: As against Arrius they inuented this word *homoousion* Consubstãtiall, and against Sabellius the name of three properties or persons. 1.13.4,16.

The diuerse sentences of Hierome, Hilarie, and Augustine, in the vse of these wordes. 1.13.5.

What we call a person, when we entreate of the Trinitie. 1.13.6.

Of the error of Seruettus, in the taking of this word Person. 1.13.22.

As God hath more clerely opened himselfe by the comming of Christ, so he is since that time more familiarly made knowen in ỹ three persons. 1.13.16.

Testimonies of scripture, whereby is shewed the distinction of the father from the Worde, and of the Word from the spirit. 1.13.17.

Also in the scripture there is a distinction made of the father, from the Word and the spirit, and of the spirit from them both, as well by obseruatiõ of order, as by prophecies ascribed to them. 1.13.18.

This distinction of persons maketh not against the most simple vnitie of God. 1.13.19.

In what sense the fathers say, that the father is the beginning of the sonne, and yet that the sonne hath his essence of himselfe. 1.13.19.

A breife summe of those things which we ought to beleue concerning the one essence of God and the three persons. 1.13.20.

And herein we must dispute soberly, and with great moderation, that neither our thought, nor our tong, do passe beyond the boundes of the word of God. 1.13.21.

A confutatiõ of the doting errors of Seruettus in this point of doctrine. 1.13.22.

A confutation, of the error of certaine lewde men, which say, that the father is trewly and properly the one only God, which in making the sonne and the holy Ghost, did poure his Godhed into thẽ. 1.13.23.

It is false which they say, that when mention is made of God in the scripture, onely the father is meant thereby. 1.13.24.

Also it is false which they dreame of vndeuided substances, of which euery one hath a parte of the essence. 1.13.25.

An aunſwere to their obiection, that Chriſt, if he be properly God, is wrongfully called the ſonne of God. 1.13.26.

An aunſwere to many places which they bringe out of Ireneus for profe of their opinion, where he affirmeth the father of Chriſt to be the one onely and eternall God of Iſrael. 1.13.27.

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The Sonne is of the ſame ſubſtaunce with the father. 4.8.16.

V.

Laſt Vnction, as they call it.

WHat maner of adminiſtratiō is of the popiſhe laſt Vnctiō, and in what formie of wordes: And howe it can not be defended by the authority of Iames, or by the exāple of the Apoſtles. 4.19.18.

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Warres are lawfull, when Magiſtrates are driuen of neceſſity to take weapon in hand, to execute publike reuenge vpon thoſe that trouble the peace of their dominion, whether they be ciuile or foreine enemies. 4.20.11.

It maketh not to the contrary hereof, which many alledge, that there is not in the newe Teſtament any teſtimony or example which proueth that Warre is a thing lawfull

full for Christians. But Magistrates ought to take great heede, that in taking of weapon in hand, they nothing at all followe their owne lustes. As Warre, so garisons also, leagues and ciuile fortifications, are things lawfull for Christians to vse. 4.20.12.

VVill of God.

Of the secret Will of God. Also of an other Will, whereunto aunswereth Willing obedience. 3.20.43.and 3.24.1,7.

VVill of Man.

Whether the Will of man be in euery part through defiled and corrupted so that it bringeth forth nothing but euell: Or whether it yet reteine some liberty of choise. Where is declared the common saying taken out of the Philosophers, that all thinges by naturall dispositiō couet that which is good. And there is shewed that the liberty of Will can not be proued thereby. 2.2.26.

The soule hath not onely a weake power but no power at all of it selfe to aspire to goodnesse. And sith the whole man is subiect to the dominion of sinne, it is proued by testimonies of Scripture and of Augustine, that the Will of man is bound with most streight bōdes. 2.2.27.

Man by his fall lost not his will, but the soundnesse of his Will, so that he can not moue, much lesse apply himselfe to goodnesse, but is necessarily drawen or led into euell, howbeit not by compulsion but voluntary. Which is proued by Augustine and Bernarde. A large declaration of the difference betwene compulsion and necessitie. 2.3.5.

Sith the Lorde both beginneth and perfiteth good in our hartes, sith he worketh in vs to will, that is to say the good will, sith he createth a newe harte, taketh away the stony harte and geueth a fleshly hart, it followeth, that the Will of man is vtterly corrupted and hath no goodnesse at all. 2.3.6.

It is clerely proued by reasons and diuerse testimonies of Scripture, that God worketh good will in them that be his, not onely in preparing or turning them from the beginning so as it may afterward do some good of it selfe: But bycause it is his onely worke that Will conceiueth a loue of goodnesse, that it is enclined to the study thereof, that it is stirred and moued to an endeuour to followe it, and againe that the choise, studie, and endeuour do not fainte, but procede to effect, finally that man goeth constantly forward in them and continueth to the ende. 2.3.7,8,9.

Therefore it is proued by the authority of Scripture and of Augustine that this which hath bene taught these many ages, that God so moueth our Will, that it is afterward in our owne choise, to obey or disobey his motion, and other like sayings are vtterly false. 2.3.10, 11,12,13,14.

Also in doinges, which of themselues are neither righteous nor vnrighteous, and belonge rather to the bodily than the spirituall life, the will of man is not free, but by the speciall motion of God is enclined to clemency, mercy, wrath, feare, and other diuerse effections, when it pleaseth him to make way for his prouidence. Which is proued by Scripture, by daily experience, and by the authority of Augustine. 2.4.6,7.

VVorkes.

A comparison of the purenesse of God with all the righteousnesse of men. 3.12.4,5.

Al the offspring of Adam being deuided into foure kindes of men, it is proued that they haue no holinesse or righteousnes: First in them which are endued with no knowledge of God, in whom although there do sometime appeare excellent qualities (which are the giftes of God) yet there is in them nothing pure. 3.14.1,2,3,4,5,6.

The same is shewed in them, which being professed by Sacraments, are Christiãs onely in name, denying God in their deedes: Also in hypocrites which with vaine false colours do hide the wickednesse of their heart. 3,14.7,8.

Finally, it is proued that euen the children of God trewly regenerated by his Spirit, can not stande by any righteousnes of their owne Workes before the iudgement of God, because they can bringe forth no good Worke ẏ is not sprinkled with some vncleannes of the flesh, and therefore damnable. Moreouer although they coulde bringe forth any such Worke, yet one sinne is enough to blot out the remembrance of all former righteousnes. 3.14.9,10,11.

A confutation of the papistes shiftes concerning the righteousnesse of Workes: And specially of the same horrible mõster of Works of supererogatiõ. 3.14.12,13,14,15.

When we entreate of Workes, we must thrust two pestilences out of our mindes: that we put no trust in the righteousnesse of our owne Workes, and that we ascribe no glory vnto them. 3.14.16.

The Scripture setteth out and declareth foure kindes of causes in stablishing our saluation: And it is proued that in them all there is no regard of Workes. 3.14.17.

Where sometime the sainctes do bolden themselues with remembrance of their owne innocence and vprightnesse: howe the same is to be taken: and howe it doth in no wise abate any thing from the free righteousnesse in Christ. 3. 14. 18, 19,20.

Where the Scripture saith that the good Works of the faithfull do moue God to do them good, the order is therein rather expressed than the cause. 3.14.21.

Why the Lorde in the Scripture calleth good Workes oures, and promiseth rewarde to them. 3.15.3.

A confutation of the Sophisters inuention, concerning morall Workes,

Workes, whereby men be made acceptable to God, before that they be grafted in Christ. 3. 15. 6. and 17.4.

Those rewardes are geuen to the Workes of the faithfull, which the Lorde in his lawe hath promised to the followers of righteousnesse: but thereof there are three causes to be considered. 3.17.3.

We may note in the scripture two acceptances of man with God, of which the latter although it haue respect to the good Workes of the faithful, yet is also of the free mercy of God. 3.17.4,5.

When it is said that God doth good to them that loue him, here is not rehearsed a cause why he should do them good, but rather the maner of what sorte they be by his grace. 3.17.6.

An exposition of certaine places wherein ỹ scripture geueth to good Workes the name of righteousnes. And there is shewed that those places are not against the doctrine of justification of faith. 3.17.7.

One good Worke or many do not suffice for righteousnesse before God, although one sinne suffice to condemne. And here the principle hath no place, the contraries haue all one rule. 3.18.10.

Why the Lorde said that he rendreth to Workes that which hee had freely geuen before Workes. 3.18.3. And therein he helpeth our weakenesse least we should be discouraged. 3.18 4,6,7.

Hereuppon hangeth the righteousnes of the good Workes which the faithfull do, that by pardō they are allowed of God. 3.18.5.

VVorlde.

See Creation of the VVorld.

THE ENDE OF THE TABLE.

TO THE CHRISTIAN AND STVDIOVS READERS OF THIS BOOKE, AVGVSTINE Marlorate Wissheth Health.

WHo so euer shall reade and peruse these two Tables following, and especially the latter, may maruell what I meant (after so many impressions and corrections of this worke) to collect and gather all the places of holy scripture therein alledged: and a great parte of the authorities therein expounded, wheareas if any frute or proffit thereof were to be had, the same longe before might haue bene done: and especially about there yeares past, when the author him selfe was so diligent therein: who besides the many and profitable ad-

ditions (which it conteineth) he himselfe setting the same in order, with his owne handes, and reducing it to a most exacte perfection, did then set and publishe it forth, in such sorte, that in fower bookes being deuided into chapters and diuerse sections, he hath right worthely and in familier maner, comprised the summe of the whole Christian religion. And certainely I cannot denie but it woulde haue bene very good and commodiose, if that any one man would haue taken the paine, faithfully and trewly to haue collected those places: which thing I thought ones to haue donne by the aduise of the imprinter, sauing that my chardge and office did else where call me: as also when I had perused and set it in an other order then it was before, and had euen finished it, I was compelled to omit it, or at the least, to surcese for the time. And after that this booke being put forth both in Latine and French, was set to sale in euery place, because I sawe no man, who then did take the paine, to reduce the places of Scripture to a Table, and vnderstanding howe profitable the same would be to all men: I could not choose but after my power, and as leasure serued in those troublesome times, to employ my whole care & trauell therein. And because all things should be done and come forth more certaine and in better order: I would not geue credite, nor trust to the numbers which the imprinter had before set and made: for when I had diligently conferred them all, I found many false, many omitted, and some disorderly set: And surely that happeneth very sone to such as are not best skilfull in examining and perusing the places of holy Scripture to be sone deceaued. Wherefore all things diligētly restored, & that supplied which semed to want, I did so order the places of Scripture collected out of the olde and newe testament, that if there were any, through forgetfulnesse, or by any other meanes omitted or ouerskipped: (as it can not be but that in a great harueſt some one eare of corne shall escape the reapers hande) I durst warrant so fewe shall be found, that this Table being brought to triall you shall not finde one much more plentifull or larger. Neuertheleſſe I do pray and request the readers, that if they do finde any, they will aduertise the imprinter, wherby the same may better be examined and corrected. And this is to be noted, that such whole verses as I haue comprised in this table, they were not wholy but in part alleged, much lesse expounded in the Institution: which thing I did vpon good consideration. For oftentimes it happeneth that in diuerse places of the Institutions, some authorities are alleged, which are proued but by some part of the verse. And because in noting the places and numbers, we must vse repetitions (which for the most part bring a lothsomnesse to the reader) I thought it better to put in the whole verse, then by often diuisions, to vse vaine and superfluous repetitions. And as concerning the commoditie which the reader may gather by this my trauell: (besides that which by vse and experience I am taught by those Tables, which for mine owne priuate study and exercise I wrote vpon the Institutions heretofore set forth) I durst to affirme this much, that they which are not

exercised

exercised in entreating the holy Scriptures, and yet desirous to serue the Church of God, do diligently endeuor themselues thereunto, they shall finde a large and a plaine way, both with dexteritie to expound the writinges of the Prophets and Apostles, as also aptly to apply the authorities here alleged, and such like to the edifying of the Church, which is the very ende of the whole. And although we want not good Commentaries to discouer vnto vs the naturall sense of the Scripture, which we do nowe study and apply: yet because they who wrote the same, and who with good successe haue traueled therein, were contented with the plaine and sincere exposition of the text: none could tell by the vse of the said Commentaries onely (vnlesse they were well practised in the principales of religion) howe and to what common place they ought to apply the argument then in hande. But who so can be contented to vse this Table, whensoeuer he shall finde the places which he entreateth, he shall see howe and to what ende the same is to be applied, whether to the confirmation of true doctrine, or to the confuting of the aduersaries, or to the reconciling of such places as seeme to be repugnant. And this shalbe very commodious and profitable, not onely for the amplifying of any argument, but also to satisfie them, which are desirous to be confirmed in the principall pointes of Christian Religion. For it is manifest howe simple and slender is their oration and speech, which bring and allege nothing els, but as they read in the Commentaries: where the authors themselues (being most worthy and well learned) do cheefly desire breuitie, because the readers should vse and study the common places themselues, to the ende they should the more largely be applied to those things which in the Cõmentaries are but breefly expounded. Againe, forasmuch as we haue not alwayes in readinesse, what good authors haue written vpon the scriptures: and very fewe commentaries vpon some bookes, and namely vpon this Institution, are to be founde or had. This Table expoundinge the obscure and harde authorities, shall greatly further and helpe the readers: For they shall either finde some ready interpretation, or some entrance whereby to searche and finde out the trewe sentence. And as touching the translation, I trust it shall not seeme straunge to the reader, in that I haue rather followed the selfe same wordes, as they be in the Bible, then as they be alledged by Caluin in this his institution: For he being a man most excellently well learned, and of great reading (as by his works it doth appeare, how ready and familier the Scriptures were to him) had not alwayes the bookes in readines, or lying open before him, whem he wrote: neither was it necessary that whatsoeuer he did auouche out of the olde or new Testamẽt, he should expresse or write it in the selfe same words: for it is sufficiẽt, that the sense be faithfully retained, & the trew propriety of the words obserued, & so to eschew the cauilings of all men, sauing such as will finde fault in that, which in the least parte cannot be followed nor obserued. Being therfore perswaded that neither he himself will be offended, nor the reader mislike, if the sentences in the Bible be translated

according to the Hebrewe, as concerning the olde Testament, and according to the Greeke, as touching the newe Testament: I haue aduentured to aduouche the authorities of the Scriptures in an other order (as concerning the wordes) then they are alledged in this booke of Institutions. And therefore sometimes that which is recited in the thirde person, this Table doth expresse it in the seconde, and so contrariwise: but yet so, that the sense and meaning is alwayes reserued, which thing euery man shall easily perceaue, if diligently and without hasty iudgement, he do conferre euery thing together: for else curiose heades do lose that fruict, which by aduised reading they might haue and receiue. And as concerning the names and nombers of the bookes, and of the Chapters of the olde Testament, we haue not followed the common translation, but that which is most agreable to the Hebrew. And therefore we do aduertise the readers, that they do not take the first booke of the Kinges, for the first of Samuell: nor the seconde of Kinges, for the seconde of the same Prophete: which is so done by them, who heretofore haue coted the Chapters in this imprinted Booke, bycause they followed the Concordances of the Bible, called the great Cōcordances, which is collected according to the common translation: and by that meanes, as it may euidently appeare to all men, some bookes of the olde Testament, are not rightly intituled: and the Psalmes otherwise and in an other order deuided, then did the Hebrewes. And forasmuch as all the principall pointes of religion, are in this booke copiously and faithfully expounded, we may easily refute the false opiniōs of the aduersaries. Whosoeuer shall come to the reading thereof, either with a minde to learne, or a desire to proffit: there is no doubte, but he shall very much proffit himselfe, and helpe others: whose consciences he may so strengthen and assure, as they neede not to quaile in any pointe, bycause they be assured, that their faith is grounded vpon the firme foundation of the Prophets and Apostles, who wrate and spake, being inspired by the holy Ghost, who hath willed and commaunded his most pretiose and deere word, to be redde, hearde, and handled, in all feare and reuerence, without adding thereunto, or takinge from the same: least we be worthily reproued of our folly. Let vs therfore, in all simplicity and feare of God, reade so wholsome and necessary thinges, and daily proceede therein, in the grace and knowledge of God, who onely is the sauior, hedde and Doctor of the Church: To whom nowe and for euer be all glory.

Calend. Maij. 1562.

THE

THE TABLE OF ALL THE things contained in this booke or volume.

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3. And God said, let light be made, & light vvas. 1.13.7.& 1.13.8.& 1.16.2

11. Let the earth shoote forth greene florishing herbes, and bearing seede according to his kinde. 1.16.2.

26. Let vs make man to our image and likenesse. 1.13.24.& 1.15.3

27. And God created man to his image and similitude, he created them to the image of God, male and female. 1.11.14.& 1.15.3 & 2.1.1

28. And rule you ouer the fishes of the sea, & ouer the fovvles of the heaue, and ouer euery beast that moueth on the earth. 1.14.22.

31. And God savv all things that he had made, and they vvere exceding good. And Euening & Morning vvas made the sixte day. 1.14.22.& 3.23.8

2.1. Therefore heauen and earth vvas finished, and all the garnishing of them. 1.14.4

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7. The Lord God therfore did fashion man of the slime of the earth, and inspired into his figure the breth of life, and man vvas made into a liuing soule. 1.15.5.& 2.14.8

9. And the tree of life vvas in the middest of Paradise, and the tree of the knovvledge of good & euill. 4.14.18

17. In vvhat day soeuer you shall eate thereof, you shall dy vvith death. 3.2.7

18. It is not good that man be alone, let, vs make him a helpe like to himselfe. 4.13.3

23. This, novv bones of my bones, and flesh of my flesh, she shall be called vvoman, because she vvas taken of man. 2.12.7 & 4.19.35

3.4. The Serpent said to the vvomā, ye shall not dy. 1.14.15

6. Therfore the vvoman savv that the tree vvas good to eate, & beautifull to the eye, and pleasaunt to looke vpon, & she toke of the frute therof, and did eate, and did geue to her husband, vvhich did eate. 2.1.4

15. I vvill put hatred betvvene thee and the vvoman, betvvene thy seede and the seede of her, she shall bruse small thy head, and thou shalt lay vvaite to intrappe his heele. 1.14.8 & 2.13.2

17. In thy labours thou shalt eate thereof all the dayes of thy life. 3.14 13.& 2.10.10.

22. Novve therefore leaſt he ſtretch forth his hand, and take alſo of the tree of life, and eate thereof and liue for euer, let vs caſt him out. 4.14.12
4.4. And the Lord had regard to Abell and to his giftes. 3.14.8
7. And her deſire ſhalbe ſubiect vnto thee, and thou ſhalt be Lorde ouer it, or thou ſhalt rule ouer it. 2.15.16
8. And vvhen they vvere in the field, Cain roſe vp againſt his brother Abell, and ſlue him. 2.10.10
10. The voice of the blood of thy brother, crieth vnto me from the earth. 3.2.7
13. My iniquitie is greater then that I may gette pardon. 3.3 4
6.3. My ſpirite ſhall not abide in man for euer, becauſe he is fleſh, &c. 3.14.1
5. But the Lorde ſeing that there vvas much vvickedneſſe of men on the earth, & that euery thought of their hartes vvas bent to euill at all times, 2.2.25
6. Then it repented the Lorde that he had made man on the earth. 1.17.12
18. I vvill make my couenaunt vvith thee. 4.14.6
22. Noe made all things that the Lord had commaunded him. 2.10.10
8.21. The vnderſtanding & thought of mans hart, be prone to euill frō their youth. 2 2.25.& 2.2 27.& 3 14.1
9 2. And the feare and dread of you be vppon all beaſts of the earth, and vppon all birdes of the aire, vvith euery thing that moueth vppon the earth, all the fiſhe of the ſea be geuen to your handes. 1.14.22
9. Beholde, I do ordaine my couenaunt vvith you, and vvith your ſeede after you. 4.14.6
13. I vvill put my bovve in the cloudes, and it ſhall be a ſigne of the league betvvene me & betvvene the earth. 4.14.18
24. But Noe being avvaked from his vvine, vvhen he had learned vvhat his youngeſt ſonne had done vnto him. 2.10 10
25. He ſaid, cuiſed be Chanaan, he ſhall be a ſeruaunt of ſeruauntes to his brethren. 1.11.8
27. Let God inlarge Iaphet, and let Sem dvvell in Tabernacles, and let Chanaan be his ſeruaunt. 1.11.8
12 4. Therefore Abraham vvent forth as the Lorde had commaunded him. 2.10.11
10. But there vvas a dearth in the land, and Abrahā vvent dovvn into Egypt that he might dvvell there. 1.10.11
13. Say therfore I pray thee, that thou art my ſiſter. 1.10.11
17. But the Lorde did puniſhe Pharao and his houſe for Sara the vvife of Abraham 2.8.19
13.7. And there roſe a ſtrife betvvene the ſhepeheardes of the flocke of Abraham, and the ſhepeheardes of the flockes of Loth. 2.10.11
11. And the one of them vvere ſeparated from his brother 2.10.11
14.13. And beholde one that eſcaped tolde it to Abrahā the Hebrue. 2.10.11
18. But Melchiſedec king of Salem, bringing forth bread and vvine (for he vvas the prieſt of the almighty) &c. 4.18.2
15.1. Feare not Abrahā, I am thy defender, and thy revvard is very great. 2 11.1.& 3.25.10.& 4.10.11.& 4.16.24
5. Looke vp vpon the heauens, and number the ſtarres if thou canſt: and he ſaid vnto him, ſo ſhall thy ſeede be. 3.18.2
17. Therefore vvhen the Sunne vvas ſette there roſe a darke miſte, and there appeared a ſmoking fornace, &c. 4.14.18
18. I vvill geue vnto thy ſeede this cōtrey, from the flud of Egypt vnto the great flud Euphrates. 4.16.11
16.2. Beholde, the Lorde hath ſhut me vp, that I ſhoulde not brnge forth: go thou into thy handmaid, if peradventure at the leaſt, &c. 3.2.31.
5. And Sarai ſaid to Abraham, thou dealeſt vniuſtly vvith me. 2.10.11. I gaue my handemaide into thy boſome. 3.2.31
9. And the Angell of the Lorde ſaid vnto

vnto her, returne vnto thy mistresse. 1.14.16
15. Agar brought forth a sonne to Abraham. 2.10.11
17.2. I vvill make my agreement betvvene me and thee, and I vvill multiply thee vvonderfull much. 3.18 2
5. I haue ordained thee a father of many Nations. 2.10 11
7. And I vvill put my couenaunt betvvene me and thee, and betvvene thy seede after thee in their generations by an euerlasting truce, that I may be thy God and the God of thy seede after thee. 2.8.21. & 2.10.9. & 2 13.1. & 4.15.20. & 4.16.3
10. Euery male of you shall be circumcised 4.14.20. & 4.16.3
11. And you shall circumcise the flesh of your vncircumcision, and it shall be a signe of the league betvvene me and you 4.16.24
12. The child of 8. dayes shall be circumcised amongest you, euery male in your generations. 4.16.5. & 4.16.6 & 4.16.30
13. And my couenant shall be in your flesh for an euerlasting league. 4.17.22
14 The male, the flesche of vvhose vncircumcision hath not bene circumcised, that soule shall be vviped out frō amongest his people, because he hath broken my couenaunt. 4.16.9
21. I vvill ordaine my couenaunt vvith Isaac. 4 14.5
18.1. The Lorde appeared vnto him in the valley of Mamre. 1 14.5
2. There vvere three men appeared vnto him standing by him. 1 14.9
10. Returning, I vvill come vnto thee about this time, and thy vvife Sarai shall haue a sonne. 3.18.2
23. If there shall be 50. iuste in the Citie, shall they perishe also? & vvilt thou not spare that place for 50. iuste, if they shall be in it? 3.20.15
27. Because I haue begōne once, shall I speake vnto my Lorde, being dusse and ashes? 1.1.3
19.1. And tvvo Angels came to Sodome in the euening. 1.14.9
20.2. And he said of Sarai his vvife, she is my sister. 2 10.11
3. VVhether or no vvill thou die for the vvomā vvhich thou broughtest? for she hath a husband. 1.17.14
18. For God did shutte vp euery vvombe of the house of Abimelech, for Sarai the vvife of Abrahā 2.8.19
21.2. And Sarai conceaued, and bare a sonne to Abraham in her age. 2.10.11
10. Cast out this handmaide and her sonne. 2.10.11. & 4.2.3
12. All things that Sarai shall say vnto thee, harkē vnto her, because in Isaac shall thy seede be called 3.22.5
24. And Abraham said, I vvill svveare. 2.8.27
25. And Abraham blamed Abimelech for the vvell of vvater vvhich his seruauntes tooke avvay by force. 2 10.11
22.1. The vvhich after they vvere done, God tempted Abraham. 3.8.4 & 3.20.46
2. Take thou thy onely sonne Isaac, vvhom thou loueſt, and goe into the land of visions, and offer him in sacrifice. 2.10.11
3. Therfore Abraham rising by night, sadled his Asse, carrying vvith him tvvo young men and his sonne Isaac, and vvhen they had cut vvodde for sacrifice, he vvent into the place that God had commaunded him. 3 18.2
8. My sonne, God vvill prouide to himselfe an offering of sacrifice. 1.16 4
12. Novve I knovve that thou feareſt the Lorde. and hast not spared thy onely sonne for me. 3.8 4
16. I haue svvorne by my selfe (saith the Lorde) because thou hast done this thing, and hast not spared thy onely sonne, &c. 3.18.2
17. I vvill blesse thee, and multiply thy seede as the starres of heauen, and as the sand that is by the shore of the sea. 3.18.2
18. And all the natiōs of the earth shall be blessed in thy seede, because thou obeyedst my voice. 2.13.1. & 4.14.21

23.4. I am a ſtraunger and pilgrime among you, geue me the right of buriall vvith you, that I may burie my dead. 3.25.8

7. Abraham aroſe, and did vvorſhip the people of that countrey, that is to ſay, the ſonnes of Heth. 1.12.3

12. Abraham did vvorſhip before the Lorde and the people of that countrey. 1.12.3

19. And Abraham buried his vvife Sara in the double caue of the field, vvhich caue vvas right ouer againſt Mamre, this is Hebron in the land of Canaan. 3.25.8

24.7. He vvill ſende his Angell before thee. 1.14.6.& 1.14.12

12. Lord God of my maiſter Abraham, helpe me this daye, and deale merciſully vvith my maiſter Abraham. 1. 14.12

25.27. Iſaac loued Eſau, becauſe he did eate of his Veniſon. 3.2.31

26.1. A dearth being riſen in that lād, after that barrenneſſe vvhich happened in the dayes of Abraham: Iſaac vvent to Abimilech king of Paleſtine in Gerara. 2.10 12

4. And I vvill multiply thy ſeede as the ſtarres of heauē, and I vvill geue to thy poſteritie all theſe regions, and all nations ſhall be bleſſed in thy ſede. 2.13.1

7. And he aunſvvered, ſhe is my ſiſter, for he feared to cōfeſſe that ſhe vvas aſſociated vnto him in mariage. 2. 10.12

15. For this, the Paleſtines enuying him, they dammed vp all the vvels that the ſeruauntes of his father Abram had digged, at that time filling them vp vvith earth. 2.10.12

20. But there alſo vvas a bravvling of the ſhepeheardes of Gerara againſt the ſhepeheardes of Iſaac. 2.10.12

31. And riſing in the morning, they ſvvore one to the other. 2.8.27

35. VVhich both did offend the minde of Iſaac and Rebecca. 2.10.12

27.9. Goe thy vvayes forth to the flocke, & bring vnto me tvvo good Kiddes, &c. 3.2.31

14. He vvent and brought, and gaue vnto his mother. 2.10.14

27. So ſoone as he ſented the ſmell of his garmentes, bleſſing him, he ſaid, beholde the ſmell of my ſonne as the ſmell of a full field the vvhich the Lorde hath bleſſed. 3.11.23

38. Eſau vvith a great houling vvept. 3.3.24.& 3 3.25

39. Thy bleſſing ſhall exceede in the fatneſſe of the earth, & in the devve of heauen. 3 3 25.

28.5. Iſaac therefore let Iacob depart. 2.10.12

11. An he ſavve in his ſleepe a ladder ſtanding on the earth, and the top thereof touching heauen. 2.9.2

12. And alſo the Angels of God going vp and going dovvne by the vvay. 1.14.12

18. Iacob therefore riſing early, tooke the ſtone vvhich he did lay vnder his head, and he reared it vp for a remembraunce, pouring oile therupon. 1.11.15

22. I vvill offer the tenthes vnto thee, of all things that thou ſhalt geue me. 4.13.4

29.20. Iacob ſerued for Rachell 7. yeares. 2.10.11

23. And in the euening he brought in Lelia his daughter to Iacob. 2.10.12

27. Fill vppe the vvecke of dayes of this coupling, and I vvill geue her vnto thee for the vvorke by vvhich thou ſhalt ſerue me in 7. other yeares 2.10 12

30.1. But Rachell ſeing that ſhe vvas vnfrutefull, ſhe enuied her ſiſter, and ſaid vnto her huſband, geue me children, othervviſe I vvill die. 2. 10.12.

2. VVhether or no am I a God that hath taken from thee the frute of thy vvombe? 1.16.7

31.19. And Rachell ſtole avvay the Idoles of her father. 1.11 8

23. VVho tooke his brethrē vnto him, and follovving after him 7. daies, he tooke him in the moūt Gilead. 2.10.12

40. Day and nighr I vvas oppreſſed vvith heate & colde, and ſleepe vvas farre from mine eyes 2.10.12
53. Therefore Iacob ſvvore by the feare of his father Iſaac. 2.8.27
32.1. Iacob vvent on the iourney that he had taken in hande, & the Angels of the Lord met him. 1.14.5
7. Iacob feared vvonderfully, &c. 2 10.12
10. I am not vvorthy of the leaſt of all thy compaſſions, & all the trueth vvhich thou haſt shevved vnto thy ſeruaunt: for vvith my ſtaffe haue I paſſed ouer this Iordan. 3.20.14.& 3 20.26
11. Deliuer me from the hande of my brother Eſau, becauſe I feare him very much, leaſt he comming, do ſtrike the mother vvith her ſonnes. 2.10.12 & 3.20.14
28. For if thou vvere ſtronge againſt God, hovve much more shalt thou preuaile againſt men? 1.14.5
29. Iacob asked him, tell me vvhat is thy name? he aunſvvered, vvhy doſt thou ſeeke after my name the vvhich is maruelous? and he bleſſed him in that place. 1.13.10
30. And Iacob called the name of that place Phanueli, ſayinge, I ſavve the Lord face to face, & my ſoule is ſafe. 1.13.10
33.3 And he going foorth vvorshipped proſtrate on the earth ſeuen times, vntill his brother drevve nie. 2.10.12
34.5 Iacob vnderſtode that he had rauished his daughter Dina. 2.10.12
25. Simeon and Leui the brethren of Dina vvent into the Citie boldely vvith their ſvvordes, and al the male being ſlaine, &c. 2.10.12.& 4.1.24
29. You haue troubled me, and haue made me be hated of the Chananites & Phareſites inhabiters of this contrey. 2.10.12
35.18 But her ſoule departinge for greefe, & death being novv at hand she called, &c. 2.10.12
22. Ruben vvent, and ſlept vvith Bala the Cōcubine of his father, that vvas not vnknovven vnto him. 2.10.12 & 4.1.24
37.28. And the Madianites Marchaunts paſſing by, they drevv him out of the Ceſterne, they ſolde him to the Iſmaelites for 20. peeces of ſiluer money. 4.1.24
32. They tooke his coate, ſending thē vvhich bare it to his father, &c. 2,10 12
38.18 Therefore the vvoman conceiued at one copulation, &c. 2.10 12 & 4 1.24
42.6. The brethren of Ioſeph came & did reuerence vnto him. 1.12.3
36. You haue made me to be vvithout childrē: Ioſeph is not aliue any more, Simeon is holden in chaines, & you cary Beniamin avvay: all theſe euils hath fallen on me. 2.10.12
43.14. My omnipotēt God, make him fauorable tovvards you, and that he let looſe vvith you your brother that he holdeth in chaines and this Beniamin: for I shalbe as one deſtitute vvithout children. 2.4.6
45.8. I vvas not ſent hither by your counſell, but by the vvill of God. 1 17.8
47.7. And Iacob ſaluted Pharao. 1.11 15
9. The daies of pilgrimage of my life be 130. yeares: fevv and euill 2.10.12 And they came not vno the dayes of my fathers, in the vvhich they vvere pilgrimes. 2.10.13
29. Thou shalt keepe promiſe & shalt deale pitifully vvith me, that thou bury me not in Egypt. 2.10.13
30 But I vvill ſleepe vvith my fathers, and thou shalt cary me from this contrey, and put thou me in the ſepulcre of my Auncestors. 2.10.13 & 3.25.8
31. VVho ſvvearing, Iſrael vvorshipped the Lord, turning to the head of the bed 1.11.15
48.14. And Iſrael ſtretchinge out his right hande, put it on the head of Ephraim. 4.3.16

16. The Angell vvhich hath deliuered me from all euils, bleſſe theſe boyes. 1.14.6

And let the names of my fathers Abraham and Iſaac be called vpon them. 3.20.25

19. But his younger brother ſhall be greater then he, and his ſeede ſhall grovv into nations. 3.22.5

49.5. Simeon & Leui brothers, vvarlike vetſels of iniquity. 1.8.4

9. Iuda the vvhelp of a Lyõ. my ſonne thou aſcendeſt to the pray, beinge ſtill thou diddeſt lye as a Lyon, and as a ſhe Lyon: vvho ſhall raiſe thee? 1.8.4

10. The Scepter ſhall not be carried avvay from Iuda, neither the Captaine from his home, vntill he come that is to be ſent, & he ſhall be that the Gentiles looke for. 1.8.7

18. I vvill looke for thy ſaluation O Lord. 2.10.14

50.20. You haue imagined euill of me but God vvill turne that into good, that he might exalt me as you ſee preſently. 1.17.8

25. VVhen God ſhall viſite you, cary avvay vvith you my bones from this place. 2.10.13

EXODVS.

2.12. VVhen he looked here and there, and ſavve that no body vvas preſent, he hid the Egyptiã vvhich he ſtroke, or killed, in the ſand. 4.20.10

3.2 And the Lord appeared vnto him in a flame of fire from the middeſt of a bramble bush. 4.17.21

6. I am the God of thy father, the God of Abraham, the God of Iſaac, the God of Iacob. 2.8.15 & 2.10.9

8. I haue come dovvne that I may deliuer them from the handes of the Egyptians, and that I may bring them out of that contrey. 4.20.30

10. But I came, that I might ſend thee to Pharao, that thou mighteſt lead avvay my people. 4.8.2

14. VVhich is, ſet me vnto you. 1.13.23

21. I vvil giue fauour vnto this people before the Egyptians, & vvhen you go forth you ſhall not go forth empty. 1.17.7

4.3. And the Lord ſayd, throvve it on the earth, he threvv it, and it vvas turned into a ſnake. 4.17.15

11. VVho hath made the mouth of mã, or vvho hath framed the dumme and deafe, the ſeeinge & the blinde? not I? 1.13.14

21. See thou do all things openly before Pharao vvhich I haue put into thy handes, I vvill harden his hart, & he ſhall not let the people go. 2.4.4 & 3.24.13

I vvil harden his hart, & he ſhall not let the people go. 1.18.2

25. Sephora tooke therefore a sharp ſtone, and circumciſed the vncircũciſion of her ſonne. 4.15.22

6.7. And I vvill take you vnto me for a people, & I vvil be your God. 2.10.8

23. Aaron tooke Elizabeth to vvife the daughter of Aminadab the ſiſter of Nahaſon. vvhich bare vnto him Nadab, and Abiu, and Eleazar, and Ithamar 2.13.3

7.1. And the Lorde ſayd vnto Moſes, beholde, I haue ordained thee the god of Pharao, and Aaron thy brother ſhall be thy Prophet. 1.13.9

3. But I vvill harden his hart, and vvil multiply my ſignes and vvonders in the lande of Egypt. 1.18.2 & 2.4.3 & 2.4.4

10 Aaron tooke his rod before Pharao & his ſeruantes, & it vvas turned into a ſnake. 4.17.15

11. Pharao called his vviſe men & inchaunters, and they made vnto him likevviſe certaine vvonders through Egypte call inchauntements. 1.8.6

12. And they in like maner caſt foorth their rods, vvhich vvere turned into dragons, but the rod of Aaron deuoured their rods. 4.17.15

8.15. But Pharao ſeeing that quietnes vvas giuen him, he made his hart vvorſe. 1.18.2

10.1 And the Lorde ſayd vnto Moſes, go in vnto Pharao: for I haue hardned

hardened his hart, and the harts of his seruaunts, that I may make these tokens on him. 2.4.4

11.3. The Lorde vvill giue fauour to his people before the Egyptiãs. And Moses vvas a great man in the contrey of Egypt before the seruants of Pharao & all the people. 2.4 6

12.5. It vvas a Lambe vvithout spot, a he Lambe of a yeare olde. 4.16.31

26. And vvhen your children shall say vnto you, vvhat religion is this? 4.16 30

43. This is the religiõ of passing ouer, euery straunger shall not eate thereof. 4.17.22

46. Neither shal you breake the bones thereof. 1.16.9

13.12. Sanctifie to me euery first borne that doth opẽ the vvombe amõgest the children of Israell, as vvell of mẽ as of beast, for they be al mine. 4.16.31

14.19. And the Angell of the Lorde, liftinge vp himselfe, vvhich did goe before the campe of Israel, vvent after them. 1.14.6

21. And vvhen Moses had extended his hande against the sea, the Lorde tooke it avvay, a mightie vvinde blovving and burninge all the night. &c. 4.15 9

26. And the Lorde sayd vnto Moses, stretch out thy hande ouer the sea, that the vvaters may returne to the Egyptians & vpon the chariots and horsemen of them. 4.15.9

31. The people feared the Lorde and beleued in him, and in his seruaunt Moses. 4.8.2

15.3. The Lord as a champion, omnipotent is his name. 1.13.24 & 4.17 23

16.7 And in the morninge you shall se the glory of the lord, I haue heard you murmuring against the Lord: But vve, vvhat be vve that you do murmure against vs priuily. 1.8.5

14. And vvhen the devv vvas ascẽded that vvas fallen, beholde vppon the vpper part of the earth there appeared a litle thinge in a manner of the likenes, &c. 4.17.34 & 4.18.20

17.6. Beholde, I vvill stande there before thee vpon the rocke horeb, and thou shalt strike the rocke, and vvater shall proceede there from, that the people may drinke. 4.17.15. & 4 17.21. & 4 18.20

15. And Moses did build an altar, and called the name thereof *Iehouah-Nissi* 1.13.9

18.16. And vvhen there shall be any disputation amongest them, they shall come vnto me, that I may iudge betvvene them, & that I may shevve the commaundements of God & his lavves. 4 11 8

19.5. You shal be vnto me as the tresure and best of all the people, for all the earth is mine. 4.16.13

6. And you shal be vnto me a kingely Priesthode, and a holy people. 2.7.1

16. And novv the third day vvas come, and it vvaxed bright in the morning, and beholde thundering beganne to be hard, and lightninges to flashe, and thicke cloudes to couer the hill, and the founde of the trompet did make a noyse very vehemently, and the people did feare vvhich vvere in the tentes. 1.8.5

20.3 Thou shalt not haue straunge gods before me. 1.13 24

4. Thou shalt not make to thy selfe a grauen image, neither any likenesse that is in heauen aboue the earth, neither that is in the earth beneath, neither of those thinges that be in the vvaters beneath the earth. 1 1.1 & 1.11.12. & 1.13.24

5. Thou shalt neither vvorship them nor serue thẽ: I am thy mighty Lord God, gelious, visiting the iniquity of the fathers vpõ the children, to the third and fourth generatiõs of them that hate me. 1.12.1

6. And being merciful vnto thousands of them that loue me and keepe my commaundements. 2 10.9

13. Thou shalt not kill. 4.20.10

24. In vvhich shall be the memory of my name, I vvill come to thee and blesse thee. 4.1.5

21.13. But he that hath not lyen in vvaite, but that God hath giuen him into his handes, &c. 1.16.6.& 1.18.3

17. He that shall curse his father or mother, shall dye the death. 2.8.36

22.1. If any man shall haue stollen an Oxe, or a Sheepe, and shall haue killed him or sold him, he shall restore fiue Oxen for one Oxe, and foure Sheepe for one Sheepe. 4.20.16

8. If the theefe be not found, the master of the house shall be brought to the Iudges, and he shall svveare that he hath not &c. 4.20.4

11. An oth shal be betvvene thē, that he hath not stretched out his hande to the thing of his neighbour. 2.8.26

29 Thy tenthes and first frutes thou shalt not be slacke to pay. 3.7.5

23.1. Thou shalt not admit a lye, neither shalt thou ioyne thy hand, that thou shouldest beare false vvitnesse for the vvicked. 2.8.47

4. If thou shalt meete the Oxe or Asse of thy enemy going astray, bring him backe vnto him. 2.8.56

5. If thou shalt see the Asse of him that hateth thee lye vnder his burdē, thou shalt not passe by, but shalt lift it vp together vvith him. 2.8.56

12 That thy Oxe & thy Asse may take rest, and that the sonne of thy handemaiden may be refreshed, and the straunger. 2.8.32

13. And ye shall not svveare by the name of outvvard Gods, neither shal it be hearde out of your mouth. 2.8.25

19. Thou shalt cary the first of thy frutes into the house of the Lord thy God. 3.7.5

20. Beholde, I vvill sende my Angell, vvhich may go before thee, and may kepe thee in the vvay, and may bring thee into the place vvhich I haue prepared. 1.14.6

24.18 And Moses entring the middest of the cloude, ascended into the hill, & vvas there 40. daies & 40. nightes. 1.8.5.& 4.12.10

25.17. Also thou shalt make a mercy seate of fine golde, tvvo cubites and a halfe longe, and one cubite and a halfe broad. 1.11.3

18. Thou shalt also make tvvo golden Cherubins, beaten out on both sides of the Oracle. 1.11.3

20. They shall couer both sides of the mercy seate, stretchinge out their vvinges, and coueringe the Oracle, & their faces one to an other, to the mercy seate vvardes, by the vvhich the Arke is couered: in the vvhich thou shalt put the testimony that I shall giue thee. 1.11.3

40. Looke in, and do according to the example vvhich vvas shevved thee in the mountaine. 2.7.1.& 4.14.20

28.9. And thou shalt take tvvo Onix stones, and thou shalt graue on them the names of the children of Israell. 3.20.18

10. Six names in one stone, and the other sixe on the other stone, according to the birth of them. 3.20.18

12. And Aaron shall cary the names of them before the Lord, vppon either shoulder, for a remēbraunce. 3.20.18

21. And the stones shall be accordinge to the names of the children of Israell, 12. accordinge to their names, grauen as signets, euery one according to his name, and they shall be for the 12. tribes. 3.20.18

29.9. And thou shalt gird them vvith girdles, both Aaron and his sonnes, and thou shalt put on them bonets, and they shall be priestes to me by a perpetuall religion, &c. 4.2.9

36 And thou shalt offer a Calfe euery day for reconciliation, & thou shalt clense the altar, &c. 2.17.4.& 4.18.13

30.10 And Aaron shal make reconciliation vppon the hornes thereof once a yeare, vvith the bloud that is offered for sinne. 2.15.6

30. Thou shalt annoint Aaron and his sonnes, and thou shalt sanctifie them, that they may minister vnto me in the Priestes office. 4.19.31

31.3. And I haue filled Beseleell vvith the spirit of God, vvith vvisedome, vnder-

vnderstandinge, and knovvledge in ech vvorke. 2.2.16
13. See that you kepe my Sabanth, be cause it is a signe betvvene me & you in your generations. 2.8.29
32.1. Arise, make vs gods that may go before vs, for vvhy, vve knovve not vvhat hath happened to this manne Moses, that brought vs out of the land of Egypt. 1.11.8
4. And they sayd, these be thy gods, O Israell, vvhich brought thee foorth of the land of Egypt. 1.11.9
27. Lette euery man put his svvord by his side, and go to and fro from gate to gate throvve the hoste, and slay euery man his brother, and trend, & neighbour. 4.20.10
32. Either pardon them this fault, or else if thou do it not, vvipe me out of the booke vvhich thou hast vvritten. 3.20.35
33.19. I vvill haue mercy on vvhom I vvill, and I vvill be fauorable vnto vvhom it shall please me. 2.5.17 & 3.11.11. & 3.22.6,8 & 3.24.15
20. Thou canst not see my face, for mā shall not see me and liue 1.11.3
34.6. The Lord passing before him, he sayd: the Lorde, the Lorde, stronge, merciful, and gracious, pacient and of much mercy. 1.10.2
7. VVhich doest pay the iniquitie of the fathers to the childrē, and vpon the childrēs children, vnto the third and fourth generation. 2.8.9
28. Therefore Moses vvas there vvith the Lord 40. daies & 40. nightes, he eate neither bread, nor dronke vvater. 1.8.5. & 4.12.20
29. And vvhen Moses came dovvne from the mount Sinai, the tvvo Tables of testimony vvere in his hands (and he vvist not that the skinne of his face did shine bright after that God had talked vvith him.) 1.8.5
35.2. You shal vvorke six daies, the seuenth day shall be vnto you the holy Sabaoth of the Lordes rest. 2.8.29
30. Beholde, the Lord hath called by name Beseleel the sonne of Vri, the sonne of Hur of the Tribe of Iudah. 2.2.16
40.34. And a cloude did couer the Tabernacle, the maiesty of the Lorde glittering and shining. 1.8.5

LEVITICVS.

1.2. VVHosoeuer of you shall offer a sacrifice vnto the Lord, ye shall offer it of cattel, as of Beefes and of sheepe. 4.14.20
4. And he shall put his hand vpon the heade of the sacrifice, and it shall be acceptable and profitable for his attonement. 4.3.16
5. And he shall offer vp the calfe before the Lord. 4.18.11
4.2. A soule vvhē it shall sinne through ignoraunce in any of the commaundementes of the Lord, &c. 4.1.28
5.13. And the priest shall make an attonement for him as touchinge his sinne, that he hath sinned in one of these pointes, & it shall be forgiuen him, &c. 2.17.4
8.6. And all the multitude being gathered together before the dore of the Tabernacle, he vvashed Aaron & his sonnes. 4.3.15
11.44. Be you holy because I am holy. 4.19.25
16.2. Speake vnto Aaron thy brother, that he enter not eche time into the sanctuary that is betvvene the vale before the propitiatory, &c. 2.15.6
21. And Aaron putting both his hāds vppon the liue Goate confessed all the iniquities of the children of Israell, &c. 3.4.10
18.5. The vvhich thinges if a man do, he shall liue in them. 2.8.4. & 2.17.5 & 3.14.13. & 3.17.3
6. None shall come neere any of the next of his blood that he should reueale their shamefulnesse. 4.19.13
19.2. Be you holy, because I the Lord your God am holy. 2.8.14. & 3.6.2 & 4.19.25
12. Thou shalt not forsvveare in my

name, neither shalt thou defile the name of thy God. I am the Lord, &c. 2.8.24

16. Thou shalt not be a false accuser nor a vvhisperer amongest the people. 2.8.47

18. Thou shalt not seeke auengement, neither shalt thou be mindfull of the vvronge of thy Citizens to thee. 2.8 56.& 4.20.19

31. You shall dravve avvay your promises from them that vvorke vvith spirits, neither inquire you any thing of soothsaiers that you should be polluted by them. 4.1.5

20.6 The soule vvhich followveth after coniurers and soothsayers, and goeth a vvhooringe after them, I vvill put my face against him, &c. 1 8.5

7. Sanctifie your selues, and be you holy, because I your Lorde God am holy. 4 19.25

9. He vvhich curseth his father or mother, shall dye by death. 2.8 36

26.3. If you shall vvalke in my vvaies, and shal keepe my cõmaundements, and do them. 2.5.10

4. I vvill giue you raine in his time. 1 16.5.& 2.8.4

12. I vvill vvalke amongest you, and I vvill be your God, & you shal be my people. 2.10.8

20. Your strength shall be consumed in vaine, the earth shall not bringe forth her frute, neither the trees, &c. 3.20.44

23. Yet if by these you vvil not receiue my discipline, but vvill vvalke contrary vnto me. 1.17.8

26. Aftervvardes I shall haue broken the staffe of your bread, in such sorte, that tenne vvomen may bake bread in one ouen, and they shall deliuer them by vvayght, &c. 3.20 44

33. But you I vvill disparce amongest the nations, and I vvill dravve out a svvord after you, and your land shall be desert, &c. 2.11.1

36. And such of you as shall remaine, I vvill cause feare in your heartes. 1 18.2.& 2.4.6

NVMBERS.

6.5. AL the vvhile of his separation, the rasor shall not passe ouer by his head. 4.19.26

18. Then the Nazarite shall be shauen before the dore of the Tabernacle of promise, by the lockes of his consecration and he shal take his heare and put it vppon the fire. 4.19 26

9.18. All the daies that the cloude did stande vppon the Tabernacle, they did erect their tentes there accordinge to the commaundement of the Lorde. 4.15.9

11.9. And vvhen the devv did fall by night vpõ the campe, the Manna did fall together vvith it. 1.8.5

18. Be you sanctified, to morrovv you shall eate flesh. 3.20.51

31. A vvinde going out from the Lord, brought quailes from beyonde the sea. 1.16.7

33. As yet the flesh vvas betvvene their teeth, neither as yet vvas chavved, and beholde the vvrath of the Lord vvas stirred amõgest his people, &c. 3.20.51

12.1. Mary & Aaron spoke against Moses for his vviues sake, vvhich vvas an Ethiopian. 1.8 4

14.43. The Amalekites & Chananites are before you, by vvhose svvorde you shal fall, for because you vvould not stay your selues vpon the Lorde, neither vvil the Lorde be vvith you. 2.5.11

15.32. It came to passe vvhẽ the children of Israell vvere in the desert, and hadde founde a man gatheringe stickes on the Sabaoth. 2.8.29

16.24. Commaund all the people, that they be separated from the Tabernacles of Chore, Dathan, and Abiron. 1 8.5

20.10 The multitude being gathered before the rocke, he said vnto them, harken you rebels and infidels, vvhether

ther or not shall vve bringe you vvater out of this rocke? 1.8 5

26. And vvhen you shal haue stripped the father from his garmēt, cloth Eleazar his sonne vvith it. 4.3.15

21.8 Make a Brasen Serpent, and put him for a signe, vvhosoeuer beinge stroken and looke vppon him, shall liue. 4.18.20

9. Moses made therefore a Brasen Serpent, and sette him for a signe, the vvhich vvhē they that vvere stroken did beholde, they vvere healed. 2.12 4

23.10. Let my soule dye the death of the righteous, and let my last end be like to theirs. 2.10 14

19. God is not as man, that he should lye, nor as the sonne of man, that he should be chaunged 1.17.12

28.2. These be the sacrifices that you shoulde offer, tvvo Lambes of tvvo yeares olde vvithout spot, daily for a continuall sacrifice. 4.1.5

DEVTERONOMIVM.

1.16 HEare them, and iudge you that is right, vvhether he be a Citizen or straunger 4.20.4,6,9

39. Your litle ones vvhome you sayd should be caried captiues, and your sonnes vvhich this day knevv not good from euill, they shall enter in. 4 16.19

2.30. The Lord thy God vvill harden his spirite, & vvill make his hart obstinate. so that he shall be deliuered into thy handes. 1.18.2.& 2.4.3.& 2 4.4

4.2. You shall not adde to the vvorde vvhich I speake vnto you, neither take therefrom. 4.9.2

7. Neither is there a nation so great, vvhich hath the gods so at hande, as our God is at hande at euery of our requestes. 3.24.15

9. Kepe thy selfe therfore & thy soule carefully, that thou forgette not the vvords that thy eies haue seene, and let them not depart out of thy hart all the daies of thy life, &c. 2.8.5

11. And you came vnto the foote of the hill, vvhich did burne to heauen, there vvas therin darkenes, cloudes, and mistes. 1 11.3

15. Keepe your soules therefore carefully: you savv not any likenes in that day that the Lord spake vnto you. 1 11.2

16. Least that beinge deceiued, you shoulde make vnto your selues some grauen similitude, or image of male or female. 2.8.17

17 The likenes of euery beast that be vpon the earth, or of flyinge birdes vnder the heauens. 2.8.17

5.14. That thy ieruaunt and handmaid may rest as vvell as thou. 2.8.32

17. Thou shalt not kill. 4.20.10

6.5. Loue the Lord thy God vvith all thy hart, & vvith all thy strength 2.7 5.& 2.8.51.& 3.19.4

13. Thou shalt feare the Lorde thy God, and serue him onely, and thou shalt svveare by his name. 2.8.25

16. Thou shalt not tempt the Lorde thy God, as thou temptest him in the place of tempration. 4.13.3

25. He vvill haue mercie vpon vs, if vve doe keepe and doe all his commaundementes before our Lorde God as he hath commaunded vs. 3 17.7

7.6. Because thou art a holie people vnto the Lord thy God: the Lord thy God hath chosen thee, that thou shouldest be vnto him a peculiar people of al the people vvhich be on the earth. 2 8.14

7. Not because you did proceede in number the rest of the nations, is the Lord ioined vnto you and hath chosen you, vvhen as you be the least of all nations. 3.22.5

8. But because the Lord loued you, & did keepe his othe that he svvore to your fathers, &c. 3.22.5

9. And thou shalt knovv, because the Lord he is the stronge God & faithfull, keepinge couenant and mercie vvith them that loue him, and vvith them that keepe his commaundement. 3.17.5

12. If after you shall heare these iudgementes, you shall kepe and do them, the Lorde thy God vvill keepe the couenant and mercy vvith thee, vvhich he ſvvore to thy fathers. 3.17 1

13. And he vvill loue thee, and bleſſe & multiply the frute of thy vvombe, and the frute of thy lande, &c. 3.17 1

8.2. And thou shalt remember all thy iourney by the vvhich the Lorde thy God leade thee fortie yeares by the deſert, that he might afflict thee and proue thee. 3.20 46

3. That he might shevve thee, that man liueth not onely by bread, but by euery vword that goeth out of the mouth of the Lorde. 1 16.7.& 3.20 44

9.6. Knovve thou therefore, the Lorde thy God gaue thee not this good countrey for to poſſeſſe for thy righteouſneſſe ſake, vvhen as thou art a people of a moſt hard necke. 3.21 5

10.12. And novv Iſrael, vvhat doth the Lord thy God require of thee, but that thou shouldeſt feare the Lorde thy God, &c. 2 8.51

14. Loe, beholde the heauen, and the heauen of heauens, the earth, and all that be in thē be the Lord thy Gods. 2.11.11 & 3.21.5

15. And yet notvvithſtandinge the Lorde vvas ioyned vnto thy fathers, and loued them, & choſe their ſeede after them, &c. 3.21.5

16. Circumciſe therefore the vncircumciſion of your hartes, and harden not your necke any more. 2.5.8 & 3 3.6.& 4.16.3.& 4.16.21

20. Thou shalt feare the Lorde thy God and shalt ſerue him onely, thou shalt cleaue vnto him, and shalt ſvveare by his name. 2.8.25

11.26. Loe, I put before your ſight this day a bleſſinge and a curſinge. 3 17.1

12.13. Bevvare thou offer not thy burnt offringes in euery place that thou shalt ſee. 4.2.9

14. But in that place that thy Lorde God hath choſen, in one of thy tribes there thou shalt offer thy offerings, & thou shalt do vvhatſoeuer I commaund thee. 4.2.9

28. Keepe and harken to all that I cōmaund thee, that it goe vvell vvith thee, and thy children after thee for euer, &c. 2.8.5

32. Thou shalt not adde nor diminish any thing. 4.10.17

13.3. The Lorde your God proued you, that it might appeare, vvhether you loued him or not vvith all your hart, and vvith all your ſoule. 3.20.46

14 2. Thou art a holy people to the Lorde thy God, and he choſe thee, that thou mighteſt be to him a peculiar people, out of all the nations of the earth 2.8.14

16.10. And thou shalt celebrate the holie day of vveekes vnto the Lord thy God a vvillinge offeringe of thy handes, vvhich thou shalt offer according to the bleſſing of the Lord thy God. 2.18.8

19. Thou shalt not reſpect perſons, nor take bribes, becauſe bribes doe blinde the eyes of the vviſe, and doe chaunge the vvordes of the iuſt. 4 20.9

17.8. If thou shalt perceiue hard and doutfull iudgement betvvene blood and blood, and cauſe and cauſe, &c. 3.4 4

9. Thou shalt come vnto the Prieſt of the Leuites, and to the Iudge that shall be at that time, and thou shalt ſecke of them, &c. 3.4.4.& 4.8.2

11. And they shall teache thee according to that lavv, and thou shalt folovv their iudgement. 4.8.2

12. VVhoſoeuer shall be proude, not vvillinge to obey the gouernment of the Prieſt, vvhich that time ſerueth before the Lorde the God, by the ſentence of the Iudge that man shall die, and thou shalt take avvay euill from

from Israell. 4.8.2
16. And vvhē he shall be ordained, he shall not encrease his horse, neither shall he cary the people backe into Egypt. 4.20.9
18.11. Neither he vvhich seeketh the trueth at the dead. 3.5.6
13. Thou shalt be perfect and vvithout spotte vvith thy Lorde God. 2.8 51
15. The Lorde thy God vvill raise vp a Prophet vnto thee of thy nation, and of thy brethren like vnto me, him thou shalt heare. 4.1.5
19.19. They shall giue vnto him, as he hadde thought to haue done vnto his brother. 4.20.16
21.18. If a manne shall beget a contumelious & stubborne sonne, vvhich vvil not be ruled by his father or mother, and shall contemne to obey to be chastened, &c. 2.8.36
23. He is cursed of God that hangeth on a tree. 2.7.15 & 2.16.6
23 5. And he vvill turne his curse into a blessinge, because he did loue thee. 3.21.5
24.13. But byandby thou shalt restore vnto him his pledge before the sunne set, that sleepinge in his garment he may blesse thee, and that thou mayst haue righteousnes before the Lorde thy God. 3.17.7
26.18. Beholde, the Lord hath chosen thee this day, that thou shouldest be vnto him a peculiar people, as he told thee, and that thou mightest keepe all his preceptes. 2.8.14
27.26. Cursed be he that doth not abide by the vvordes of this lavv, and that doth not throughly do them in vvorke. 2.7.5.& 2.7.15.& 2.16.6 & 3.11.19.& 3.12.1.& 3.14.13.& 3.17 1.& 3.17.9
28.1. If thou shalt heare the voice of the Lord thy God, that thou do and keepe all his commaundements that I commaund thee this day, the Lord thy God vvill make thee excellenter than all nations that dvvell on the earth. 1.17.8.& 2.5.10
2 All these blessinges shall come vpon thee, and shall ouertake thee if thou shalt harken to those precepts. 2.8.4
12. The Lord shall open his best tresure the heauen, & he shall giue raine vnto thy land, &c. 1.16.5
29. And alvvayes thou shalt suffer reproche, and thou shalt be oppressed by violence, neither hast thou any to deliuer thee. 4.20.25
36. The Lorde shall lead thee and the kinge vvhich thou doest ordaine ouer thee, into a nation vvhich thou doest not knovv, neither thy fathers, &c. 2.11.1
65. For the Lord shall giue vnto thee a fearefull heart, and failed eyes, and a soule consumed vvith greefe. 2.4.6
29.2. You haue seene al that the Lord did before you in the land of Egipt, &c. 2.2.20
4. And the Lord gaue not vnto you an vnderstanding hart, and seeing eies, and eares vvhich might heare, vntill this present day. 2.2.20
18. Least there be amongest you a mā, or vvomā, or family, or tribe, vvhose hart this day is contrary frō the Lord our God, that it shoulde go & serue, &c. 3.17.5
19. And vvhen he hath heard the vvordes of this othe, he blesse himselfe in his heart, sayinge: Peace shall be vnto me, and I vvill vvalke in the vvickednesse of my hart: and so he take vvith dronkennesse thirst. 3.17.5
20. And the Lorde shall not forgiue him, but thē most of all shal his rage fume and his zeale against that man, and all the curses shall light vppon him that are vvritten in this booke, &c. 3.3.7
29. The secrete thinges belonge vnto our Lord God, but those that be manifest, vnto vs and our children for euer, that vve may do euery thing of this lavv. 1.17.2.& 3.21.3
30.2. And thou shalt returne vnto him, and thou shalt be obedient vnto his gouernment, as I haue commaū-

ded thee this day, vvith thy children, &c. 3 3.6
3 The Lord thy God shall bringe thee backe from thy captiuitie, and he shall haue mercie of thee, and he shall gather thee together againe from amongest all the nations amongest vvhome he hadde scattered thee. 4.1.24
6. The Lord thy God vvill circumcise thy hart, and the heart of thy seede, that thou maiest loue the Lorde thy God, &c. 2.5.8. & 2.5.12. & 3.3.6 & 4.16.3
10. If thou shalt for all this heare the voice of the Lord thy God, and shalt keepe his preceptes and ceremonies vvhich be commaunded in this lavv, &c. 1.7.5
11. The commaundement that I doe commaunde thee this day, is not aboue thee, neither a far of. 2.5.12
13. Neither is it set beyond the sea, that thou shouldest say: vvho of vs shall go ouer the sea and fetche it vs, that vve may heare it? 2.5.12
14. But the vvorde is very neere vnto thee, in thy mouth and hart, that thou maiest do it. 2.5.12. & 3.24.3
15. Consider that this day I haue put before thy sight life & good, & contrarivvise, death and euil. 3.17.1
19. I do cal heauen and earth this day to vvitnesse, that I haue put before you, life and good, blessinge and cursinge: choose therefore life, that thou mayst liue and thy seede. 2.5.4 & 2.7.3
32.5. They haue corrupted themselues tovvarde him by their vice, not being his children, but a frovvard & crooked generation. 1.8.6
8. VVhen the almightie deuided the nations, vvhen he separated the sonnes of Adam, he appointed the boundes of the people, &c. 2.11.11 & 3.21 5
15. The vvell beloued is vvaxen fatte: he hath kicked, beinge svvolen vp vvith fatte, hath forsaken God his maker, &c. 3.8.5
17. They haue offred vp to Deuills, & not to God. 4.13.17
21. They haue prouoked me vvith that vvhich vvas not God. 1.13.15
35 Vengeance is mine, and I vvill revvard, &c. 2.8.56. & 4.20.19
46. Set your harts vpon all the vvords that I testifie vnto you this day, that you may commaunde them vnto your children, that they may obserue and do all the vvordes of the lavve. 2.7.13
33.3. All holy menne be in his hand. 2.10.9
29. Blessed art thou O Israell, vvho is like thee O people, vvhich art saued in the Lord? &c. 2.10 8
34.5. And Moses the seruaunt of the Lord died in the lande of Moab, the Lord commaunding. 4.6.11

IOSVAH.

1.7. SVVarue not from it, neither to the right hand nor to the left, that thou mayst vnderstād all things that thou doest. 4.9.12
8. The volume of this Lavve shall not departe from thy mouth, but thou shalt meditate thereon day & night, &c. 4 9.12
2.1. VVho goinge foorth, entred the house of a vvoman harlot, named Rahab, &c. 3.24.11
9. I haue knovven that the Lord hath deliuered vnto you the lande, for vvhy, the feare of you hath fallen vpon vs, and all the inhabitātes of the land hath fainted. 2.4.6
11. And vve hearinge these thinges, feared vvonderfully, and the hart of vs faynted, neither vvas there any courage left in vs at the entraunce of you: For the Lorde your God, he is God in heauen aboue, and in earth beneath. 2.4.6
5.14. Iam the chiefe of the host of the Lorde. 1.14.5
7.19. And Iosuah said to Acam, my sonne, geue glory vnto the Lorde God of Israell, and cōfesse and shevv vnto me vvhat thou hast done. 2.8.24
10.13. And the Sunne and Moone

stoode still. 1.16.2
11.20. It vvas the iudgement of the Lord, that their harts should be hardned, & that they should fight against Israell. 1.18.2
24.2. Your fathers dvvelt beyond the flud, from the beginning, euen Thare the father of Abraham, and the father of Nactor, and they serued straunge gods. 1.11.8.& 3.24.2
3. I tooke your father Abraham from the borders of Mesopotamia, and I brought him into the land of Chanaan, &c. 3.24.2

IVDGES.

2.1. ANd the Lorde vvent vp from Gilgall to a place of, &c. 1.14.6
18. And vvhen the Lorde had raised them vp Iudges, in those dayes, he vvas moued vvith compassion, and did heare the grones of their afflictions, &c. 3.3.25.& 3.20.15
19. Yet after the Iudge vvas dead, they vvere turned, and they did much vvorse then their fathers did, following straunge gods. 3.3.25
3.9. And they cried vnto the Lorde, vvhich raised vnto then a sauior, and he deliuered thē. 3.20.15.& 4.20.30
12. And the children of Israell began againe to do euill in the sight of the Lorde. 3.20.15
15. And aftervvardes they cried vnto the Lorde, vvhich raised them vp a sauior, &c. 3.20.15
6.11. The Angell of the Lorde came and satte vnder the Oke. 1.14.6
14. And the Lorde looked vpon him, and said: go in, this thy strength and thou shalt deliuer Israell from the hand of the Median. 1.13.10.&.1.14.5
34. But the spirit of the Lorde clothed Gedion, vvho sounding a trompet, called together the house of Abiezer that it should followe him. 2.2.17
37. I vvill put this fleece of vvoll in the thresshing place: if devve shall be in the oncly fleece, and drinesse on all the ground, &c. 4.14.18
8.27. And Gedion made thereof an Ephod, and put it in his Citie Ephra, and all Israel vvēt a vvhooring there after it, vvhich vvas the destruction of Gedion and his house. 4 10.25
9.20. But if frovvardly, let fire come forth from Abimelech, and consume the inhabitaūtes of Sechem, and the tovvne of Mello, &c. 3.20 15
11.30. Iephthe vovved a vovve vnto the Lord, saying: if thou shalt deliuer the sonnes of Ammō into my handes, &c. 4.13-3
13.10. Beholde, the man appeared vnto me vvhich I did see before. 1.14.6
16. To vvhom the Angell aunsvvered, if thou compell me, I vvill not eate of thy bread, but if thou vvilt make burnt offering, offer that vnto the Lorde. 1.13.10
18. VVhy doest thou inquire after my name, that is maruellous? 1.13.10
19. Therefore Manoah tooke a kidde of the goates and meate offerings, and put it vppon the ground, offering it vnto the Lord. 4.10.25
22. VVe shall die the death, because vve haue seene the Lorde. 1. 13.10.& 1.14.5
23. If the Lorde vvould kill vs, he vvould not haue receiued a burnt offering and meate offeringes at our handes. 1.11.10
16.28. O Lorde my God be mindfull of me, and geue me novve mine olde strength, that I may reuenge me of my enemies. 3.20.15
21.25. In those dayes there vvas no king in Israell, but euery one did that that seemed right in his ovvne eyes. 4.20.9

RVTH.

3.13. IF he vvill not haue thee, I vvill take thee vvithout any doubt: The Lorde liueth. 2.8.27

1. SAMVEL.

1.13. BVt Anna spake in her hart, and only her lippes did moue, and her voice vvas not at all heard, vvherfore Heli thought she vvas dronken. 3.20.33

2.6. The Lorde doth kill and quicken, he doth lead vnto hell and bringeth backe againe. 3.20.52
9 He vvill kepe the feete of his Sainctes : and the vvicked shall keepe silence in darknesse. 2.18.18
10. And he vvill geue rule vnto his king: and he vvill exalt the horne of his annointed. 2.6.2
25. And they heard not the voice of their father, because the Lord vvould kill them. 1.18.3.& 3.24.14
34. And this shall be a signe vnto thee, that shall come vpō thy tvvo sonnes Ophne and Phinees: they shall die both on one day. 1.18.1
6.9. And you shall see, and if so it go vppe by the vvay of his coastes against Bethsames, he did vs this great euill, &c. 1.16.9
7.3. If you do turne vnto the Lorde, vvith all your hartes, put avvay the straunge Gods from amongest you, Baalem and Ascaroth, and prepare your hartes vnto the Lord, &c. 3.3.5
6. And in that day they fasted, & they said there: vve haue sinned against the Lorde. 4.12.17
17. He built there an altar to the Lord. 4.10.25
8.7. They haue not cast of thee, but me, that I should not rule ouer thē. 4.20.6
11. This shall be the right of your king, vvhich shall rule you, he shall take your sonnes & put them in his chariots, &c. 4.20.26
10.6. And the spirit of the Lorde shall come vpon thee, and thou shalt prophecie vvith them, and thou shalt be chaunged into an other man. 2.2.17.& 2.3.4
9. Therefore, vvhen he had turned his backe to go from Samuell, God gaue him an other hart, & all these signes chaunced in that day. 3.2.12
26. Saule also vvent home to Gibeah, and vvith him part of the armie, vvhose hart God had touched. 2.2.17
11.6. Then the spirit of the Lorde came vpon Saule, vvhen he heard these vvordes, &c. 2.4.6
15. And all the people arose in Gilgal, and made Saule their king before the Lorde, &c. 1.8.6
12.22. And the Lorde vvill not forsake his people, for his great names sake, because the Lorde svvore he vvould make you his people. 3.27.5
14.44. And Saule said, God do so, and more also vnto me, thou shalt dy the death Ionathan. 2.8.24
15.11. It repēteth me, that I haue made Saul king, because he hath forsaken me, and hath not done as I commaunded him: and Samuell vvas sad, and cried vnto the Lorde all night. 1.17.12 &.3.20.5
22. VVhether vvill the Lorde haue burnt sacrifice and offerings, and not rather that the voice of the Lorde should be obeyed, &c. 4.10.17.& 4.18.9
23 For rebellion is as the sinne of vvitchcrafte, and not to trust in the Lorde as the sinne of idolatry, for that thou hast cast avvay the vvorde of the Lorde, &c. 3.4.33.& 4.10.17
29. For the triumpher in Israell vvill not spare, neither vvill he be chaunged by repentaunce, neither is he man that he should repent. 1.17.12
30. But he said, I haue sinned: but honor me, I pray thee, before the seniors of my people, &c. 3.3.4
35. But Samuel did bevvaile Saule: and it repented the Lorde that he had made Saule king ouer Israell. 3.20.15
16.1. And the Lorde said vnto Samuell, hovve long vvilt thou bevvaile Saule? seing I haue cursed him, as that he shall not reigne, &c. 3.20.15
13. Samuell toke therefore his horne of oile, and annointed him in the middest of his brethren. 1.8.7.& 2.2.17
14. And an euill spirite did vexe him from the Lorde. 1.14.17.& 2.4.5
18.10. And after an other daye, the euill spirit of God entred Saule. 1.14.17.& 2.4.5
19.9. And the euill spirit of the Lorde vvas

was vpon Saule, and he satte in his house, and helde a Iaueline in his hand, &c. 2.4.5

23.26. And Saule and his men vvent on the one side of the hill, and Dauid & his men on the other side. 1.16.9

27. And a messenger came vnto Saule, and said: make hast & come, because the Philistines haue inuaded the coũtrey. 1.16.9

24.7. The Lord keepe me, that I do not this thing vnto my Lord the annointed of the Lorde, that I should lay my hand vpon him, vvhich is the annointed of the Lorde. 4.20.28

11. But mine eye hath spared thee: for I said, I vvill not stretch out my hãd against my Lorde, because he is the annointed of the Lorde. 4.20.28

26.9. And Dauid said vnto Abisai, kill him not: for vvho shall stretch forth his hand against the annointed of the Lorde, and be blamelesse? 4.20.28

12. All of them did sleepe, because the drovvsinesse of the Lord fell vpon them. 1.18.2

23. The Lorde shall reyvarde euery man according to his righteousnesse and faithfulnesse, for the Lorde hath deliuered thee into my handes, &c. 3.17.4

31.13. And they tooke their bones, and buried them in a groue at Iabes, and they fasted 7. dayes. 4.12.17

2. SAMVEL.

5.8. THerfore it is said in a prouerbe, the blinde and lame shall not enter into the temple. 4.16.31

7.14. The vvhich if he shall do any thing vvickedly, I vvill correct him vvith the rodde of men; and in the plagues of the sonnes of men. 3.4.32

27. Because thou O Lorde God of the hostes of Israel, hast reuealed vnto thy seruaunt, saying: I vvill builde a house to thee, &c. 3.20.13

28. Novve therefore, O Lorde God, thou art God, and thy vvordes are true, thou hast spoken vnto thy seruaunt these good things. 3.20.14

10.12. Be thou a stoute man, and let vs fight for our people, and for the citie of our God, and the Lorde vvill do that seemeth good in his ovvne eyes. 1.17.9

11.4. Dauid hauing sent messengers, brought hir, vvho vvhen she came vnto him, he slept vvith hir. 4.1.24

15. He vvrote in a letter: put Vria in the front of the battel vvhere the greatest scermishe is, and forsake him, that being stroken he may dy. Ibidem.

12.12. Thou didest it priuilie, but I vvill do this thing in the sight of all Israel. 1.18.1

13. And Dauid said vnto Nathan, I haue sinned against the Lorde. And Nathan said vnto Dauid: the Lorde hath put avvay thy sinne, thou shalt not dy. 3.3.4.& 3.4.10. & 3.4.31.& 4.1.24

14. Notvvithstãding for because thou madest the enemies of the name of God blaspheme for this thing, the sonne that is borne vnto thee shall dy. 3.4.33

16.10. The Lorde hath commaunded him that he should curse Dauid, and vvho is it that dare say, vvhy hast thou done so? 1.17.8.& 1.18.1.& 1.18.4

22. Therefore they spred Absolon a tent vpon the toppe of the house, and he vvent in vnto the concubins of his father, before all Israell. 1.18.1 & 1.18.4.

17.7. And Chusay said vnto Absolon: it is not good counsell that Achitophel gaue this time. 1.17.7

14. The profitable counsell of Achitophel is scattered abrode by the becke of the Lorde, that the Lorde might bring vpon Absolon euell. 1.17.7.& 2.4.6

22.20. And he brought me forth into largenes, he deliuered me because it pleased him. 3.17.5

21. The Lorde hath geuen vnto me according vnto my righteousnesse, and according vnto the cleannesse of my handes. 3.17.5

24.1. And the vvroth of the Lorde vvas againe kindeled against Israell, and he moued Dauid against them in that he said vnto Ioab, go number Israell and Iuda. 1.14.18

10. But the harte of Dauid stroke him after he hadde numbred the people: and Dauid said, &c. 3.3.4

20. And going forth, he vvorshipped the king, groueling vvith his face tovvard the earth. 1.12.3

1. KINGES.

1.16. BEthsabee bovved hir selfe and vvorshipped the king. 1 12.3

21. It shall comme to passe, vvhen my Lorde the king shall sleep vvith his Fathers, my sonne and I shalbe counted offenders. 3.11.3

2.5. Thou knovvest vvhat Ioab the sonne of Seruiæ hath done vnto me, and vvhat he hath done to the tvvo capitaines of the host of Israell. 4 20.10

6. Thou shalt do therefore according to thy vvisedome, and thou shalt not bring his gray heares peaceabley vnto the graue. 4 20.10

8. Thou hast also vvith thee Semey the sonne of Gera the sonne of Gemini, of Bahurim, vvhich cursed me vvith an euell curse, &c. 4.20.10

8.23. VVhich kepest couenant and mercies vvith thy seruantes, vvhich vvalke before thee vvith all their harts. 3.17.5

46. If they sinne against thee (for there is not a man that sinneth not) and being angry thou shall deliuer them vnto their enemies, &c. 2.7.5 & 3 14.9 & 4.1.25

47. And if they shall repēt them vvith all their harts in the place of their captiuitie, &c. 4.1.25

58. That he may bovve our harts vnto him, that vve may vvalke in all his vvayes, and that vve may kepe his commaundements and ceremonies, &c. 2.3.9

11.12. Notvvithstanding, in thy dayes I vvill not do it for Dauid thy fathers sake, But I vvill rent it out of the hand of thy sonne. 2.6.2

23. God stirred him vp an aduersarie, &c. 1.18.1

31. I vvill rent the kingdom out of Salomōs handes, & I vvill giue vnto the ten tribes. 1.18.1

34. Nether vvil I take the vvhole king dome out of his hand, but I vvill ordaine him a captain all the dayes of his life for Dauids sake, &c. 2.6.2

39. And I vvill for this, afflict the seed of Dauid, but not for euer. 2.6.2

12.10. And the yonge men said vnto him vvhich vvere brought vp together vvith him, speake thus vnto this people, &c. 1.17.7

15. And the kinge harkened not vnto the people, because the Lorde vvas aduersarie vnto him, &c. 1.17.7 & 1 18.4 & 2.4.6

20. Neither did any follovv the house of Dauid, but the tribe of Iuda only, &c. 1.18.4

28. Counsell being taken, he made tvvo golden calues, and said vnto them: go not further vp to Ierusalem, behold thy Gods Israell vvhich brought thee, &c. 4.2.8

30. And this thing turned to sinne, for the people vvent to vvorship euen to day. 4.20.32

31. And he made a house in highe places, and priests of the rascals of the people vvhich vvere not of the Sōnes of Leui. 4.2.8

15.4. But for Dauids sake the Lorde his God gaue him a light in Ierusalem, that he should raise vp his sonne after him, and that he should establishe Ierusalem. 2.6.2

18.10. The Lord thy God liueth, there is no nation or kingdome into the vvhich my Lorde hath not sent. &c. 2.8.27

41. And Elias said to Acab: cum vp and eate and drinke, because there is a sounde of much raine. 2.20.3

42. But Elias came vp vnto the top of Carmel, and he put his face groueling

ling on the earth betvvene his knees. 2.20.3

43. And he ſaid vnto his boy, go vp and loke tovvardes the ſea: vvho vvhen he vvent and ſavve and had beholden, he ſaid, there is nothing: and he ſaid vnto him againe, returne ſeuen times. 2.20.3

19.8. And he vvalked in the ſtrength of that meat 40.dayes & 40.nights, euen vntill the hill of God Horeb. 4.12.20

18. I haue left vnto my ſelfe in Iſraeil 7000.men, vvhoſe knees haue not bovved before Bale. 4.1.2

21.12. They proclaimed a faſt, and ſet Naboth amongeſt the chiefe of the people. 4.12.17

28. And the vvord of the Lorde came vnto Elias the Theſbyte, ſaying. 3.3.25

29. Haſt thou not ſene Achab humbled before me? becauſe he vvas humbled before of me, I vvill not bring the euell in his dayes, &c. 3.3.25.& 3.20.15

22.6. The king of Iſraell gathered therefore about 400.Prophets. 4.9.6

21. A ſpirit vvent forth and ſtode before the Lorde, and ſaid, I vvill deceiue. 1.14.17.& 1.17.7.& 1.18.1

22. And he ſaid, I vvill go out and I vvill be a lying ſpirit in the mouth of all his Prophets. 4.9.6

27. Thus ſaith the king, ſend this man into priſon, and maintaine him vvith the bread of tribulation and vvith the vvater of greife, vntill I retourne in peace. 4.9.6

2. KINGES.

5.17. AND Naaman ſaid, as thou vvilt: but I pray thee graunt vnto me thy ſeruaunt, that I take the burden of tvvo Aſſes of earth: for heareafter thy ſeruaunt vvill offer no burnt offering nor ſacrifice to ſtrāge Gods, but vnto the Lorde. 3.2.32

18. This is the onely thing that thou ſhalt pray vnto the Lorde for thy ſeruaunt, vvhen my Lorde ſhall go into the Temple, &c. 3.2.32

19. And he ſaid vnto him, depart in peace, he vvent therfore from thēce a furlonge of ground. 3.2.32.

6.15. Out alas maiſter, vvhat ſhall vve do? 1.14.11

16. There be mo vvith vs then vvith them. 1.14.12

17. Lorde open the eyes of this boy, that he may ſee. And the Lorde opened the eyes of the ladde, & he ſavve, and beholde, a mountaine full of horſes and chariots of fire round about Elizei. 1.14.7,8,11

31. The Lorde do ſo, and ſo vnto me, if the head of Elizei the ſonne of Saphat ſhall ſtand vppon him this day. 2.8.24

10.7. And vvhen letters came vnto them, they toke the ſonnes of the king, and ſlue 70.men, &c. 1.18.4

10. Knovve novve that there ſhall fall vnto the earth nothing of the vvord of the Lorde the vvhich the Lorde hath ſpoken, &c. 1.18.4

16.10. And vvhen he had ſene the altar that vvas at Damaſcus, he ſent to Vria the Prieſt the paterne therof, and the likeneſſe, according to the vvorke thereof. 4.10.23

17.24. The king of Aſſyria brought me frō Babilon & frō Cutha, &c. 4.10.23

25. And vvhen they beganne to dvvell there, they feared not the Lord, and the Lorde ſent Lions vnto then that they might kill them. 4.10.23

32. Thus they feared the Lorde, and appointed out prieſts out of themſelues for the hy places, &c. 3.2.13.& 4.10.23.& 4.15.22

33. And vvhen they feared the Lorde, they did ſerue alſo their gods, according to the maner of the people from vvhence they vvere brought, &c. 3.2.13.

34. Euen vnto this preſent day they follovve the auncient cuſtome, they feare not the Lorde, neither keepe his ceremonies, &c. 3.2.13.

19.4. And make prayer for the reſt that be found. 3.20.14.

35. It came to paſſe in that night, the

Angell of the Lord came and stroke in the campe of the Assyrians one hundreth fovverscore and fiue thousand. 1.14.6.

20.1. Set thy house in an order, for thou shalt die & not liue. 1.17.12.

2. Then Ezechias turned his face to the vvall, and he prayed to the Lord. 3.3 4.

3. I beseech thee Lord remēber I pray thee, hovve I haue vvalked before thee in truth and in a perfecte hart, and haue done the thing that thou likest of. 3.14.19.& 3.20.10.

5. Behold, I haue healed thee, the third day thou shalt goe vp to the temple of the Lorde. 1.17.12

9. VVill thou that the shadovve goe forvvardes 10. degrees, or that it go backvvard so many 4.14.18

11. And Isaias called vppon the Lord, and he brought backe the shadovve by the lines by the vvhiche it vvent dovvne into the clocke of Achab. 1.16.2.

21.4. And he built altars in the house of the Lord, of the vvhich the Lorde spake, I vvill put my name in Ierusalem. 4.10.23.

16. Moreouer Manasses shedde innocent bloode ouer much, till he filled vp Ierusalem vnto the mouth, &c. 3.24.11.

22.2. And he did the thing that pleased the Lorde, and he vvalked in all the vvayes of his father Dauid, and declined not neither on the right hand, nor left. 4.10.23

8. And Heclias the hy Priest said vnto Saphan the scribe, I haue found the booke of the Lavv in the house of the Lorde, and Heclias gaue it to Saphan the scribe, and he read in it. 1.8.8

1. CHRONICLES.

28.2. And the footestoole of the Lord our God. 4.1.5

2. CHRONICLES.

19.6. SEEvvhat you do, said he: you do not execute the iudgement of man but of the Lord. 4.20.4. & 4.30.6

The 2. of Esdras, orhervvise called NEHEMIAH.

1.4. ANd after that I had heard these things, I satte dovvn & vvept, and I bevvailled many dayes, and did fast and pray before the face of the God of heauen. 4.12.16

5. I pray the Lorde God of heauen, mightie, great, and terrible, vvhich keepest couenaunt and mercy vvith them that loue thee, &c. 3.17.5

7. VVe haue bene carried avvay by vanitie, and haue not kept thy commaundements, ceremonies, & iudgements, vvhich thou commaundest vnto thy seruaunt Moses. 3.4.11

9.14. And declarest vnto them thy Sabaoth to be sanctified. 2.8.29

I O B.

1.6. NOvv on a day vvhen the childrē of God came before the Lord, Sathan vvas also amongest them. 1.14 17.& 1.14.19.& 1.18.1.& 2.4.5

12. The Lord said therefore to Sathan, behold, all things that he hath be in thy handes, onely stretch not out thy hand vpon him. 1.17.7

17. And he speaking, there came an other and said, the Chaldees made three bandes & inuaded thy Camels, and carried them avvay, and killed the boyes vvith the svvorde, and I only haue fled that I may tell it thee. 2.4.2

21. The Lorde hath geuen, the Lorde hath taken avvay, the name of the Lorde be blessed. 1.17.8.& 1.18.1.& 1.18.3.& 2.4.2

2.1. And Sathan came amongest them that he might stande in the sight of the Lorde. 1.14.17. & 1.14.19. & 1 18.1

4.17. VVhether shall a man be Iustified in comparison of God, or shall a man be purer then his maker? 3.12.1

18. Beholde, they vvhich serue him be not stedfast: And he found vvickednes in his Angels. 3.12.1.& 3.17.9

19. Hovve much more, they vvhich dvvell in hovvses of clay, vvhich haue a earthly foundation, shalbe consumed,

sumed, euen as a moth. 1.15.1.& 1 15.2.&3 12.1.
17. Blessed is the man that is corrected of the Lorde: reproue not therefore the correction of the Lorde. 3.4.32.
9.2. I knovv for a truth that it is so: And that man shall not be Iustified, in comparison of God. 3.12.2.
20. If I vvold Iustifie my self, my mouth shall cōdēne me: If I vvolde shovve my selfe innocent, he shoulde make me manifest to be vvicked. 3.12.5
10.15. And if I shalbe vvicked, it is vvoe vvith me: and if I be iust, I vvill not lift vp my head, beinge filled vvith affliction and miserie. 3.14.16
12.18. He loseth the coller of kings, and he girdeth their raynes vvith a corde. 4.20.28
20. He changeth the speache of the faythfull, and taketh avvay the learning of the auncient. 2.4.4
13.15. Although hee shall kill me, I vvill truste in him. 2.10.19.& 3.2.21
14.4. VVho canne make cleane of vncleane? not thou onelie vvhich art alone. 2 1.5.& 3.12.5
5. Short be the daies of man, the nomber of his mōthes is vvith thee: thou hast ordeined the limites thereof, vvich can not be passed. 1.16.9
17. Thou hast sealed vp my vvickednes as in a bagge, & thou hast had care of my iniquitie. 3.4.29
15.15. Beholde, amongest his Sainctes there is none immutable, and the heauens be not cleane in his sight. 3.12 1
16. Hovv much more abhominable and vnprofitable is man, vvhich drinketh iniquitie as vvater. 3.12.1.5
19.25. I knovve that my redemer liueth, and that I shall ryse out of the earth in the latter daye. 2.10.19.& 3. 25.4
26. And I shall bee compassed about agayne vvith my skinne, & I shall see God agayn in my flesche. 2.10.19.
27. VVhom I my selfe shall see, and my eyes shall behold and none other, &c. 2.10.19
21.13. They leade their daies in happynes, and in a moment they goe dovvn to the graue. 2.10.17
25.5. Behould, the Moone doth not shine in his sight, & the Starres be not cleane. 3.12.1
26.14. Lo, these be parte of his vvaies: but hovv littell a portion heare vve of him? And vvho can vnderstand his fearefull povver? 1 17.2.
28.12. VVhere is vvisedome found, and vvhat place is there of vnderstāding? 1.17.2.
21. It is hid from the eyes of all liuing, from the foules of the ayre it is also kept close. Ibidem.
23. But God vnderstandeth the vvay thereof, and he knovveth the vvay thereof. Ibidem.
28. And he sayd vnto man, behold, the feare of the Lorde is vvisedome, and to depart from euill is vnderstanding. 1 17 2.& 3.2.26.
34 30. VVho causeth an hypocrite to ragine fot the sins of the people. 4.20.25.
36.27. VVho restrayneth the drops of rayne, and poureth dovvn shovvers in maner of streames. 1.5.5.
41.2. And vvho gaue me firste that I should geue him? againe, al that is vnder the heauen bee myne. 3.14.5.

PSALMES.

1.1. THe man is blest that hath not led his life according to the counsel of the vvicked, neither that hatht abidden in the vvay of sinners. 3.17 10.
2. But his vvil is in the Lavv of God, & in his lavve vvill meditate day and night. 2.7.13
2.2. The kinges of the earth stoode together, and the Princes assembled in one, against the Lorde, and against his anoynted. 2.16.3.
3. Let vs breake the bands a sonder, and let vs throvv from vs their yock. Ibidem.
4. He that dvvelleth in heauen shall laughe thē to scorne, the Lord shall haue thē in derision. 1.5.1.& 2.16.3.

8. Aske of me & I vvill giue thee the gẽtels for an inheritaũce, & forthy possessiõs the endes of the earth. 2.11.11.
9. Thou shalt rule them vvith an yron rodde, and thou shall breake them as an earthen vessell. 2.15.5. & 4.1.19.
12. Laye hould of disciplie, leaste that the Lorde bee angrie, and you perish from the righte vvay. 2.6.2. & 4.20.5 & 4.20.29.
3.5. I slept and slombred, and rose vp againe, because the Lorde toke vpon him to keep me. 3.2.37.
4.7. The light of thy countenaũce hath ben sealed vpon vs. 1.11.14.
5.4. I vvill be early present before thee & I vvill vveate: for thou art a god that loueth not iniquitie. 3.20.12.
8. I vvill enter into thy house in the multitude of thy mercie, and I vvill vvorshippe at thy holy temple in thy feare. 3.2.23. & 3.20.11.
6.1. O Lorde reproue me not in thy furie, and correct me not in thine angre. 3.4.32
7.6. Arise O Lorde in thy angre, and be thou exalted in the quarters of my enemies, &c. 3.20.15
9. Iudge me O Lord according to my righteousnesse, & according to the innocencie of my cause. 3.17.14
8.3. Thou hast made parfect thy praiers by the mouth of infants & suclings. 1.16.3
5. VVhat is mã that thou art mindefull of him? or the sonne of mã that thou doest visit him? 1.5.3. & 2.13.2
.10. And they may trust in thee, that haue knovven thy name. 3.2.31
10.13. He sayd in his harte, God hath forgotten, he hath tourned avvay his face that he should not see at the ende 1.4.2.
11.4. The Lord in his holy tẽple. 1.5.1.
12.2. They haue spoken vaine thinges euery mã to his neighbour: deseytfull lippes, &c. 4.14.8.
7. The vvords of the Lorde, are pure vvords: as the siluer tried in a fornis of earth fined vij. fould. 3.2.15.
14.1. The folish man sayd in his harte there is no God. 1.14.2
3. The Lord looked from heauen vpon the children of men, to see if there vvere any that vnderstode or sought after God. 3.14.1
4. There is not that doeth good; no not one. 2.3.2
15.1. Lorde vvho shall dvvell in thy tabernacle? or vvho shall rest in thy holie hill? 3.17.6. & 3.24.8
2. He that vvalketh vvithout spot, and vvorketh righteousnes, vvhich speaketh the truth in his hart. 3.6.2
16.2. Thou art my God and haste no neede of my goods. 2.8.53.
3. To thy Saincts that be in earth: all my delight is in them. 1.11.14, & 2.8. 53. & 3.7.5.
5. The Lorde is the portion of my inheritaunce & cuppe, thou art he that dost restore vnto me my inheritaũce. 2.11.2. & 3.25.10.
10. Thou shalt not leaue my soule in hell, neither shalt thou suffer thy holy one to see corruption. 3.25.3
17.1. Heare O Lord righteousnes: geue eare vnto my prayer. 1.17.14
3. Thou hast proued my harte and visited it by nighte, thou hast tried me by fier, and hast not found in me iniquitie. Ibidem.
15. I vvill appeare in righteousnes before thy presence, I shall be satisfied vvhen thy glorie shall appeare 2.10. 17. & 3.25.10.
18.1. I vvill loue thee O Lorde my fortitude. 3.20.28.
20. And he brought me into largenes: he made me sate, because he vvould. 3.17.5
21. And the Lorde shall geue vnto me according to my righteousnesse, and according to the purenes of my hand shall he geue vnto me. 3.17.5. & 3.17. 14.
28. By cause thou doest saue the hũble and thou shalte bring lovve the eyes of the provvde. 3.12.6.
31. The vvorde of the Lorde is tried by fier, he is a deféder of all that trust in him. 3.2.15
19.1 The

29.1. The heaues shovv forth the glory of God. 1.5.1.& 1.6 4
8. The Lavve of the Lorde is pure, conuerting soules: the testimonie of the Lorde is faythfull, geuinge vvisedome to the simple. 2.7.12. & 4.8.6
13. VVho vnderstandeth his faultes, clense me from my secrete sinnes. 3. 4.16.& 3.4.18.& 3.17.2
20.3. Let him remember all thy offeringes, and let him make thy burnt offerings fatte. 3.20.18.
10. Lorde saue the kinge, & heare vs vvhen vve call vpon thee. 2.6.2
22.1. O God my God, vvhy haste thou forsaken me? 2.16.11.
5. Our fathers trusted in thee: they trusted & thou dideſt deliuer thē. 3.20.26.
26. I vvill pay my vovves in the sight of them that feare him. 4.13.4
23.4. For although I shall vvalke in the middest of the shadovve of death I vvill feare no euel bicause thou art vvith me. 1.17.11.& 3 2.21.& 3.2.28.
6. And thy mercies shall followve me all the dayes of my life. 2.3.12.
24 3. VVho shall ascend into the hill of the Lorde? or vvho shall stand in his holy place? 3.6.2.
4. VVho hath innocent handes and a cleane harte, vvho hath not lift vppe his minde vnto vanitie, nor hath not svvorne to the deceite of his neighbour. 3.6.2
6. This is the generation of them that seeke him. 3.24.8
25.1. Vnto thee, O Lord, haue I lift vp my soule. 3.20.5.
6. Remember O Lorde thy tender mercies and louing kindnesse vvhich be for euer. 3,20.9
7. Remember not the faultes and ignoraunces of my youth, but according to thy kindnesse remember thou me. 3.3.18.& 3.20.9.
10. All the vvaies of the Lorde are mercye and truth to thē that seeke after his vvill.&c. 3.20.7.& 3.17.2.
11. For thy name sake, O Lorde, thou shalt be mercifull vnto my sinne, for it is great. 3.17.2.
18. Loke vpon my affliction & trauell, and forgeue all my sinnes. 3.20.9.
26.1. Iudge me O Lord, for I haue vvalked in my innocēcie: & trusting in the Lorde, I shall not slide. 3.17.14
2. Proue me Lorde, and trye me, examine my raines and hart. 3 20.46.
5. I haue hated the cōgregation of the vvicked, and I vvill not sit vvith the vngodly. 3.17.14.
8. O Lorde I haue loued the beautie of thy house, & the place of the habitation of thy glory. 1.11.14
9. Destroy not my soule vvith the vvicked, and vvith men of, &c. 3.17.14.
27.1. The Lord is my light & my health vvhom shall I feare? 1.17.11.
3. If campes shall stand against me, my hart shall not feare. 1.17.11
10. My father & mother hath forsakē me but the Lord hath takē me vp. 3.20.36
14. Hope in the Lord, and be strong: & he vvill comfort thy hart, & trust in the Lord. 3.2.17.
28.8. The Lorde is the strēgth of his people, & the strēgth of the saluatiō of his annointed. 2.6.2.& 2.6 3.
29.3 The voice of the Lord is vpon the vvaters, the God of maiestie hath thundred, the Lorde (is) vpon great vvaters. 1.6.4.
30.6. VVeping may abide at euening, but ioy cōmeth in the morning. 1.10.8
7. And in my prosperitie, I said, I shall neuer be moued:
8. For thou O Lord of thy goodnes dideſt geue strēgth vnto my beautie thou turneſt thy face from me, and I vvas troubled. 3.8.2.
31.1. I haue trusted in thee O Lorde, I shall not be cōfoūded for euer: deliuer me in thy righteousnesse. 3.11.12.
6. I commend my spirite into thy handes, thou hast redemed me, O Lorde God of truth. 3.20.26.
16 My lots are in thy handes. 1.17 11.
23. I said in the heat of my mind, I ā cast out from the face of thine eies. 3 1.4.
32.1. Blessed are they vvhose iniquities be remitted, and vvhose sinnes are couered. 3.4.29.& 3.11.11.& 3.14.

11.& 3.17.10.

5. I haue made my fault knovven vnto thee, and I haue not hid mine vnrighteousneſſe. I haue ſaid, I vvill cõfeſſe againſt my ſelfe vnto the Lord mine iniquities, &c 3.4 9.

6. For this shall euery one that is holy in time conuenient, &c .3.20.7.& 3. 20.26.

33.6. The heauens vvere eſtablished by the vvorde of the Lord, & by the ſpirit of his mouth all the povvers of them. 1.13.15.& 1.16.1.

12. Bleſſed is the people vvhoſe God is the Lorde, a people vvhom he hath choſen for an inheritaunce vnto him ſelfe 2.10 8,& 3.2.28.& 3.21.5.

13. The Lorde looked from heauen and ſavv all the children of men. 1.16.1

18. Beholde, the eies of the Lorde be vpon them that feare him, and vpon them that truſt on his mercy. 3 20.40

22. O Lorde let thy mercy be vpon vs as vve truſt in thee. 3.20.12

34.7. This poore man cried, and the Lorde heard him, and he ſaued him from all his tribulations. 3.20 26.

8. The Angell of the Lorde pitcheth round about them that feare him, & he shall deliuer them. 1.14.6.& 1.14. 8 & 3.20.23.

15. Depart from euill and do good. 3. 3.8.

16. The eies of the Lorde be vpon the iuſte, and his eares to their praiers. 1. 16.7.& 3.20.3.& 3 20.10.

17. The countenaunce of the Lorde is vpon them that do euill, that he may roote frõ the earth their memorie. 1. 16.17.

22. The death of the vvicked is euill. 2.10.14.& 2.10 18.

23. The Lorde redeemeth the ſoules of his ſeruauntes. 2.10.16

36.1. The vvicked man ſaid to him ſelf that he might doe euill: there is no feare of God before their eies .1.4.2.

2. For he hath done deceitfully in his ovvne ſight, that his iniquitie may be found to hatred. 1.4.2.

6. Thy mercie, O Lord, reacheth vnto the heauens, and thy truth vnto the cloudes. 3.2.7

7. Thy iudgementes are vvonderous depe. 1.17.2.& 3.23 5

10. VVith thee is the fountaine of life and in thy light vve shall ſee light. 2. 2.20

37.7. Be ſubiect to the Lorde and entreate him. 3.2.37.

22. For bicauſe thoſe that be bleſſed of him, shall poſſeſſe the earth: but they that be curſed of him, shall perishe. 2. 1.3

38.1. O Lorde in thy vvrath reproue me not, neither in thy anger correct me. 3.4.32.

5. Mine iniquities haue gone ouer my head, & as a heauie burden they haue vvayed vpon me. 3.4.16

39.10 I vvas dumme and opened not my mouth, bicauſe thou diddeſt it. 1.17.8

13. I am a ſtraunger and a pilgrime vvith thee, as all my fathers v vere 2. 10 15.

14. Let me pauſe, that I maye come to my ſelfe before I depart, and be no more. 3,20.16.

40.4. And he put in my mouth a nevv ſong, a verſe to our God: many shall ſee & feare, & they shall truſt in the Lorde. 3.20.26.& 3.20.28.

6. Many haſt thou made, O Lorde, thy marueillous vvorkes, and there is none that is like to thee in thoughts. 1.5.9.& 1.17 1

7. Thou vvouldeſt not ſacrifice and offering, but thou madeſt vnto me eares. 3.22.10.

8. Then I ſaid, beholde, I come: it is vvritten of me in the chapter of the booke. 2.16.5.

9. I deſired to do thy good vvill, O my God, and thy lavv is in the middeſt of my hart. 2.16.5

11. I haue shevved forth thy truth & ſaluatiõ. I haue not hidde thy louing kindneſſe and truth from the great congregation. 3.2 7.

12. Thy louing kindneſſe & truth haue alvvaies preſerued me. 3.2.7

41.5. Heale

41.5. Heale my soule, for I haue sinned against thee. 3 20 12
42.3. My soule thirsted after the strong God, euen the liuing God: vvhē shall I come and appeare before the face of God? 4.17.21
5. I passed to the house of God vvith the voice of mirth & praise, &c. 3.4.9
6. VVhy art thou sadde my soule? and vvhy doest thou trouble me? trust in the Lorde. 3 2.16
43.5. VVhy art thou sadde, O my soule? & vvhy doest thou trouble me? trust in the lorde. 3.2.16
44.4 Neither did they possesse the lande by their ovvne svvord, & their ovvne arme did not saue them, but thy right hand and thy arme, and the light of thy countenance: because thou diddest fauor them. 3.21.5
21. If vve haue forgotte the name of our God, and haue stretched forth our hāds vnto a strange God. 3.20 27
22. Shall not God search this out? for he knovveth the secrets of the harte. 3.20 27
23. For thy sake be vve slaine all the day long, vvee be esteemed as sheepe for the slaughter. 3.25.3
45.7. Thy seate, O God, endureth for euer, the rodde of thy kingdome is a rodde of direction. 1.13 9
8. Thou hast loued righteousnesse and hated iniquitie, therefore God thy God hath annointed thee vvith the oile of gladnesse aboue thy companions. 2.15.5.&.4.19.18.& 4.20 10
13. And all the daughters of Tirus vvith the riche of the people, shall do homage before thy face vvith giftes. 1.11.15
46.2. God is our refuge and strength, our helper in time of tribulatiō. 3.2.37
3. For all that vve vvill not feare, vvhilest the earth is troubled, and the mountaines be carried into the hart of the sea. 3.2.37
6. God is in the middest therof, it shall not be moued. 4.1.3
47.3. The lorde is high and terrible, a great king aboue all the earth. 1 13.24
5. He hath chosen vnto vs his inheritaunce, the beautie of Iacob vvhom he hath loued. 3.21.5
48.9. As vve haue heard, so vve haue seene in the citie of the Lorde of povver, in the citie of our God: God hath built it for euer. 1.11.14
11. According to thy name O God, such is thy praise through out the earth, thy right hand is full of righteousnesse. 3.20.41.& 4.16.3
49.7. They that trust in their ovvne strength, and glory in the multitude of their riches. 2.10.17
8. He can by no meanes redeeme his brother, he shall not pay his raunsome to God. 2.10.17
11. VVhen he shall see vvise men die, & ignorant persons and fooles perishe. 2 10.17
12. The building of them from generations to generatiōs, they called their names by their landes. 2.10.17
13. And man vvhen he vvas in honor, knevve not thereof: he vvas cōpared vnto foolishe beastes, and he vvas made like vnto them. 2.10.17
14. This vvay vnto them is the stumbling blocke of them, & afterwardes they delight themselues in the honor thereof. 2.10.17
15. As sheepe they be put into hell: death feedeth vpon them: and the righteous shall rule ouer them in the morning. 2.10.17
50.15. And call vppon me in the daye of trouble: and I vvill deliuer thee, and thou shalt honor me. 3.20.13,28 & 4 17.37
23. He that offereth vp praises, he doth glorifie me: and this is the vvay by the vvhich I vvill shevve him the saluation of God. 4.18.17
51.3. Haue mercy vpon me, O God, for thy goodnes sake, &c. 3.4.9
6. That thou mayest be acknovvledged pure, vvhen thou hast iudged. 1.18.3 &.3.11.11.& 3 23.2
7. Beholde, I vvas fashioned in iniquitie, and my mother conceaued me in sinne. 2.1.5.& 3.3.18 & 3.20.9

&4.16.17
12. Create in me O God, a cleane hart, and renue a right spirit vvithin me. 2.2.25,27,& 2.3.9
17. Open thou my lippes, O lorde, and my mouth shall shevve forth thy praise. 3.20.28
19. The sacrifice to God is a broken spirit: a contrite and broken hart, O God, thou vvilt not despise. 3.20.16
21. Then thou shalt be delighted vvith offerings, vvith the sacrifice & burnt offering of righteousnesse, then they shal lay calues vpō thine altar. 4.18.17
52.10. But I vvill be like the greene Oliue tree in the house of the lorde. 2.10 17
53.4. There is not one that doth that vvhich is good. 2.3.2
55.23. Cast thy burden vpon the lord, and he shall vpholde thee: he vvill not suffer the righteous to fall for euer. 1.17.6.& 2.10.17
24. Thou in the meane time O God, shall throvve dovvne these blood thirstie and deceatfull ones, into the pit of destruction. 2.10.17
56.5. I haue trusted in God, I feare nothing that fleshe may do vnto me. 1. 17.11
10. So often as I call vpon thee, mine enemies geue backe: in this I am assured, that thou art my God. 3 20.11
13. I vvil make vovves vnto thee, O God: I vvill shevve forth thy praise. 4.13.4
59.11. Thy goodnes O Lord may preuēt me, bring it to passe O God, that I may see thy vvorks on my enemies. 2 3 12
60.14. In God vve shall do valiantly, and he shall tread dovvne our enemies 3.20 46
62.9. Poure out your hartes before him, for God is our refuge. 3.20.5
10. The sonnes of men be vaine, the sonnes of men be liers: if they vvere put in a paire of ballaunce, they vvould be lighter then vanitie it selfe. 2.3.1
63.4. Thy louing kindnesse is more to be vvished for then life it selfe. 3.2 28.& 3.17.14
65.1. Vnto thee, O God, is praise in Sion, vnto thee shall the vovve be paide. 3.20.29
3. Thou heareſt prayers, because of this shall all fleshe come vnto thee. 3.20.13
5. Blessed is he vvhom thou chooseſt, he shall dvvell in thy courtes, &c. 3.21.5
68.19. Thou art gone vp on hy, and hast led captiuitie, &c. 1.13.11
21. Vnto the Lorde God belong the issues of death. 3.25 4
36. Thou art terrible O God out of the holy places: the God of Israell he geueth strēgth to the people 1.11.14
69.3. I am sonke dovvne into a deepe mier, in the vvhich there is no bottome, &c. 4.7.13
5. That I am cōstrained to repay that I toke not. 2.16.5
22. For they gaue me in my meate gall: and vvhen I thirsted they gaue me vineger to drinke. 4.17.15
29. Let them be vviped out of the booke of the liuing, and let them not be vvritten amongest the iust. 2.10 18.& 3.24.9
71.2. For thy righteousnes sake rescue me, and deliuer me. 3.11 12
72.8. He shall rule from sea to sea, and from the fluddes vnto the endes of the earth. 2.11.1
11. And all kings shall vvorship him, and all natiōs shall serue him. 4.5.17
73.2. It vvanted but a little but my feete vvere readie to fall, my steppes had almost slidden. 2.10.16.& 3.9.6
17. Vntill I entred the secrete places of God, and I vnderstoode vvhat should become of them at the last. 2 10.16.& 3.9.6
26. My fleshe and hart is cōsumed, but God is the rocke of my hart, and my portion for euer 2.11.2
74.2. Be mindfull of thy flocke vvhich thou diddest purchase long agone: & of thine alotted inheritaunce vvhich thou hast redeemed: the mount Sion in vvhich thou vvast vvont to dvvell. 3.20.14

9. VVe

9. VVe see not our signes, there is not one Prophet more, nor any vvith vs that knovveth hovv long. 2.15.1
75.7. For neither from the East, nor from the VVest, nor from the South doth preferment come. 1.16.6
77.10. VVhether or not hath God forgotten to be mercifull? vvill he shut vp his mercies in displeasure? 3.2.17
11. At last I thought, this is my infirmitie, the right hand vvill chaunge the course of the most high. 3.2.31
78.8. And let them not be as their fathers, a disobedient and rebellious nation, a generatiõ that set not their hartes aright, and vvhose spirites neuer beleued God truely. 2.5.11
36. They flattered him vvith their coũtenaunces, but they lied vnto him vvith their tounges. 3.3.25
37. Their hart vvas not right tovvard him, neither vvere they faithfull in his couenaunt. 3.3.25
49. He cast vppon them the fierceneste of his anger, violence, indignation, and vexation, by the sending out of euill spirites 1.14.17
60. That he might leaue the Tabernacle Silo, the Tabernacle vvhere he dvvelt amongest men. 2.6.2
67. And he put avvay the Tabernacle of Ioseph, and chose not the tribe of Ephraim 2.6.2.& 3.21.6
70. And he chose Dauid his seruaunt, from the foldes of sheepe tooke he him. 2.6.2
79.9. Helpe vs, O God of our saluatiõ, for the glory of thy name, & deliuer vs, and be merciful vnto our sinnes for thy names sake. 3.20.14
13. And vve thy people and sheepe of thy pasture shall praise thee for euer: and from generation to generation vvill set forth thy praise. 3.7.10
80.2. Thou vvhich sittest betvveene the Cherubins shevve thy brightnesse. 1.13.24.& 2.8.15.& 4.15
4. Turne vs againe O God, and cause thy face to shine that vve may be saued. 3.2.28
5. O Lorde God of hostes, hovve long vvilt thou be angry against the praier of the people? 3.20.16
18. Let thy hande be vvith the man of thy right hand, vvith the sonne of man, vvhom thou hast made strongе for thy selfe. 2.6.2
81.11. I am the lorde thy God vvhich haue brought thee out of the land of Egypt. 3.2.31
82.1. God standeth in the assembly of God, he playeth the iudge in the middest of gods. 4.20.4 & 4.20.6.& 4.20.29
3. Reuenge the poore & fatherlesse, let loose the miserable & afflicted. 4.20.9
4. Deliuer the feeble and needy, from the handes of the vvicked. 4.20.9
6. I haue said, you are gods, and you are all sonnes of the most high. 1.14.5 & 4.20.4
84.2. O Lord of hostes, hovve amiable are thy Tabernacles. 4.1.5
3. My soule longeth & fainteth for the courtes of the lord, my hart & flesh crie vnto the liuing God. 2.11.2
8. They shall goe from strength to strength, eche of them shall appeare before God in Sion. 4.17.21
86.2. Keepe my life because I am one that doth good to other: O God keepe thou thy seruaunt. 3.20.10
5. For thou O lorde, art good & merciful, of great kindnesse vnto all that call vpon thee. 3.2.29
11. Direct me O lorde in thy vvayes, then shall I vvalke in thy truth: cõstraine my hart that it may feare thy name. 2.2.27.& 2.3.9
88.17. Thy furies hath passed ouer me, & thy terrors haue destroied me. 3.4.34
89.4. I haue made a couenaunt vvith my chosen, I haue svvorne to Dauid my seruaunt. 4.1.17
5. Thy seede I vvill establish for euer, and vvill set vp thy throne from generation to generation 4.1.17
31. If his children forsake my lavve, and vvalke not in my iudgements. 3.4.32 & 4.2.27
32. If they breake my statutes, & keepe not my commaundements. 3.4.32

33. I vvill visite their transgressions vvith the rodde, and their iniquities vvith vvhippes. 3.4.32.& 4.1.27
34. And my louing kindnesse vvill I not take from him, neither vvill I falsifie my truth. 3.4.32.&.4.1.27
36. I haue once svvorne by my holinesse, I vvill not faile Dauid. 2.15.3
37. His seede shall be for euer: and his throne shalbe before me as the sunne. 2.15.3
38. It shall abide sure as the Moone, vvhich is a sure vvitnesse in heauen. 2.15.3
90.4. A thousand yeares is before thee as yesterdaye vvhich is past, yea as a vvatch in the night. 3.2.42
7. For vve are cōsumed by thine anger, and by thy vvrath are vve troubled. 3.4.34
9 For all our dayes vvere spent, thou being angry vve ended our yeares sooner then a thought. 3.25.12
11. VVho knovveth the povver of thine anger? as euery man feareth thee, so is the indignatiō of thy anger fearce tovvardes them. 3.25.12
91.1. The man sitting in the secrete of the most high, shall abide vnder the shadovve of the almightie. 1.17.6 & 2.8.42
3. For he vvill deliuer thee from the snare of the hunter, and from the noisome pestilence. 1.17.11.
11. For he vvill commaund his Angels for thy sake, that they keepe thee in all thy vvayes. 1.14 6. & 2.8.42. & 3.20.23
15. He vvill call vppon me, therefore I vvill heare him, I vvill be present vvith him in affliction, I vvill deliuer him, and vvill make him glorious. 3.20.14
92.6. Hovve great are thy vvorkes O lorde, vvonderfull profound be thy counsels. 2.10.17
7. A dullerd doth not knovve this, neither doth a foole vnderstād it. 1.5.9
13. The iust shall florishe as the Palme, and shall grovve as a Ceder in Libanus. 2.10.17
14. Those that be planted in the house of the lorde, shall florishe in the courtes of our God. 2.10.17
93.1. The lorde is king, and is clothed vvith maiestie, he hath, I say, put on strength, & hath girded himselfe, the vvorld also shall be so established that it can not be moued. 1.6.3
5. Holinesse becommeth thy house, O lorde, for euer. 1.6.4
94.11. The lorde knovveth that the thoughtes of man are vaine. 2.2.25 & 3.14 1
12. Happie is the man O lorde, vvhom thou hast chastened, & vvhom thou hast instructed in thy lavve. 3.4 34
19. In the passions of many thoughtes, vvithin me thy confortes reereated my soule. 3.20.7
95.7. If to day you shall heare his voice. 3.2.6
8. Harden not your hartes as in Meribah, and in the day of Massa in the vvilderneſſe. 2.5.11
96.10 Say amongest the nations, the lorde raigneth, & the vvorld shall be stablished that it shake not, &c. 1.6.3
97.1. The lord raigneth: let the earth reioice: and let the multitude of the Iles be glad. 1.6.3
7. VVorship him all ye gods. 1.13.11
10. The lord keepeth the soules of his Saincte, he vvill deliuer them out of the handes of the vvicked. 2.10.16
11. Light is sovven for the righteous, and gladnesse for them that be of an vpright hart. 2.10.16
99.1. The lord raigneth, let the people tremble: he sitteth betvvene the Cherubins, let the earth be moued. 1.6.3 & 2.8 15
5. Exalt the lorde God and fall dovvne before his footestoole: for he is holy. 1.11.15.& 4.1.5
9. Exalt the lorde our God and fall dovvne before his holy mountaine: for our lorde God is holy. 1.11.15
100.3. Knovve ye that the lord is God: he made vs and not vve our selues: vve be his people and the sheepe of his pasture. 2.3.6.& 3.11.5

101.3. I vvill set no vvicked thing before mine eyes, I hate them that fall avvay, they shall neuer cleue vnto me. 4.20.9
8. Betime vvill I destroy all the vvicked of the lande, that all vvicked doers, may be cut of from the citie. 4.20.10
102.14. Thou vvilt arise, that thou mayest haue mercie on Sion. 1.13.11
16. And all natiōs shall feare the name of the lorde, and all the Kings of the earth thy glory. 1.13.11
18. And he shall haue consideration of the prayer of the humble, and not despise their prayer. 3.20.28
19. The vvhich shalbe vvritten for generations to come: and the people that shall be created, shall praise the lorde. 3.20.28
22. That men may celebrate the name of the lorde in Sion, and his praise in Ierusalem. 3.20.28
26. For first, thou layedst the foundations of the earth: and the heauens be the vvorke of thy handes. 1.13.11 & 2.10.15
27. The vvhich shall perishe, but thou doest abide, and all things shall vvaxe olde as a garment, &c. 2.10.15
28. But thou art the same for euer, & there shalbe no ende of thy yeares. 2.10.15
103.8. The lorde is full of compassion and mercy, slovve to anger, and of much mercie. 3.2.29
17. But the louing kindenes of the lorde, endureth for euer and euer, tovvardes thē that feare him. 2.10.15
20. Shevve forth the lorde, ye his Angels vvhich excell in povver, execute his vvill in obeying the voice of his vvordes. 1.14.5.& 3.20.43
104.2. He is clothed vvith light, as vvith a garment. 1.5.1
4. VVhich maketh his spirites his embasadors, and his ministers a flame of fier. 1.16.7
15. And vvine that maketh the heart of man glad, and oile that maketh his face shine. 3.10.2
27. All things depende vpon thee, that thou maiste giue them their meate in due time. 1.16.1
28 And thou geuing, they do gather: and thou opening thy hande, they be filled vvith good things. 1.16.1
29. But if thou hide thy face, they are troubled: & if thou take their Spirit from them, they die, & they be tourned into dust. 1.16.1
30. Againe, liuing things be created if thou send forth thy Spirit, & thou doest renevve the face of the earth. 1.16.1
105.4. Seeke alvvayes his face. 4.1.5
6. O ye seede of Abraham vvhich loue him, ye sonnes of Iacob vvhich be his elect. 3.21.5
25. He tourned their harts to hate his people, that they might deale craftely vvith his seruaunts. 1.18.2.& 2.4.4
106.3. O blessed vvhich kepe Iudgement, and vvhich do alvvayes that vvhich is right. 3.17.10
4. Remembre me o lorde, vvith the fauour vvherevvith thou fauorest thy people, and haue regard of me, vvith thy sauing health, that I may see the happines that is prepared for the elect, and that I may reioise the ioye of thy people. 4.1.4
13. But incontinent they forgot him, neither followed they his counsell. 3.20.15
31. And it vvas imputed vnto him for righteousnesse for euer. 3.17.7,8
37. For they killed their sonnes and daughters, for sacrifices to deuils. 4.13.17
46. And made them be fauoured of all them that ledde them captiues. 2.4.6
47. Saue vs o lorde our God, and gather vs from among the nations, that vvee may confesse thy holy name, and celebrate thy prayers. 3.20.28
107.4. VVhich vvandred in the desertes, in the solitarie place thorovv pathes, vvho found not a citie to dvvell in. 1.5.7
6. They cried vnto the lorde in their perrils, vvho deliuered them out of their anguishes. 3.20.15

13. Then thy cried vnto the lorde in their trouble, and he deliuered them from their distres 3.20.15
16. For he hath broken the gates of brasse, & burst the barres of iron. 2 16.9
19. And they cried also vnto the lord, &c. 3.20.15
25. VVho by his commaundement, doth stirre vp the stormy vvindes, vvhich doth lift vp on hy, the vvaues thereof. 1.16.7
29. And the storme being still, he maketh the sea calme, so that the vvaues ceasse, &c. 1.16.7
40. For God poureth cōtempt vppon Princes, and maketh them to erre in desert places out of the vvay. 1.18 2 &.2.2.17.& 2 4.4
43. VVhosoeuer therfore is vvise, vvill remembre these things, and he vvill consider the louing kindnes of the lorde. 1.5.7
110 1. The lorde said vnto my lorde, sit thou on my right hande, vntill I make thy enemies thy foote stole. 2 15.3.& 2.16 16
4. The lorde svvare, neither repenteth it him, that thou arte an euerlasting priest according to the order of Melchisedek. 2.11.4. & 2.15.6. & 4.18.2 & 4.19.28
6. Messias shall iudge among the nations, and all shall be full of dead bodies, vvhē he shall smite the heads ouer many nations. 2.15.5
111.1. I vvill praise the lorde vvith my vvhole heart, in the assemblie and congregation of the Iust. 4.14.8
2. Great are the vvorkes of the lorde, vvhich are inquired out of all them vvhich be delighted thervvith. 1.16.3
10. The beginning of vvisedome is the feare of the lorde. 2.3.4.& 3.2.26
112.1 The man is bleste that feareth the lord, and is greatly delighted vvith his commaundements. 3.17.10
6. The memory of the righteous shall remaine vntill. 2.10.16
9. His righteousnesse remaineth for euer, and his horne shalbe exalted vvith glorie. 2.10.16
10 The vvicked shall not attaine that that they desire. 2.10.16
113.6. And he doth abase himselfe, to beholde things in heauē and in earth. 1.16.5
7. VVho raiseth vp the feable out of the dust, and lifteth the poore out of the durte. 1.5.7
9. VVhich maketh the barren vvomā to dvvell vvith a familie, and a ioiful mother of children. 1.16.7
115.3. And our God is in heauen, vvho doth vvhat he vvill. 1.16.3.&.1.18.1 & 1.18.3.& 3.24.15
4. Their Images be siluer and gold, a vvorke that vvas vvrought out by the vvorke of man. 1 11.4
8. To vvhom they be like that make them, & so is he, vvhosoeuer trusteth in them. 1.11.4
116.1. I loue the lorde because he hath heard my prayer. 3.20.28
7. Retourne o my soule vnto thy quiet place, because the lorde hath bene beneficiall vnto thee. 3.2.17
12. VVhat shall I repay the lorde for all his benefites bestovved on me? 3.20.28
13. The cup being taken, vvhervvithall thanks being geuen, I vvill call vpon the name of the lorde, for receiued saluation. 3.20.28
14. And I vvill pay my vovves novve vnto the lorde before all his people. 4.13.4
15. For pretious in the sight of the lorde, is the death of his Sainctes. 2. 10.14.& 2 10.18
18. I vvill pay my vovves novv before all the people. 4.13.4
117.2. For his louing kindnes doth excell tovvard vs, & the truth of the lorde shall continue for euer. 3.2.7
118.6. The lorde standing vvith me, I vvill not feare vvhat soeuer man doth endeuor to bring against me. 1.17.11
18. The lorde hath chastened me sore, but he hath not suffered me that I should dy. 3.4,32
25. Ah lord, saue I pray thee: Ah lorde giue

giue I pray thee prosperous successe. 2.6.2
26. VVe wishe vnto him all good things, that commeth in the name of the lord & we haue wished vnto you good thinges out of the house of the lord. 2.6.2
119.1. O blessed be they which in their life walkinge do keepe the straight way, accordinge to the lawe of the lord. 3.17.10
10. VVhen I do seeke thee with all my heart, lette me not stray from thy commaundementes. 2.2.25.& 4.14.8
14. I am delited in the way of thy testimonies, more then in all riches. 3.2.15
18. Pull the vale from my eyes, that I may see the wonderful wisdom that is hid in thy law. 2.2.21
34. Teach me that I may hold thy law, and that I may keepe it with all my hart. 2.2.25
36. Incline my hart vnto thy testimonies, and not to couetousnesse. 2.3.9 & 2.5.11
41. And let thy louing kindenes come vnto me, & thy saluation, accordinge to thy worde. 3.2.31
43. And take not altogether out of my mouth the worde of trueth, for I looke for thy Iudgementes. 3.2.17
71. It was good vnto me that thou didest hūble me, that I might learne thy righteousnes. 3.4.32
76. I pray thee that thy louing kindenesse may happen vnto me, that it may comforte me, accordinge to thy worde, that hath giuen hope vnto thy seruaunt. 3.3.4. & 3.20.14
80. Lette my heart be holie in thy statutes, that I be not ashamed. 2.2.27
89. Thy worde, O lord, abideth euerlasting in heauen. 4.8.6
103. How swete is thy worde vnto my tast, truely vnto my mouth it is more sweeter then honie. 3.2.15
105. Thy word is a lanterne vnto my feete, & a light vnto my waies. 1.17 2.& 2.7.12.& 4.8.6
111. Thy testimonies haue bin vnto me as an euerlastinge heritage, for they be the ioy of my hart. 3.2.15
112. I haue sette my minde vppon thy decrees that I might keepe them vnto the ende, and that for euer. 2.5.11
127. VVherefore I haue loued thy preceptes more then golde. 3.2.15
133. Frame my steps according to thy word, and let no vanity haue rule ouer me. 2.3.9
121.4. Beholde, he neither slumbreth nor sleepeth that keepeth Israell. 3.20.3
130.1. From the depth of euills I haue called vppon thee, O lord. 3.20.4
3. If thou O lorde wilt marke iniquities, O lord who shal stād vnder it? 3.12.1.& 3.17.14
4. But with thee is mercy, & therfore thou art feared. 3.3.2.& 3.16.3
131.2. It were euill with me, if I haue not compared and iudged my soule, like vnto a weaned childe with his mother, and my soule in me is like vnto a weaned childe. 3.7.9
132.2. Be thou mindefull, O lorde, of all thinges with the which Dauid hath bin afflicted. 3.20.25
7. Let vs go vnto his tabernacle and worship before the footestoole of his feete. 4.1.5
11. Of the frute of thy body will I set vp thy throne. 2.13.3
13. The lorde hath chosen Sion, and hath taken it vnto him for a seate. 4.1.17
14. This is my rest for euer, here will I dwell because I haue chosen her. 4.1.5
133.3. Because the lord hath cōmaunded that there shalbe their blessinge and life euerlasting. 3.11.3

135.15. The Idols of the Gentiles be siluer & gold, a vvorke brought forth by the handes of men. 1 11.4
138.1. I vvil confesse thee vvith all my vvhole heart, and before the iudges vvill I praise thee. 4.14 8
2. I vvill confesse thy name for thy louing kindenesse, and for thy trueth. 3.2.7
8. Forsake not the vvorks of thy hãds 3.24.6
140.14 Surely the righteous vvill praise thy name, & the vertuous vvill abide in thy sight. 2.10.16
141.2. Let my prayer be esteemed as insence before thee, and the liftinge vp of my hands as the euening sacrifices. 3 20.14 & 4.18.17
142.6. Therefore O lorde I call vnto thee, & say: thou art my hope & portion in the land of the liuing. 2.11.2
8. And I vvill be vnto the iust as a crovvne, because thou hast bin beneficiall vnto me. 3.20 26
143 2. Deale not vvith thy seruant O lord according to the lavv, for there is none liuinge iust before thee. 2.7 5.& 3.12.2.& 3.14.:6.& 3.17.14 & 3 20.8
5 Yet I remẽber the times past, I meditate of all thy vvorkes. 3 2.31
144 15. Blessed be the people that liue so, yea blessed be the people vvhose God is the lorde. 2.10 8.& 3.2.28
145.3 Great is the lord & most vvorthy to be praised, vvhose greatnes is vnsearchable. 1.5.8
5. I vvill talke of the comelines of the maiesty of thy glory, and of thy admirable vvorkes. 1.5.8
8. The lord is gracious and mercifull, pacient and of great goodnes. 1.10.2 & 3.20.9
9. The lorde is good vnto all, and his mercie excelleth all his vvorkes. 1.5.5
13. Thy kingedome is an euerlastinge kingdom, & thy dominiõ doth raine throvv out all ages. 1.13 24
18. The lorde is neere to all that call vppon him, yea to all that call vpon him in trueth. 3.20.3.& 3.20.7.& 3 20.14
19. He doth vvhatsoeuer they vvoulde that feare him, and he heareth their cries and saueth them 3.20.5.& 3.20 13
147.9. VVhich giueth to beast their foode, & to yong rauens that call vpon him. 1.16.5
10. He doth not allovv of the strength of a horse, & is not delighted vvith the legges of man. 2.2.10
20. He hath not dealt thus vvith al nations, neither hath he declared vnto them his iudgementes. 3.21.6

PROVERBES.

1.7. THe feare of the lorde is the beginninge of knovvledge. 3 2.26
2.21. The righteous shall inhabit the earth, and the vpright shall liue long therein. 2.11.2
22. But the vvicked shalbe cut frõ the earth, and the transgressor shall be vtterly taken therfrom. 2 11.2
3.11. Beware thou be not against the chasticement of the lord, my sonne, neither do thou lothe at his corrections. 3 4.32.& 3.8 6
12. For vvhome the lorde loueth, he doth chastice, and he is delited vvith him as a father vvith his childe. 3.8.6
8.15. By me, Princes raigne, & kinges decree Iustice. 4.20.4,7
22. The lorde possessed me in the beginninge of his vvayes, I vvas then before his vvorks. 1.13.7
23. I vvas ordayned from euerlasting, and from the beginninge before the earth. 1.13.7
24. As yet the depthes vvas not vvhẽ I vvas formed, as yet the fountaines did not abound vvith vvaters. 1.13 7 & 2.14.8
9.10. The beginning of vvisdom is the feare of the lord. 3.2.26
10.7. The memory of the Iust is lavvdable, but the memory of the vvicked is filthy. 2.10.18.& 3.17.15
12. Hatred doth breede occasion of cõtention, but loue couereth al trespasses.

ſpaſſes. 3.4.31.& 3.4.36
12.14. It shalbe giuen to euery man, according to his vvorke. 3.18.1
28. In the path of righteouſnes is life, & the ſame doth not lead vnto death 3.17 15
13.13. He that feareth the commaundement, shalbe revvarded. 3.18.1
14.21. He that contemneth his neighbour, ſinneth: but he that dealeth kindely vvith the afflicted, is bleſſed. 3.17.10
26. In the feare of the lorde is an aſſured ſtrength, and it shalbe a defence alſo for his children. 3.14.19
15.3. In euery place the eyes of the lord doth behölde the good and the euill. 4.17.23
8. The lord doth abhorre the ſacrifice of the vvicked, but the prayer of the righteous is moſt acceptable vnto him. 3.14.8
16.1. Manne may diſpoſe his hart, but the aunſvvere of the tonge is of the Lord. 1.16 6
2. To man all his vvayes do ſeeme to be cleane in his ovvne eyes, but the lorde doth diſpoſe the ſpirite. 3.12 5
4. The lorde doth vvorke all thinges for his ovvne ſake, ye the vvicked alſo againſt the day of euill. 3.23 6
6. By mercy and trueth iniquity shalbe forgiuen, and by the feare of the lord they depart from euill. 3.4.31 & 3.4.36
9. The hart of man doth deliberate of his vvay, but the lord doth direct his ſteppes. 1.17.4
12. To commit vvickednes ought to be abominable to kinges: for the throne ought to be eſtablished by Iuſtice. 4.20.10
14. The anger of the kinge is the meſſenger of death, but the vviſe manne can pacifie it. 4.20.32
33. The lots are caſt into the lap, but the vvhole diſpoſing of thē is of the lord. 1.16.6
17.1. A ſeditious perſon ſeeketh onely ſtrife, vnto this perſon a cruell meſſenger shalbe ſent againſt him. 4 20.10
15. The lorde doth alike hate as vvell him that doth cleare the vvicked, as him that doth condemne the innocent. 4.20.10
18.10. The name of the lord is a ſtrōg tovvre, the righteous runneth thither and is vvithout the caſtinge of earth. 1.13.13.& 3.20.14
19.17. He doth let out vnto the lord, vvhoſoeuer doth good vnto the poore: & it shalbe requited him, according to his good deede. 3.18.6
20.7. The iuſt doth vvalke in his vprightnes, his children be bleſſed after him. 2.8.21
8. A king ſitting in the throne of iudgement, doth chaſe avvay all euill vvith his eyes. 4 20.10
9. VVho vvill ſay, my heart is cleane, I am pure from ſinne? 3.13.3
12. The hearing of the eare, & the ſight of the eye, both theſe the lord made. 2.4.7
20. He that curſeth his father or mother, his light shalbe put out in obſcure darkenes. 2.8.36
24. The ſteps of the mighty are ruled by the lord, hovve then can a manne knovv his ovvne vvayes? 1.16.6
26. A vviſe kinge ſcattereth the vvicked, & cauſeth the vvheele to turne ouer them. 4.20 10
21.1. The heart of the kinge is in the hand of the lord, as the riuers of vvaters: vvhetherſoeuer he vvill he turneth it. 1.18.2.& 2 4 7.& 4.20.9
2. Euery mannes vvayes ſeemeth right vnto himſelfe. 3.12.5
24 21. Feare the lord my ſonne & the king. 4.20.22
24. He that ſayeth vnto the vvicked, thou art righteous: him the people vvill curſe, and the nations shall deteſt him. 4.20.10
25.2. The glory of the lord is to conſeale a thing ſecrete, but the kinges honor is to ſearch out a thing. 3.21.3
4. Take the droſſe from the ſiluer, and

there shall proceede a vessel for the finer: let the vvicked be taken from the sight of the kinge, and then his throne shalbe sure throvve righteousnes. 4.20.10

21. If he hunger that doth hate thee, fede him: if he thirst, giue him drinke. 2.8.56

27. As it is not good to eate much hunny, so he vvhich doth search out glorie shalbe oppressed thereof 3.21 2

26.10. The excellent that formed all things, both revvardeth the foole, & the transgressors. 3.23.4

28.2. For the transgressions of them that inhabite the lande, it cōmeth to passe oftētimes that others rule. 4.20 28

14. Blessed is the man that feareth alvvaies, but he that hardneth his hart shall fall into euill. 2.2.23

29.13. The poore and the vsurer mete together, and the lorde lighteneth both their eyes. 1.16.6

30.4. VVhat is his name, & his sonnes name if thou do knovve? 2.14.7

5. Euery vvorde of God is pure, and a shield vnto thē that leane vnto him. 3.2.15

6. And not vnto his vvordes, least he reproue thee, and thou be founde a lyer. 4.10.17

ECCLESIASTES.

2.11. AND I turned my selfe vnto all the vvorks that my hāds had vvrought, & to the labour that I had done, & beholde all vvas vanity and griefe of minde. 2.2.12

3.19. The selfe same things are vvont to happē vnto mē & beastes: & vvhat maner of death one hath, the same hath the other, and the selfe same spirit is in all: neither hath man any thinge more excellent then beastes: for vvhy all thing is vanity. 3.2.38

21. VVho knovveth vvhether the spirite of man do ascende vpvvarde, or the spirite of beast descend dovvnevvard into the earth? 3.25.5

7.30. God made manne righteous: but they being made haue folovved many vaine thoughts. 2.1.10.& 2.5.18

9.1. No man knovveth other loue or hatred of all thinges that is before them. 3,2.38.& 3.13.4

2. All things come a like vnto all: both to the iust and vvicked, &c. 1.16. 9

4. A liue dogge is better than a deade Lyon. 3.25.5

5. They vvhich liue, knovv they shall dye, but the dead knovv nothinge at all. 3.20.24

6. Both their loue, hatred, and enuy, is novve abolished, neither haue they longer portion in the vvorlde, of all that is vnder the sunne. 3.20.24

12.7. And the spirite doth returne to God, vvhich gaue it. 1.15.2.& 1.15 5

The song of Salomon.

1.14. SHovve me thy countenaunce, speake vnto me, for thy voice vvill be vnto me svvete, & thy countenance louely. 1.11.14

5.3. I haue put of my cote, and hovve shall I put it on againe? and I haue vvashed my feete, hovve shall I defile them againe? 1.16.4

ESAI.

1.5. TO vvhat purpose should you be smitten any more? for ye fall avvay more and more, euery heade is sicke, & euery hart is heauy. 3.4.33

10. Heare the vvord of the lord ye tyrantes of Sodom, and thou people of Gomorra heare the lavv of the lord. 4.1.18

12. VVho requireth that at your handes? 3.14.15

13. Bring no more oblations in vaine, insence is an abhomination vnto me: I can not suffer your nevve Moones or Sabaothes, &c. 2.8.34.& 3.14.8

14. My soule hateth your nevv Moones and appointed feastes: they make me vveary. 4.2.10

15. And vvhen you stretch forth your handes, I vvil hide my eies from you, & although you multiply your praier I vvill not heare, for your handes be full

full of blood. 3.20.7

16. Take avvay all naughtines. 3.3.8

17. Learne to doe vvell, seeke iudgemēt, releeue the oppressed, iudge the fatherlesse, and defend the vvidovv. 2 8.52.& 3.3.8

18. If your sinnes vvere as crimson, they shalbe made vvhiter then snovve: and though they vvere as redde as scarlet, they should be made as vvoll. 3.4.29

19. If you consent and obey, you shall enioy the good thinges of the earth. 2.5.10

20. But if ye refuse and be rebellious, you shall be deuoured vvith the svvord, because the mouth of the lord hath spoken it. 2.5.10

2 8. Their land vvas full of idols, they vvorshipped the vvorkes of their ovvne handes, and that vvhich their fingers made. 1.11.4

3.1. Behold the gouernour the lord of hostes vvill take from Ierusalem and Iuda the valiaunt and mightie: euen all the strength of bread and vvater. 1.16.7

3. And I vvill make children their princes, and effeminate persons shall rule them. 4.20 25

4.1. Onely lette vs be called by thy name, and take avvay our reproche. 3.20.25

5.8. VVoe be to them that ioine house to house, and field to field, continuing till there be none left, &c. 1.18.1 & 2.4.4

26. And he shall raise vp a signe to the people that be a farre of, and vvil hisse vnto them from the endes of the earth, &c. 3.19.9

6.1. I savve the lorde sit vppon a high throne and lifted vp, and his lovver partes did fill the, &c. 1.13.11.& 1 13.23

2. The Seraphins stoode vppon it, euery one had six vvinges. 1.11.3.& 1 14.8

5. VVo vnto me, for I am brought to silence, because I am a manne hauing polluted lips. 4.8.3

6. Then flue one of the Seraphins to me, hauinge in his hande a burninge coale, taken from the altar vvith the tonges. 1.11.3

9. He sayd, go and say vnto this people, in hearing ye shall heare and not vnderstande, &c. 1.13.15.& 3.23.13 & 3.24.13

10. Make the heart of this people fat, and make their eares dull, and shut their eyes, least they see vvith their eyes, &c. 2.4.3

7.4. Take hede, be still, feare not, neither be faint harted, for the tvvo tailes of these smoking firebrandes, &c. 1.17.11.& 3.2.17

14. Beholde, a virgine shall conceaue and beare a sonne and thou shalt call him Immanuell. 2.6.3.& 2 12.8

18 It shal come to passe in that time, that the Lorde shall hisse for the flies that be at the vttermost parte of the riuer of Egypt, and for the Bee that is in the lande of the Assirians. 2 4 4

8.14. He shalbe as a sanctuary: but a stone of offence and a rocke of ruine to the tvvo houses of Israel. 1.13.11, 23

16. Binde vp the testimony: seale vp the lavve amonge my disciples. 3.22 10

17. I vvill looke for the lorde vvho hath hid his face from the house of Iacob, and I vvill looke for him. 3.2 42

18. Behold, I and the children vvhom the lord hath giuen me, &c. 3.22.10

9.6. A boy is borne vnto vs, a sonne is giuen vnto vs, vvhose gouernment is vppon his shoulder, and his name shall be called VVonderfull, Counseller, God, the mightie lord, the euerlastinge father, the prince of peace. 1.13.9.& 2.15.1.& 2.17.6.& 3 13.4

12. But his hande as yet is stretched out. 4.17.23

10.1. VVoe vnto them that decree vvicked decrees. 4.20.29

5. O the rod of my fury, and the staffe in their hands is my indignation 1.18 1.& 4.20.25

6. I vvill sende him to a dissemblinge nation,& against a people that hath deserued my vvrath vvill I commaunde him, that he take the spoile and pray, and to treade them vnder feete like the mire in the streete.1.18 2

12. It vvill come to passe vvhen the lorde vvill make perfect his vvhole vvorke in Sion and in Ierusalem,&c. 1.18.1

15. Shal the axe boast himselfe against him that hevveth therevvith ? or shall the savve exalt it selfe against him that moueth it ? as if the rodde shoulde lift vppe it selfe against him that carieth it, or the staffe shoulde exalt it selfe as though it vvere no vvod. 2.4.4

11.2. And the spirite of the lorde shall rest quietely vppon him, the spirite of vvisedome and vnderstandinge, the spirite of counsell and strength, the spirite of knovvledge and godlinesse. 2.15.5.& 4.19 22

3. And he shall make him prudent in the feare of the lord, for he shall not iudge after the sight of his eyes, neither reproue by the hearinge of his eares 2.3.4

4. VVith the spirit of his lips, shall he kill the vvicked. 1.13.15

9. They shal not hurt nor vvast through out all my holy hil,&c. 4.20.10

10. And at that day the roote of Iesse shall stande vp for a signe vnto the people, the nations shall seeke vnto it. 1.13.13

12.1. I vvil praise thee O lord, because thou art angry vvith me, thy vvrath is turned avvay, & thou comfortest me. 3.4.32

14.1. The lorde shall haue compassion on Iacob; and vvil yet chose Israell. 3.21.5

27. The lorde of host determininge it, vvho shal disanul it? & vvhen he hath stretched out his hande, vvho shall turne it avvay? 1.17.14

19.18. In that day, there shall be fiue Cities in the contrey of Egypt, speaking the language of the Cananites, & shall svveare by the lord of hostes, &c. 2.8.23

19. In that day, the altar of the lorde shalbe in the middest of the lande of Egypt. 4.18.4

21. The lord shalbe knovven of the Egyptians, and the Egyptians shall knovv the lorde in that day & do sacrifice and oblations, and shall vovv vovves vnto the lord, and performe them. 4.18.4

25. VVhome the lorde of host hath blessed, sayinge: blessed be my people of Egipt & Asshur, the vvorks of my handes. 1.18.1

25.1. Thou hast done vvõderful things, accordinge to thy counsell of olde, vvith a stable trueth. 3.24.4

8. He vvill destroy death for euer, & the lord vvill vvipe teares frõ euery face,&c. 3.9.6

9. Loe this is our God, vve haue vvayted for him, and he vvill saue vs.1.13 10.& 1.13.24

26.1. VVe haue a stronge Citie, saluation shal God set for vvalles & bulvvarkes. 1.17.6

19. The dead shall liue, and as my body shall they rise: avvake, and sing ye that dvvell in dust,&c. 2.10.21.& 3 25.4

21. Behold, the lord commeth out of his place, to visite the iniquities of the inhabitauntes of the earth, and the earth shall shevve foorth their blood, and shall no more hide her slaine. 3.25.8

28.16. He vvhich beleueth shall not make hast. 1 13.13

29.13. Because this people come neere me vvith their mouth, and do honor me vvith their lips, but their hart is farre from me, and their feare tovvardes me vvas taught by the preceptes of men,&c.3.20.7,31.& 4.10 15,16,23

14. There-

14. Therefore beholde, I vvill also adde thereto, that I may vvorke maruellously vvith this people, euen maruell and vvonders: that is, the vvisedome of their vvise men shall perish, & the vnderstãding of their prudent men shall hide it selfe. 4.10.6.

30.1. VVoe vnto the rebellious children, saith the Lord, vvhich dare take counsell but not of me, &c. 3.20.28.

15. In being quiet and keeping silence shall be your strength. 3.2.37.

33. Tophet is prepared moreouer lõg agone: this is also prepared for the king: O hovv deepe & vvide he hath made it, his invvarde parte is fire and much vvodde, the breth of the Lorde like a riuer of brimstone doth kindle it. 3.25.12.

31.1. VVoe vnto them that go dovvn to Egypt for aide, & staye on horses, & haue trust in chariots, bicause they be many. 3.20.28.

7. For in that day euery man shall cast avvay his images of siluer, and his images of golde, vvhich your vvicked hand did make vnto you. 1.11.4.

33.14. The sinners in Sion shall be afraide, feare shall possesse the hipocrites, they shall saye, vvhiche of vs shall abide vvith the consuming fire? vvho amongest vs shall dvvell vvith the euerlasting burning? 3.12.1.& 3. 17.6

22. The Lorde is our iudge, the Lord is our lavv geuer, the Lord is our king, he shall saue vs. 2.10.8.& 2.15.5

24. The people that dvvell therin shall haue their iniquitie forgeuen them. 4.1.20

35.8. And there shall be a path, and a vvay, and it shall be called the holy vvay, & the polluted shall not passe thereby. 2.6.2.& 4.1.17.

37.4. Thou therfore shalt lift vp thy prayer for the remnaũt that are left. 3 20.5.

16. O Lorde of hostes, God of Israel, vvhich dvvellest betvvene the Cherubins, thou art onely God ouer all the kingdomes of the earth. 2.8.15.

32. Bicause a remanãt shall goe forth of Ierusalem, and the saued out of mount Sion. 4.1.4.

35. For I vvill defende this citie, that I maye saue it for mine ovvne sake, & for my seruaunt Dauids sake. 2.17.5.

36. VVherefore the Angell of the Lord vvent out, and smote in the campe of the Assirians one hundreth foure score and fiue thousand. 1.14.6.

38.1. Thus saith the Lorde, put thy house in a readinesse, for thou shalt die and not liue. 1.17.12.& 3.3.4.

3. O my Lord, remember I pray thee that I vvalked before thee in faith, & vvith an vpright harte, & that I haue done those thinges that please thee. 3.20.10.

5. Beholde, I do adde vnto thy daies. 15. yeares. 1.17.12.

8. Beholde, I vvill bring againe the shadovve the degrees vvhereby it is gone dovvne in the Diall of Achaz. 4.14.18.

20. The Lorde vvas ready to saue me, and vve vvill celebrate my song all the daies of our life in the house of the Lorde. 3.20.28.

39.6. Beholde, the daies come that all that is in thy house, & vvhich thy fathers haue laid vp in store vntill this day shal be carried to Babilõ, nothig shall be left, saith the Lorde. 1.8.7.

7. And of thy sonnes that shall proceede out of thee, and vvhich thou shalt beget, shall be caried avvay, & they shal be Eunuches in the place of the knig of Babilon. 2.8.19.

40.3. The voice of a crier in the vvilder nesse, prepare ye the vvay of the lord make straight in the desert a pathe for our God. 3.3.2.

6. A voice did say, Crye: & I said, vvhat shall I crye? &c. 2.9.5.& 2.10.7.

11. He shall feede his flocke as a shepeharde. 4.19 34.

12. VVho hath measured the vvaters vvith his fiste, and counted heauen vvith his spanne, and comprehended the duste of the earth vvith his three fingers? 3.2.34.

13. VVho hath instructed the spirit of the Lorde? or vvho vvas of his counsell and hath taught him? 4.18.19.& 4.19 2.

17. All people before him be as nothing and, they are counted to him lesse then nothing and vanitie. 3.2.25.

18. To vvhō therefore vvill you make God like? or vvhat image vvill you set vs like him? 1.11.2.12.

21. Hath not this bene shevved you frō the beginning of things? haue you not bene taught by the foundations of the earth? 1.11.4.& 1.14.1.

22. VVho sitteth vpō the circle of the earth, &c. 1.5 5.

29 He geueth rather strength to the vverie, and vnto him that might faileth, he doth encrease povver. 2. 2.10

41.7. So the vvorkemā comforted the founder, and he that smote vvith the hāmer him that smote by course saying, It is ready for the sodering: & he fastened this image vvith nailes that it shoulde not be moued out of his place. 1.11.2.

9. I haue chosen thee and not cast thee avvay. 3.21.5.

29. Behold, they are all vaine, & their vvorkes be nothing, their images are vvinde and confusion. 1.11.2.

42.1. Behold, my seruaunt: I vvill staye vppon him, &c. 2.14.2.

8. I vvill not geue my glory to an other nor my prayers to carued images. 1. 13 9

9. Behold, the former things haue come to passe, and I shevv nevv thinges, the vvhich I declared vnto you before they happened. 1.8.7

10. Sing vnto the Lorde a nevve song, sing forth his praise euen vnto the outmost partes of the earth. 3.20.28

13. The Lord shall go forth as a Giant he shall stirre vp his courage like a man of vvarre. 4.19 34.

43 1. Feare not, for I haue redemed thee: I haue called thee by thy name, thou art mine. 3.2.31.

10. You are my vvitnesses, saith the lord & my seruaūt, vvhom, I haue chosen therfore ye shall knovv and beleue me, and ye shall vnderstande that I am: before me there vvas no God formed, neither shall there be after me. 1.7.5.

11. I, I say I am the Lorde, & besides me there is no sauior. 3.4.15

25. I, I my selfe am euen he vvhich do blot out thy transgressions, and that for mine ovvn sake, and I vvill not be mindfull of thy sinnes. 1.13.12.& 3 4.15.25.& 3,20.45

44.3. I vvill poure out vvaters vppon the thirstie, & fluddes vpon the drye ground, that is, I vvill poure out my spirite vpon thy seede, & my blessing vpon thy buddes. 2.2.10.& 3.1.3.& 3.2.39.

6. I am the first & I am the last, & besides me there is no God. 1.13.23.24.

12. The smith taketh an instrument & vvorketh in the coales, & fashioneth it vvith hammers, and vvorketh it vvith the strength of his arme: but he hungereth in the meane time, so that his strength faileth, neither drinketh he vvater, so that he falleth dovvne vverye. 1.11.4.

22. I haue put avvaye thy trāsgressiōs as mistes, and thy sinnes as a cloud, returne therefore vnto me, because I haue redeemed thee. 3 4 29

45.1. Thus saith the Lorde God vnto Cyrus his annointed, vvhose right hād I haue holdē, that I might subdue nations before him: Therfore vvill I vveaken the loynes of kings, and opē the doores before him, and the gates shall not be shut. 1.8.7.

7. Making light and creating darknes making peace & creatinge euill: I the Lord doe all these. 1.17.8.& 1.18.3

9. VVoe be to him that striueth vvith his maker, the potshearde vvith the potshardes of the earth: shal the clay saye vnto him that fashioneth it, vvhat makest thou? or thy vvorke, it hath no handes? 1.11.2.

23, Euery knee shall bovve vnto me, and euery tounge shall svveare by my name

name.1.13.11.& 1.13.23.& 3.5.8.& 3.25.7.

25. The vvhole ſeede of Iſrael shall be iuſtified and glorified in the Lord. 1.13.2.& 3.14.16

46.5. To vvhome vvill you make me like or equall me, or cōpare me, that I shoulde bee like vnto him? 1.11.2.

47.6. I truely vvas angrye vvith my people, that I did profane my inheritaunce. 3.4.32.

48.10. Beholde, I haue fined thee, but not as ſiluer: I haue choſen thee approued in the fornace of affliction. 3.4.32

16. The Lorde God and his ſpirite ſent me. 1.13.14.

49.15. Doth the mother forgette her infante, that she shoulde not haue cōpaſſiō on the ſonne of her vvōbe? &c. 1.17.6.& 3.20.36.

23. And kinges ſhall be thy nurſe father, and Queenes thy nurſes, &c.4 20.5.

51.6. The heauens shall vaniſh avvaye like ſmoke, & the earth shall vvaxe olde like a garmēt, & they that dvvel therein shall in like manner perishe, but my ſaluation shall continue for euer, and my righteouſneſſe shall not faile. 2.10.15

52.1. Ariſe: ariſe: put on thy ſtrength O Sion: put on the garment of comelineſſe O Ieruſalem, the holy Citie: for henceforth there shall not come into thee the vncircunciſed and vncleane. 4.1.17.& 4,5.17.

3. You vvere ſold for nought, & therfore you shall be redeemed vvithout money. 3.4.25.

7, O hovv beautifull vpon the mountaines be the feete of them that declare and publish peace. 4 3.3.

53.1. VVho hath beleued our preaching? & the arme of the Lord vnto vvhom hath it bene reueled? 1.7.5. & 3.22.10.

4. VVhere as notvvithſtāding he bore our infirmites, & carried our greefes but vve eſteemed him plagued vvith the ſtriking of God, and afflicted. 2.12 4.& 3.4.27.& 4.17.17

5. But he vvas vvounded for our transgreſſions, & vvas broken for our iniquities, the paine of our correction vvas put vpō him, & by his vvounde's health is vnto vs. 2.12.4.& 2.16.5.& 2.16.9.& 2.17.4.& 3 4.30.

6. All vve like sheepe haue ſtraied, euery one hath followed his ovvne vvaies, and the Lorde hath laide vpon him the iniquitie of vs all. 2.16. 6.&.3.4.27 & 3.12.5.& 3.24.11.

7. He vvas punished and afflicted, yet he opened not his mouth he vvas led as a sheepe vnto the ſlaughter, & he vvas ſtill as a Lambe before the sherers, and opened not his mouth. 2.16.3.

8. VVithout delaye & vvithout iudgement vvas he taken, & vvho shall shevve his generation? for he vvas cutte out of the lande of the liuing, &c. 2.15.3.

10. Yet the Lorde vvould breake him in vveakening him, that vvhen he shoulde make his ſoule an offering for ſinne, he might ſee his ſeede, &c. 2.7.2.

11. For he shal beare their iniquities, 2.16.5.& 3.11.8.

12. And he vvas reckened among the transgreſſors. 2.16 5.

54.13. And all thy children shall be taught of the Lord, and much peace shall be to thy children. 1.7.5.& 2.2. 20.& 3.20.10.& 3.24 14.

55.1. O, all you that thirſt, come to the vvaters, & you that haue no money come, bye meate and eate, &c. 2. 2.10.& 3.1.3.& 3.15.4

2. VVherefore do you lay out your money, & not for that vvhiche is meate and your labour for that that doth not ſatisfie? 3.14.15.& 4.10.15.

3. Encline your eares and come vnto me, harken and your ſoule shall liue, & I vvill ſtrike an euerlaſting couenaunt vvith you, euen the ſure mercies of Dauid. 2.6.3.& 3.2.6

4 Beholde, I gaue him for a vvitneſſe to the people, for a prince & maiſter

vnto the people. 2.6.3.& 2.15.1.
6. Seeke the Lord vvhileſt he may be foūd, call ye vpon him vvhileſt he is neere. 3.3.20.
56 1. keepe Iudgement and do Iuſtice for my ſaluation is at hand to come, & my righteouſnes to be reueled.3. 3.20
2. Bleſſed is the man that doth this, & the ſonne of man that layeth holde of it, that is to ſay, keping the Sabbath that he pollute it not, &c. 2.8. 29.
7. Thoſe vvill I bring to my holy mountaine, and make them ioyfull in my houſe of prayer, there ſacrifice and burnt offringes ſhall be acceptable on my altar, bicauſe my houſe ſhalbe called the houſe of prayer for all people. 3.10.29.
10. Their vvatchmen are all blinde, they haue no knovvledge, they be dumme dogges, &c. 4.9.3.
57.15. Thus ſaith the hie and excellent he that inhabiteth the eternitie, & vvhoſe name is holy, &c. 3.12.6.
58.5. Is it ſuch a faſt that I haue choſen, that a mā should afflict his ſoule for a day, or that he shoulde bovv his head? &c. 4.12.19.
6. And doe not I chooſe rather this faſt, to loſe the bandes of iniquitie? &c 3.3.6.
7. And hide not thy ſelfe from thine ovvne flesh. 3.7.6.
9. Then thou shalt call, and the Lorde shall heare: thou shalt crie, and he shall ſay, here I am. 3.20.14
13. If thou turne avvay thy foote frō the Sabbath, ſo that thou do not thy ovvn vvill on my holy day, &c. 2.8. 31.& 2.8.34.
59.1. Beholde, the Lordes hand is not shortned, that he can not ſaue, neither is his eare heauie that it can not heare. 3.11.21.
2. But your iniquities haue ſeperated betvvene you and your God, & your ſinnes hath hid his face frō you, that he vvill not heare 2.12 1.& 3.11.21.
7. Their feete do runne to euill, and they make haſte to shed innocent bloud: the thoughtes of them are vaine thoughtes, deſolation and deſtruction is in their pathes. 2.3.2.
16. And vvhen the Lorde did ſee (and that being abashed and vvondred) that there vvas none, that there vvas none I ſaye, that vvoulde offer him ſelfe, he made his arme the ſauegarde thereof, and his righteouſneſſe did ſuſtaine it. 3.14.6.
17. He put on righteouſnes for a breſtplate, and the helmet of ſaluation on his head, &c. 3.11.12.
20. And the redemptor shall come to Sion, and vnto them that turne from their vvickednes in Iacob. 3.3.20.21.
21. My ſpirite vvhich is vpon thee, & my vvorde vvhich I haue put in thy mouth, shall neuer depart out of thy mouth, neither out of the mouth of thy ſeede, &c. 1.7.4 &.1.9.1. & 4.1.5
60.2. Beholde, darkneſſe shall couer the earth, and a miſt the people, but the Lorde shall riſe vpon thee, and his glory shall appeare vpon thee. 2.3.1
6. All they of Saba shal come, bringing golde & incenſe, & they shall shevv forth the praiſes of God. 4.5.17.
7. All the shepe of Ceder shall be gathered vnto thee. 4.5.17.
19. The Sunne shall ſerue thee no more for daye light, and the brightneſſe of the Moone shall not shevv to thee, &c. 2.2.10.
61.1. The ſpirite of the Lorde God is vpon me, for becauſe the Lorde annointed me, & ſent me that I should shevv glad thinges vnto the vveake, &c. 2.15.2.& 3.3.20.& 3.4 3. & 3 12.7.
3. And they shall be called trees of righteouſneſſe, and the planting of the Lord, that he might be glorified. 3.14 16.
63. 10 But they did rebell and vexed his holy ſpirite. 1.13.15.
16. For thou art our father, though Abraham be ignorauut of vs, and Iſraell knovveth vs not, thou Lord art our father, our redemer. 3.20.25.36.

17.

17. O lorde, vvhy haſt thou made vs to erre from thy vvayes? vvhy haſt thou hardened our hearts that vve shoulde not feare thee? 2.4.4.& 3.3 21

64.5. Beholde thou art angry becauſe vve haue ſinned. 3.20.8

6. VVe haue bin al as an vnclene thing, & all our righteouſneſſe is as a filthy cloth, & vve all do fade like a leafe, &c. 3 2.25

65.1. I haue bin ſought of them that asked not: I vvas found of them that ſovght me not, &c. 3.24.2

2. I haue ſtretched out my handes all the day to a rebellious people vvhich go not in a good vvay. 3.24 16

16. He that vvill bleſſe himſelfe in the earth, shall bleſſe himſelfe in the true God: and he that vvill ſvveare, shall ſvveare by the true God, &c. 2 8.23

24. It shall come to paſſe, that before they call, I vvill anſvvere: and as yet they ſpeaking, I vvill heare. 3.20.14

25. They shall no more hurt nor deſtroy in my holy mountaine, &c. 4 20.10

66.1. Heauen is my throne, and the earth is my footeſtoole: vvhere is that houſe therfore that you build for me? and vvhere is that place of my reſt? 3 20.30.& 4.17.24

2. But to vvhō shal I haue regard, but vnto him that is humble & of a broken ſpirite, & vvho doth tremble at my vword. 3.12.6

22. For as the nevve heauen and the nevv earth that I vvill make shal remayne before me, ſayth the lorde, ſo shall your ſeede and name continue. 2.10 22

23. And there shalbe continuall nevv Moones and continuall Sabaothes, and all fleshe shall come that it may vworship before me. 2.8.30

24. Their vvormes shall not die, and their fire shal not be put out, & they shall be lothſome vnto all flesh. 3.25 12

IEREMY.

1.6 O Lord God, beholde, I can not ſpeake, for I am a childe. 4.8 3

9. Behold, I haue put my vvorde into thy mouth. 4.8.3

10. Beholde this day haue I ſet thee ouer the nations and ouer kingdoms, to plucke vp and to roote out, & to deſtroy and ſcatter, that thou maiſt build and plant. 4.8.3

2.13. For my people haue committed tvvo euills, they haue forſaken me the fountaine of liuinge vvaters, to digge thē pits, euen broken pits that can holde no vvaters. 3 20.14

3.1. They ſay, if a manne put avvay his vvife, and she go from him, and become an other mans, &c. 2.8.18.& 4 1.25

2. Lift vp thy eies vnto the high places, & beholde vvhere thou haſt not playd the harlot. &c. 2 8.18

12. Go and crie theſe vvords tovvards the North, & ſay: thou diſobedient Iſrael, returne ſaith the lord, & I vvil not let my vvrath fall vpon you: for I am merciful. &c. 4.1.25

4.1. O Iſrael, if thou returne, returne vnto me, ſaith the lorde: and if thou put avvay thine abhominations out of my ſight, then shalt thou not remoue. 2.5.10.& 3.3.6

4. Breake vp your fallovv grounde, & ſovv not among the thornes: be circumcſed to the lord, and take avvay the foreskinnes of your hartes, ye men of Iudah, and inhabitauntes of Ieruſalem, &c. 2.5.8.& 3.3.6,7.& 4 16.21

9. And in that day, ſayth the lord, the heart of the king shall perishe, and the hart of the princes, & the prieſt shal be aſtonished, and the prophets shall vvonder. 4.9.6

11. At that time shal it be ſayd to this people, and to Ieruſalem, a drie vvind in the hie places of the vvildernes, cōmeth tovvard the daughter of my people, &c. 1.16.7

14. O Ieruſalem, vvash thine hart frō

vvickednesse, &c. 2.5.8

5.3. O lorde, are not thy eyes vppon the trueth? thou hast stricken them, but they haue not sorrovved: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to turne. 3.4 35.& 3.14.8

7. Hovve should I spare thee for this? thy children haue forsaken me, and svvorne by them that are no gods, &c. 2.8.23

14. Because ye spake such vvords, beholde, I vvill put my vvord into thy mouth, like a fire, and this people shall be as vvod, and it shal deuoure them. 3.24.13

6.13. For from the least of them, euen to the greatest of them, euery one is giuen to couetousnes: and from the Prophet euen to the Priest, they shal deale falsely. 4.9.3

7.4. Trust not in lying vvords, saying, the Temple of the lorde, the Temple of the lord: this is the Temple of the lord. 4.2.3

5. For if you amend and redresse your vvayes, and your vvorkes, if you execute iudgement betvvene a man and his neighbour, &c. 3.17.1

13. Therefore novve, because ye haue done all these vvorks, saith the lord, & I rose vp early and spake vnto you: but vvhen I spake you vvoulde not heare me, neither vvhen I called vvould ye ansvvere. 2.5.11

14. I vvill do vnto this house, vvheruppon my name is called, &c. as I haue done vnto Shilo. 2.5.11

22. For I spake not vnto your fathers, nor commaunded them, vvhen I brought them out of the lande of Egypt, concerning burnt offrings and sacrifices. 4.10.15

23. But this thing commaunded I thē, sayinge, obey my voyce, so I vvill be your God, &c. 4.10.15,17

27. Therefore shalt thou speake all these vvordes vnto them, but they vvill not heare thee: thou shalt also crie vnto them, but they vvill not ansvvere thee. 2.5.11

28. This is a nation that hearcth not the voice of the lorde their God, nor receiueth discipline. 2.5.11

9.23. Let not the vvise mā glory in his vvisdom, nor the strong manne glory in his strength, neither the rich man glory in his riches. 3.13.1

24. But let him that glorieth, glory in this, that he vnderstandeth and knovveth me, for I am the lorde vvhich shevveth mercie, and iudgement, and righteousnesse in the earth, &c. 1.10.2

10.2. Be not afraide for the signes of heauen, though the heathē be afraid of such. 2.16.3

8. But altogether they dote and are foolishe, for the stocke is a doctrine of vanity. 1.11.5

11. The gods that haue not made the heauens and the earth, shall perishe from the earth, and from vnder these heauens. 1.13.23

23. O lorde, I knovv that the vvay of man is not in himselfe, neither is it in manne to vvalke and to direct his steps. 2.16.6

24. O lorde correct me, but vvith iudgement, not in thine anger, least thou bring me to nothinge. 3.4.32

11.7. For I haue protested vnto your fathers, vvhen I brought them vp, out of the lande of Egypt, vnto this day, rising early, & protesting, saying: obey my voyce. 3.20.7.& 4.10.17

8. Neuertheleste they vvoulde not obey, nor encline their eare, &c. therefore I vvill bring vpon them all the vvordes of this couenant, vvhich I commaunde them to do, &c. 3.20 7

11. Beholde, I vvill bringe a plague amonge them, vvhich they shall not be able to escape, and though they crie vnto me, I vvill not heare them. 3.20.7

19. Let vs destroy the tree vvith the frute thereof, and cut him out of the land of the liuing, &c. 4.17.15

12.16. And

12.16. And if they vvill learne the vvaies of my people, to svveare by my name, the lorde liueth, as they taught my people to svveare by Baal, &c. 2.8.23

14.7. O lorde, though our iniquities testifie against vs, deale vvith vs according to thy name: for our rebellions are many: vve sinned against thee 3.20.8

14. The Prophetes prophecy lyes in my name, I haue not sent them, neither did I cõmaund them, &c. 4.9.3

15.1. Though Moses & Samuel stoode before me, yet mine affection coulde not be tovvard this people: cast thē out of my sight, and let them depart. 3.20.23

17.1. The sinne of Iudah is vvrytten vvith a pen of irõ, & vvith the point of a Diamonde, and grauen vpon the table of your hart, and vppon the hornes of your altars. 3.4.29

5. Thus sayth the lorde, cursed be the man that trusteth in manne, and maketh flesh his arme, and vvithdravveth his hart from the lorde. 2.2.10

9. The hart is deceitfull and vvicked aboue all things, vvho can knovv it? 2.3.2

21. Take hede to your soules, & beare no burden on the Sabbath day, nor bringe it in by the gates of Ierusalem. 2.8.29

22. Neither cary forth burdens out of your houses on the Sabbath day: neither do you any vvorke, but sanctifie the Sabbath, &c. 2.8.29

27. But if you vvill not heare me to sanctifie the Sabbath day, and not to beare a burden, nor to go through the gates, &c. 2.8.29

18.8. But if this nation, against vvhom I haue pronounced, turne from their vvickednesse, I vvill repent of the plague that I thought to bring vpon them. 1.17.12

18. Come and let vs imagine some deuise against Ieremias: for the lavve shall not perish from the Priest, nor counsel from the vvise, nor the vword from the prophet. 4.9.5

20.2. The Phassur smote Ieremiah the Prophet, and put him in the stockes, that vvere in the hie gate of Beniamin, vvhich vvas by the house of the lord. 4.9.6

21.12. Execute iudgement in the morninge, and deliuer the oppressed out of the hande of the oppressour, &c. 4 20.9

22.3. Execute ye iudgement and righteousnesse, and deliuer the oppressed from the hande of the oppressor, &c. 4.20.9

23.1. VVoe be vnto the pastors that destroy and scatter the sheepe of my pasture, sayth the lorde. 4.9.3

5. Beholde, the dayes come, sayth the lorde, that I vvill raise vnto Dauid a righteous brannche, and a king shall raigne and prosper, and shall execute iudgement and iustice in the earth. 2 6.3

6. And this is the name vvhereby they shall call him, the lorde our righteousnes. 1.139.& 3 11.8

16. Heare not the vvordes of the prophetes that prophecie vnto you and teach you vanity, &c. 4 9.2

24. Do not I fill heauen & earth, saith the lord? 4.1.5

28. The prophet that hath a dreame, lette him tell a dreame, and he that hath my vvorde, lette him speake my vword faithfully. 4.8.3

24.7. And I vvill giue them an hart to knovve me, that I am the lorde, and they shall be my people, and I vvill be their God, for they shall returne vnto me vvith their vvhole hart 2 2 20

25.11. And this vvhole lande shall be desolate, and astonished, and these nations shall serue the king of Babell seuenty yeares. 1.8.7

12. And vvhen the seuenty yeares are accomplished, I vvill visite the king of Babell, and that nation, sayth the lord, for their iniquity, &c. 1.8 7

29. For loe, I beginne to plague the city, vvhere my name is called vpon,

and should you go free?&c. 3.4.34

27.5. I haue made the earth, the man, & the beast that are vpon the groūd, &c. 4.20.27

6. But novv I haue giuē all these lands vnto the hande of Nabuchadonozor the king of Babylon my seruant, &c. 4.20.27,28

7. And all nations shall serue him, and his sonne, & his sonnes sonne, vntill the very time of his land come also, &c. 4.20.27

8. And the nation & kingdom vvhich vvill not serue the same Nabuchadonozor kinge of Babell, and that vvill not put their neck vnder the yoke of the king of Babell, &c. 4.20.27

9. Therfore heare not your prophets, nor your southsayers, nor your dreamers, nor your inchaunters, nor your sorcerers vvhich say vnto you thus, ye shall not serue the king of Babel, &c. 4.9.3

14. Therefore heare not the vvords of the prophetes that speake vnto you, sayinge, ye shall not serue the king of Babell, &c. 4.9.3

17. Heare them not, but serue the king of Babell, that ye may liue, &c. 4.20 28

29.7. And seeke the prosperity of the Citie, vvhether I haue caused you to be caried avvay captiues, and pray vnto the lorde for it, for, &c. 4 20.28

31.18. I haue heard Ephraim lamēting thus, thou hast corrected me, and I vvas chastised as an vntamed calfe: conuert thou me and I shall be conuerted: for thou art the lord my God 2.3.5.& 2.5.8.& 3.24.15

19. Surely after that I cōuerted, I repented, and after that I vvas instructed, I smote vppon my thigh, &c. 2.5 8

31. Beholde, the daies come, saith the lord, that I vvill make a nevve couenant vvith the house of Israell, & vvith the house of Iudah. 2.11.7.& 3 4.29

32. Not according to the couenaunt that I made vvith their fathers, vvhē I tooke them by the hande, to bring them out of the lande of Egypt, the vvhich my couenant they brake, &c. 2.5.9.& 2.11.7

33. After those daies saith the lorde, I vvill put my lavve in their invvarde partes, and vvrite it in their hartes, & vvill be their God, & they shalbe my people. 2.8.14 & 3.20.45

34. For I vvill forgiue their iniquity, and vvill remember their sinnes no more. 3.4.29.& 3.20.45

35. Thus saith the lord, vvhich giueth the Sunne for a light to the day, and the courses of the Moone and of the Starres, for a light to the night, &c. 4.17.17

32.16. Novv vvhen I hadde deliuered the booke of the profession vnto Baruch, the sonne of Neriah, I prayed vnto the lord, saying. 3.20.15

18. Thou shevvest mercy vnto thousandes, and recompencest the iniquity of the fathers into the bosome of their children after thē, &c. 2 8.19

23. But they obeyed not thy voice, neither vvalked in thy lavv: all that thou commaundest them to do, they haue not done, therefore thou hast caused this vvhole plage to come vpon them, &c. 2.5 11

39. And I vvill geue them one hart & one vvay, that they may feare me for euer, for the vveith of thee, and of their children after them, &c. 2.3 8

33.8. And I vvill clense them from all their iniquity, vvhereby they haue sinned against me: yea, I vvill pardon al their iniquities, vvherby they haue sinned against mē, &c. 3.20 45.& 4.1 20

16. And in those dayes shall Iuda be saued, & Ierusalem shal dvvell safely, & he that shall call her, is the lorde our righteousnes, &c. 1.13.9

42 2. Heare our prayer, vve beseeche thee, and pray for vs vnto the lorde thy God, &c. 3.20.14

9. Thus sayth the lord God of Israell, vnto vvhome ye sent me to present your

your prayers before him, &c. 3.20 14

48.10. Curſed be he that doth the vworke of the lord negligently, &c. 4 20.6

50.20. In thoſe daies, & at that time, ſayth the lord, the iniquity of Iſrael, shalbe ſought for, and there shalbe none: and the ſinnes of Iuda, & they shall not be founde, &c. 3.4.29

23. Howe is the hammer of the vvhole vworld, deſtroyed & broken? hovv is Babell become deſolate amonge the nations, &c. 2.4.4

25 The lord hath opened his treaſure, & hath brought the vveapons of his vvrath, for this is the vworke of the lord God of hoſtes, in the lād of the Chaldeans, &c. 1.18.1

LAMENTATIONS.

3.8. ALſo vvhen I crie and shout, he shutteth out my prayer, &c. 3 20.16

38. Out of the mouth of the moſt high proceedeth not euill and good? 1.17.8

4.20. The breth of our noſtrels, the Annointed of the lord vvas taken in their nets, of vvhome vve ſaid, vnder his shadovve vve shalbe preſerued aliue among the heathen, &c. 2.6.2

EZECHIEL.

1.20. WHether their ſpirit led them, they vvent, and thither did the ſpirit of the vvheles lead them. & the vvheeles vvere lifted vp beſides them, for the ſpirite of the beaſtes, &c. 4.19.22

2.3. Sonne of man, I ſende thee to the children of Iſrael, to a rebellious natiō that hath rebelled againſt me: for they and their fathers haue rebelled againſt me: euen vnto this very day. 3.24.13

4. They are impudent children, and ſtiffe harted: I do ſende thee vnto them, &c. 3.24,13

3.17. Sonne of man, I haue made thee a vvatchman vnto the houſe of Iſraell: therefore heare the vvord at my mouth, & glue them vvarning from me &c. 4.8.3

18. The ſame vvicked man shal die in his iniquitie: but his blood vvill I require at thine hand, &c. 4.2.5.& 4 3.6

7.26. Calamitie shall come vppon calamity, and rumor shalbe vppon rumor: then shall they ſeeke a viſion of the prophet: but the lavve shall perish frō the prieſt, and councel from the auncient, &c. 1.18.2.& 4.9.6

10.4. Then the glory of the lord vvent vp from the Cherub, and ſtode ouer the dore of the houſe; &c. 4.2.3

5. And the ſounde of the cherubins vvinges vvas hearde into the outer court, &c. 1.14.8

11.19. And I vvil giue them one hart, and I vvill put a nevve ſpirit vvithin their bovvels: & I vvil take the ſtony hart out of their bodies, & vvil giue them an heart of fleshe, &c. 1.13.10 & 2.3.8.& 2.5.5.& 3.24.1

20. That they may vvalke in my ſtatutes and kepe my iudgementes, and execute them: and they shalbe my people, and I vvill be their God, &c. 2.5.5

12.2. They are a rebellious houſe, &c. 3.24.13

13. My net alſo vvill I ſpread vppon him, and he shalbe taken in my net, and I vvil bring him to Babel, to the lande of the Chaldeans, yet shall he not ſee it, though he shall die there, &c. 2.4.4

13.9. They shall not be in the aſſembly of my people, neither shall they be vvrytten in the vvritinge of the houſe of Iſraell, &c. 2.24.9 & 4 1.4

14.9. And if the prophet be deceiued vvhen he hath ſpoken a thing, I the lorde haue deceiued that prophet, &c. 1.18.2

14. Though theſe three menne Noah, Daniell, and Iob, vvere among them, they shoulde deliuer but their ovvne ſoules by their righteouſneſſe, &c. 3 20.23

16.20. Moreouer thou haſt taken thy ſonnes and thy daughters, vvhome

thou haſt borne vnto me, and theſe haſt thou ſacrificed vnto them, to be deuoured, &c. 2.2.11 & 4.16.24
17.20. And I vvill ſpread my net vpon him, & he shalbe taken in my net, & I vvil bring him to Babell, and vvil enter into iudgement vvith him, therfore his treſpas, that he hath committed againſt me, &c. 2.4.4
18.4. The ſoule that ſinneth shall die, &c. 2.8.4.& 3.4.28
9. He that hath vvalked in my ſtatutes, and hath kept my iudgementes to deale truely, he is iuſt, he shal ſurely liue, ſayth the lord God, &c. 3.17.15
20. The ſame ſoule vvhich ſinneth shal die: the ſonne shal not beare the iniquity of the father, neither shall the father beare the iniquity of the ſonne, &c. 2.8.9.& 2.8.19.& 2.8.20 & 2.8 59 & 3.3.24
21. But if the vvicked vvil returne frō all his ſinnes, that he hath cōmitted, and kepe all my ſtatutes, and do that vvhich is lavvfull and right, he shall ſurely liue and not die. 3.3.24.& 3.4 18.& 3.17.15
23 Haue I any deſire that the vvicked should die, ſayth the lorde God? or shall he not liue, if he returne from his vvayes? 4 1.25
24. But if the righteous returne from his righteouſnes. & cōmit iniquity, and do according to al the abhominations, that the vvicked man doth, &c. 3.4.29 & 3.14.10
27. Againe, vvhē the vvicked turneth avvay from his vvickedneſſe that he hath committed, & doth that vvhich is lavvfull and right, he shall ſaue his ſoule aliue, &c. 3.4.29
31. Caſt avvay from you al your trāſgreſſions, vvhereby you haue tranſgreſſed, & make you a nevv hart, and a nevv ſpirit, &c. 3.3.6
32. For I deſire not the death of him that dieth, ſayth the lord God: cauſe therefore one an other to returne, & liue ye. 4 1.25
19.12. And the eaſt vvinde dried vp her frute, &c. 1.16.7
20.11. And I gaue them my ſtatutes, & declared my iudgementes vnto thē, vvhich if a manne do, he shall liue in them, &c. 3.17.3
12. Moreouer I gaue thē alſo my ſabbathes, to be a ſigne betvvene me & them, that they might knovv that I am the lorde that ſanctifieth them, &c. 2.8.29
43. And ye shall knovve that I am the lord, vvhē I shall bring you into the lande of Iſraell, into the lande, &c. 3.13.1
43. And there shal you remēber your vvayes, and all your vvorkes vvherin ye haue bin defiled, &c. 3.13.1
22.8. Thou haſt deſpiſed my holy thinges, and haſt polluted my Sabbathes. 2.8 29
25. There is a conſpiracy of her Propheres in the middes thereof like a roaringe Lyon, raueninge the pray: they haue deuoured ſoules, &c. 4.9.3
26. Her Prieſtes haue broken my lavv: and haue defiled mine holy thinges, they haue put no differēce betvvene the holy, and prophane, &c. 4.9.3
23.37. And I aue alſo cauſed their ſons, vvhome they bare vnto me, to paſſe by the fire to be their meat. 4.16.24
38. They haue defiled my ſanctuary in the ſame day, & haue prophaned my Sabbathes. 2.8.29
28.10. Thou shalt die the death of the vncircūciſed, by the hands of ſtraungers: for I haue ſpoken it, ſayth the Lord God. 2.10.18
29.4. But I vvill put hookes in thy chavves, and I vvill cauſe the fishe of thy riuers to ſticke vnto thy ſcales, &c. 1.17.11
19. Beholde, I vvill giue the lande of Egypt vnto Nebuchadnezar the king of Babell, and he shall take her multitude, and ſpoyle her ſpoyle, & take her pray, & it shall be the vvages for his atmy. 4.20 26
20. I haue giuen him the land of Egipt for his labour, that he ſerued agaynſt it, becauſe they vvrought for me. 4 20.26

31.18. Thou

31.18. Thou shalt slepe in the middest of the vncircumcised, vvith them that be slaine by the svvord: this is Pharao, and all his multitude, &c. 2.10.18

33.8. He shall dy for his iniquitie, but his blood vvill I requier at thy hand, &c. 4.12.5

11. I desire not the death of the vvicked, but that the vvicked turne from his vvay and liue, &c. 3.24.15

14. If he returne from his sinne, and do that vvhich is lavvfull and right, &c. 3.17.15

34.4. But vvith crueltie and vvith rigour haue ye ruled them, &c. 4.11.14

23. And I vvill set vp a sheperd ouer them, and he shall feede them, euen my seruaunt Dauid. he shall feede them, & he shalbe their sheperd. 2.6.3

36.21. But I fauoured mine holy name vvhich the house of Israell had polluted among the heathen vvhether they vvent, &c. 3.4.30

22. I do not this for your sakes, O house of Israell, but for mine holy names sake, vvhich ye polluted amōg the heathen, &c. 3.12.3. & 3.15.2

25. Then vvill I poure cleane vvater vppon you, and ye shalbe cleane, yea, from all your filthynes, and from all your ydoles vvill I cleanse you, &c. 3.1.3

26. A nevve hart vvill I geue you, and a nevve spirit vvill I put vvithin you, and I vvill take avvay the stony hart out of your body, and vvill giue you a hart of fleshe. 2.3.6. & 2.5.8. & 3.24.1. & 3.24.15

27. And I vvill put my spirit vvithin yours, and cause you to vvalke in my statutes, and ye shall kepe my iudgements and do them. 1.3.10. & 2.3.6

32. Be it knovven vnto you, that I do not this for your sakes, saith the lorde God: therefore O ye house of Israell, be ashamed and confounded for your ovvne vvayes. 3.4.3 & 3.12.3. & 3.15.2

37.4. Againe he said vnto me, prophecie vpon these bones and say vnto them, O ye dry bones, heare the vvord of the lorde. 2.10.21

25. And my seruaunt Dauid shalbe their prince for euer. 2.6.3

26. Moreouer, I vvill make a couenaunt of peace vvith them: it shalbe an euerlasting couenaūt vvith them, &c. 2.6.3

48.21. And the residue shalbe for the prince on the one side and on the other of the oblation of the sanctuarie, and of the possession of the citie, &c. 4.2.13

35. And the name of the citie from that day shalbe, The lorde is there. 1.13.4

DANIEL.

2.21. HE taketh avvay kings: & setteth vp kings, &c. 4.20.26

37. Thou art a king of all kings: for the God of heauen hath geuen thee a kingdome, povver, and strength, and glorie. 4.20.26

44. And in the dayes of these kings, shall the God of heauen set vp a kingdome, vvhich shall neuer be destroyed: and this kingdome shall not be geuen to an other people, but shall breake and destroy all these kingdomes, and it shall stand for euer, &c. 2.15.3

4.24. VVherfore, O king, let my coūsell be acceptable vnto thee, and breake of thy sinnes by righteousnesse, and thine iniquities by mercie tovvards the poore, &c. 3.4.31. & 3.4.36

5.18. The most high God gaue vnto Nebuchadnezer thy Father a kingdome, and maiestie, and honor, and glory, &c. 4.20.26

6.22. And vnto thee, O king, I haue done no hurt, &c. 4.20.32

7.4. The first vvas as a Lion, and had egles vvinges: I beheld, till the vvinges therof vvere plucked of, &c. 1.8.7

10. And ten thousand thousandes stode before him: the iudgement vvas set and the bookes opened. 1.14.5. & 1.14.8. & 3.2.41

25. And shall speake vvordes against

the moſt highe, and shall cõſume the ſainctes of the moſt highe, and thinke that he may chaunge times, and Lavves, &c. 4 7.25

9.5. VVe haue ſinned, and haue committed iniquitie, and haue done vvickedly, yea vve haue rebelled, and haue departed from thy preceptes, and from thy iudgements. 3.4.9

7. O Lorde, righteouſneſſe belongeth vnto thee, and vnto vs open shame, &c. 4.20.29

10. For vve haue not obeyed the voice of the lorde our God, to vvalke in his vvayes, vvhich he had leyed before vs, by the miniſterie of his ſeruaunts the Prophets. 2.5.11

18. For vve do not preſent our ſupplications before thee for our ovvne righteouſnes, but for thy great tẽdre mercies. 3.20.8 & 3.20.14

24. Seuenty vvekes are determined vpon thy people, and vppon thy holy citie, to finish thy vvickednes, and to ſeale vp thy ſinnes, and to reconcile thy iniquitie, and to bring in euerlaſting righteouſneſſe, &c. 2.7.2. & 2 15.1.& 2.15.6

27. And he shall confirme the couenaunt vvith many for one vveke: and in the middes of the vveke, he shall cauſe the oblation and ſacrifice to ceaſe: and for the ouer ſpreading of the abominations, he shall leaue it deſolate, &c. 4.2.12

10.13. But the prince of the kingdom of Perſia vvithſtode me, &c. 1.14.7

20. But novve I vvill returne to fight vvith the Prince, of Perſia, &c 1.14 7

12.1. And at that time shall Michaell ſtand vp, the great Prince, vvhich ſtãdeth for the childrẽ of the people, and there shalbe a time of trouble, &c. 1.14.7.& 1.14.8.& 2.10.11

2. And many of them that ſlepe in the duſt of the earth, shall avvake, ſome to euerlaſting life, and ſome to shame and perpetuall contempt. 3 25.7

3. And they that be vviſe, shall shine as the brightnes of the firmament: and they that turne many to righteouſneſſe, shall shine as the ſtarres, for euer and euer. 3.25.10

OSEA:

1.11. THen shall the childrẽ of Iudah, and the children of Iſraell be gathered together, & appoint themſelues one head, and they shall come vp out of the land, &c. 2.6.3

2 5. For their mother hath plaide the harlot: she that cõceaued them, hath done shamefully: for she ſaid, I vvill go after my louers, &c. 2.8.18

18. And in that day I vvill make a couenaũt for them, vvith the vvilde beaſtes, and vvith the foules of the heauẽ, and vvith them that creepeth vpon the earth, &c. 4 1.20

19. And I vvill marry thee vnto me for euer: yea I vvill marry thee vnto me in righteouſneſſe, and in iudgement, & in mercy, and in compaſſion. 3.14 6.& 4.1.20

23. And I vvill haue mercie vpon her, that vvas not pitied, and I vvill ſay to them vvhich vvere not my people, thou art my people: and they shall ſay, thou art my God. 3.14.6

8.5. Aftervvard shall the children of Iſraell conuert, and ſeeke the lorde their God, and Dauid their king, and shall feare the lord, & his goodneſſe in the latter daves. 2.6.3.& 3.2.23

5.11. Ephraim is oppreſſed, and broken in iudgement, becauſe he vvillingly vvalked after the commaundement. 4.20.32

15. I vvill go, and returne to my place, till they acknovvledge their fault, and ſeeke me, &c. 2.5.13

6.1. Come, & let vs returne to the lord: for he hath ſpoiled, and he vvill heale vs: he hath vvounded vs, and he vvill binde vs vp. 3.3 2

7.8 Ephraim is as a cake on the hearth not turned. 3 4.35

8.4. They haue ſet vp a king, but not by me, &c. 1.18.4

9.8 The vvatchman of Ephraim, should be in vvith my God: but that prophet is the ſnare of a fouler in all his vvayes,

vvayes, and hatred in the houſe of his God. 4 9.3

12.5. Yea, the lorde God of hoſtes, the lord himſelfe is his memoriall. 1.13.10

13.11. I gaue thee a king in mine anger, and I tooke him avvay in my vvrath. 1.18.4.& 4.20.25

12. The iniquitie of Ephraim is bound vp, and his ſinne is hid. 3.4.29

14. I vvill redeeme thē from the povver of the graue: I vvill deliuer them from death: O Death, I vvill be thy death: O graue, I vvill be thy deſtruction, &c. 3.25.10.

14.2. Take avvay all iniquitie, and receaue vs graciouſly: ſo vvill vve rēder the calues of our lippes. 3.4.30.& 3 20.28.& 4.18.17

3. Aſshur shall not ſaue vs, neither vvill vve ride vpon horſes: neither vvill vve ſay any more to the vvorke of our handes, ye are our gods: for in thee, the fatherleſſe findeth mercy. 1.11.4

4. I vvill heale their rebellion: I vvill loue them freely: for mine anger is turned avvay from them. 3.14.6

I O E L.

2.12. TVrne you vnto me, vvith all your harte, & vvith faſting, and vvith vveping, and vvith mourning. 2.5.8.& 3.3.17

13. And rent your harte, and not your clothes, &c. 3.3.16.& 4.12.19

15 Blovve the trumpet in Zion, ſanctifie a feaſt, call a ſolemne aſſemblie. 4.12.14 & 4.12.17

28. And aftervvard, vvill I poure out my ſpirit vppon all fleshe: and your ſonnes, and your daughters shal prophecie: your olde men shall dreame dreames, and your yonge men shall ſee viſitions. 2.15.2.& 3.1.2.& 4.18.4

32. But vvhoſoeuer shall call vppon the name of the lorde, shalbe ſaued: for in mount Zion, and in Ieruſalem shalbe deliuerance, &c. 1.13.13. & 1.13.20.& 3.20.2.& 3.20.14.& 4.1.3 & 4.1.4

3.17. Then shall Ieruſalem bee holy, & there shall no ſtrāgers go thorovv her any more. 4.1.17

A M O S.

1.2. THe lorde shall roare from zion, and vtter his voice from Ieruſalem.&c. 2 8.15

3.6. Or shall there be euill in a citie, and the lorde hath not done it? 1.17 8.& 1.18.3

4.7. And alſo I haue vvithhoulden the raine from you, vvhen there vvere yet three monthes to the harueſt, and I cauſed it to raine vppon one citie, and haue not cauſed it to raine vppon another, &c. 3.22.10

5.14. Seeke good and not euell, that ye may liue, &c. 2.5.10

6.1. VVo to them that are at eaſe in Zion, &c. 3.19.9

4. They lie vppon beddes of yuorie, and ſtretch themſelues vppon their beddes, &c. 3.19 9

8.11. Beholde, the dayes come, ſayeth the lorde God, that I vvill ſend a famine in the land, not a famine of bread, nor a thirſt for vvater, but of hearing of the vword of the lorde. 3.22.10

9.11. In that day vvill I raiſe vp the Tabernacle of Dauid, that is fallē dovvn, and cloſe vp the breaches thereof, & I vvill raiſe vp his ruines, and I vvill build it as in the dayes ofolde. 2.6.3

A B D I A S.

BVt vppon mount Zion, shalbe deliueraunce, &c. 4.1.13

I O N A S.

1.4. BVt the lorde ſent out a great vvinde into the ſea, and there vvas a mighty tempeſt in the ſea, &c. 1.16.7

2.9. But I vvill ſacrifice vnto thee, vvith the voice of thankes geuing, and vvill pay that I haue vovved: ſaluation is of the lorde. 3.20.28

3.4. Yet forty dayes, and Niniueth shalbe ouerthrovven. 1.17.12

5. So the people of Niniueth beleued God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them, euen to the leſt of them. 3.3 4 & 4.12.17

10. And God savve their vvorkes that they turned from their euill vvayes: and God repented of the euill that he had said, that he vvould do vnto them, and he did it not. 1.17.14

MICHEAS.

2.13. THe breaker vp shall come vp before thē: they shall breake out and passe by the gate, and go out by it, and the lorde shalbe vppon their heades. 2.6.3

3.6. Therefore night shalbe vnto you for a vision, and darkenes shalbe vnto you for a diuination, and the sunne shall go dovvne ouer the prophets, and the day shalbe darke ouer them. 4.9.6

5.2. And thou Bethelem Ephratah, art little to be amōg so many thousandes of Iudah, yet out of thee shall he come forth vnto me, that shalbe the ruler in Israell: vvhose goings, &c. 2.14.7

13. Thine Idoles also vvill I cut of, and thy images out of the middes of thee: and thou shalt no more vvorshippe the vvorke of thine handes. 1.11.4

7.9. I vvill beare the vvrath of the lorde, because I haue sinned against him, vntill he pleade my cause, &c. 3.4.32.

19. He vvill subdue our iniquities, and cast all their sinnes into the bottome of the sea. 3.4.29

HABACVC.

1.12. ARt not thou of oulde, o lorde my God mine holy one? vve shall not dy, o lorde, &c. 2.10.8

2.3. Though it tarry, vvaite: for it shall surely come, & shall not stay. 3.2.42

4. But the iust shall liue by his faith. 3.14.11.& 3.18.5

18. VVhat profiteth the images, for the maker thereof hath made it an image? and a teacher of lies, though he that made it, trust therein, vvhen he maketh dūme idols. 1.5.12.& 1.11.5

20. But the lorde is in his holy Temple: let all the earth kepe silence before him. 1.5.12.& 1.10.3.& 2.8.15

3.2. In vvrath remember mercie. 3.4.32

3. God commeth from Teman, &c. 1.13.27

23. Thou vventest forth for the saluation of thy people, euen for saluation vvith thine annointed, &c. 2.6.3

SOPHONIAS.

1.5. AND them that vvorshipp the hoste of heauen vppon the house toppes, & them that vvorship and svveare by the lorde, and by Malcham, &c. 2.8.23

3.11. For then I vvill take avvay out of the middes of thee, thē that reioice of thy pride, and thou shalt no more be proud of mine holy mountaine. 3.12.6

HAGGEVS.

2.12. ASke novve the priests concerning the lavve, and say, if one beare holie fleshe in the skirt of his garment, &c. 3.14.7

ZACHARIAS.

1.3. TVrne ye vnto me, sayeth the lord of hostes, & I vvill turne vnto you, &c. 2.5.9.& 3.24.15

2.4. And an other angell vvent out to meete him, and said vnto him: runne, speake to this yonge man, and say, Ierusalem shalbe inhabited vvithout vvalles, for the multitude of men & cattell that are therein. 1.13.10

8. For he that toucheth you, toucheth the apple of my eye. 1.13.10.& 1.17.6

11. And many nations shalbe ioined to the lorde in that day, and shalbe my people: and I vvill dvvell in the middes of thee, & thou shalt knovv that the lorde of hostes hath sent me vnto thee. 1.13.10

12. And the lorde shall inherit Iudah his portion in the holy lande, and shall chose Ierusalem againe. 3.21.5

3.10. In that day, sayeth the lorde of hostes, shall ye call euery man his neighbour vnder the vine, and vnder the fig tree. 3.13.4

7.13. Therefore it is come to passe, that as hee cried and they vvould not heare, so they cried, and I vvould

not heare, sayeth the lorde of hostes. 3.3.24

9.9. Reioice greatlie, o daughter Sion: shout for ioy, o daughter Ierusalem: beholde, thy king commeth vnto thee: he is iust and saued, poore, &c. 2.6.3.& 2.17.6

11. Thou also shalt be saued, through the blood of the couenaunt. I haue loosed thy prisoners out of the pit vvherein vvas no vvater. 2.16.9

12.4. In that day I vvill smite, saith the lorde, euery horse vvith stonishment, and his rider vvith madnesse, &c. 4.9.5

13.9. They shall call on my name, and I vvill heare them: I vvill say, it is my people, and they shall say, the lorde is my God. 3.20.13

14.9. And the lorde shalbe king ouer all the earth: in that day shalbe one lord, and his name shalbe one. 1.12.3

MALACHIAS.

1.2. VVAS not Esau Iacobs brother? saith the lorde. &c. 3.21.6

3. Yet I loued Iacob, and I hated Esau, &c. 3.21.6

6. A sonne honoreth his Father, and a seruaunt his maister. If then I be a father, vvhere is mine honor, and if I be a maister, vvhere is my feare, &c. 2.8.14.& 3.2.26.& 3 6.3

11. For from the rising of the Sonne, vnto the going dovvne of the same, my name is great among the gētiles. And in euery place insence shalbe offered vnto my name: and a pure offering, &c. 4.18.4 & 4.18.16

2.4. And ye shall knovve, that I haue sent this commaundement vnto you, that my couenaunt, vvhich I made vvith Leui, might stand, saieth the lorde of hostes. 4.2.3.& 4.8.2

5. My couenaunt vvas vvith him of life and peace, and I gaue him feare, and he feared me, and vvas a fraid before my name. 4.2.3

6. The lavv of truth vvas in his mouth: and there vvas no iniquitie found in his lippes. 4.2.3.& 4.8.2

7. For the Priests lippes should kepe knovvledge, and they should seke the lavve at his mouth, for he is the messenger of the lorde of hostes. 4.8 2.& 4.8.6.& 4.9.2

8. But ye are gone out of the vvay: ye haue caused many to fall by the lavv: ye haue broken the couenaunt of Leui, &c. 4.7.30

3.1. And the lord vvhom ye seke, shall spedely come to his Temple: euen the messenger of the couenaunt vvhom ye desire, &c. 1.13.10.& 1.14.9

17. I vvill spare thē, as a mā spareth his ovvn sonne that serueth him. 3.19.5

4.1. For behould, the day cōmeth that shall burne as an ouen: and all the proude, yea, & all that do vvickedly, shall be as stubble, and the day that commeth shall burne them vp, &c. 3.24.12

2. But vnto you that feare my name, shall the sunne of righteousnesse, &c. 2.6.1.& 3.24.12

4. Remember the lavve of Moses my seruaunt, vvhich I commaunded vnto him in Horeb for all Israell, &c. 4.8.6

5. Behould, I vvill send you Eliah the prophet before the comming of the great and fearefull day of the lorde. 2.9.5

6. And he shall turne the harte of the fathers to their children, and the hart of the children to their Fathers, &c. 4.1.6

TOBIAS.

3.25. AND Raphaell vvas sent to heale them both, &c. 1.14.8

SAPIENTIA.

14.16. THus by processe of time this vvicked custome preuailed, and vvas kept as a lavve, and ydoles vvere vvorshipped by the cōmaundement of tyrants. 1.11.8

ECCLESIASTICVS.

15.14. GOd made man from the beginning, and left him in the hand of his counsell, and gaue him his commaundements and preceptes. 2.15.18

15. If thou vvilt, thou shalt obserue

the commaundements, and testifie thy good vvill. 2.15.18

16. He hath set vvater and fier before thee, stretch out thy hād vnto vvhich thou vvilt. 2.15.18

17. Before man is life and death: good and euell: vvhat him liketh shalbe geuen him. 2.15.8

16.14. He vvill geue place to all good deedes, & euery one shall find, according to his vvorks, & after the vnderstanding of his pilgrimage. 3.15.4

BARVCH.

2.18. BVt the soule that is vexed for the greatnes of sinne, and he that goeth crokedly, and vveake, and the eyes that fayle, and the hungry soule vvill geue thee praise & righteousnesse, &c. 3.20.8

19. For vve do not require mercy in thy sight, O lorde our God, for the righteousnesse of our Fathers, or of our kings. 3.20.8

20. But because thou hast sent out thy vvrath and indignation vpon vs, as thou hast spoken by thy seruaunts the prophets, &c. 3.20.8

I. MACHABEES.

1.59. AND the Bookes of the lavve, vvhich they founde, they burnt in the fire, and cut in pieces. 1.8.9

II. MACHABEES.

12.43. AND hauing made a gathering through the companie, sent to Ierusalem about tvvo thousand drachmes of siluer, to offer a sinne offering, &c. 3.5.8

15.39 If I haue done vvell, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could. 3.5.8

MATTHEVVE.

1.5. AND Salomon begate Booz of Rachab, and Boōz begate Obed of Ruth, & Obed begate Iesse. 2.13.3

16. And Iacob begate Ioseph the husband of Marie, of vvhom vvas borne Iesus vvhich is called Christ. 2.13.3

21. And she shall bring forth a sonne, and thou shalt call his name Iesus: for he shall saue his people from their sinnes. 2.6.1

23. Beholde, a virgine shalbe vvith child, and shall beare a sonne, and they shall call his name Emmanuell, vvhich is by interpretation, God vvith vs. 2.12.1

2.6. And thou Bethlem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come the gouernour that shall feede my people Israell. 2.14.7

3.2. Iohn said, Repent: for the kingdome of heauen is at hand. 3.3.2.& 3.3.5.& 3.3.19

6. And they vvere baptized of him in Iordaen, confessing their sinnes. 3.4.6.& 4.15.6.& 4.16.24

11. In deede I baptize you vvith vvater to amendement of life, &c. 4.15.6.& 4.15.8 & 4.16.25

12. VVhich hath his fanne in his hand, and vvill make cleane his floore, and gether his vvheat into his garner, but vvill burne vp the chaffe vvith vnquencheable fire. 3.25.12.& 4.1.13 & 4.1.19

13. Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him. 4.15.6 & 4.16.27

15. Let be novve: for thus it becommeth vs to fulfill all righteousnesse. So he suffered him. 2.16.5

16. And Iohn savve the spirit of God descending like a doue, and lighting vpon him. 1.11.3. & 4.17.21. & 4.19.20

17. And lo, a voice came from heauen, saying: this is my beloued sonne, in vvhom I am vvell pleased. 2.16.11.& & 3.2.32.& 3.8.1.& 3.24.5

4.2. And vvhēn he had fasted fortie dayes and fortie nights, he vvas afterward hungrie. 4.12.20

3. Then came to him the tempter, and said, if thou bee the sonne of God, cōmaunde that these stones be made bread. 3.20.46

4. Man shall not liue by bread onely, but

but by euerie vword that proceedeth out of the mouth of God. 3.20.44.

10. Then said Iesus vnto him, auoide sathan: for it is vvritten, thou shalt vworship the Lorde thy God, and him onely shalt thou serue. 1.12.3.

11. Then the deuill lefte him: and behoulde, the angels came, and ministred vnto him. 1.14.6.

17. From that time Iesus began to preache, and to say, Amende your liues: for the kingedome of heauen is at hande. 2.9 2.& 3.3.2.& 3.3 19.

19. Followv me and I vvill make you fishers of men. 4.16 31.

5.3. Blessed are the poore in spirit, for theirs is the kingdome of heauen. 1. 17.10.

4. Blessed are they that mourne, for they shalbe comforted. 3 8.9.

8. Blessed are the pure in heart: for they shall see God. 3.25.6.

10. Blessed are they vvhich suffer persecutiō for righteousnes sake: for theirs is the kingdome of heauen. 3.8 7.

12. Reioice and be glad, for great is youre revvarde in heauen, &c. 3.18 1

13. Ye are the salt of the earth, &c. 4. 3.3.& 4.5.14.& 4.8.4.

14. Ye are the light of the vworlde, &c. 4.3.3.& 4.5.14.& 4.8.4

15. Neither doe men light a candell & put it vnder a bushell, but on a candellticke, & it geueth light vnto all that are in the house. 1.11.14.

16. Let your light so shine before men that they may see your good vworkes and glorifie your father vvhich is in heauen. 3.16.3.

17. Thinke not that I am come to destroy the lavve, or the prophets. I am not come to destroy them, but to fulfill them. 2.7.14.

19. VVhosoeuer therfore shall breake one of these least commandements and teache men so, he shalbe called the least in the kingdome of heauen but vvhosoeuer shall obserue, &c. 2. 8.59.

21. Ye haue heard, that it vvas said vnto them of the olde time, thou shalt not kill: for vvhosoeuer killeth, shall be culpable of iudgement. 4.20.10.

22. But I say vnto you, vvhosoeuer is angrie vvith his brother vnadusedlie shalbe culpable of iudgement, &c. 2.8.7.& 2.8 39.

25. Agree vvith thine aduersarie quicklie, vvhiles thou art in the vway vvith him left, &c. 3.5.7.

26. Verelie I say vnto thee, thou shalt not come out thence, till thou hast payed the vttermoste farthing. 3.5. 7.& 3.25.6.

28. VVhosoeuer loketh on a vvoman to lust after her, hathe comuitted adulterie vvith her allreadie in his harte. 2.8.7.

34. Svveare not at all neither by heauē, &c. 2 8.26.& 4.13.12

39 But I say vnto you, resist not euill: but vvhosoeuer shall smite the on the right cheke, turne to him the other also. 4.20 19 & 4.20.20.

44. Loue your enemies. blesse thē that curse you, &c. 2.8.57 & 3.7.6.& 4. 13 12

45. That ye may be the children of your father vvhiche is in heauen: for he maketh his sunne to arise on the euell, and on the good, &c. 3.20.15.& 3.24 16.& 3.25.9.

46. For if you loue them vvhiche loue you, vvhat revvarde shall you haue? doe not the publicās euen the same? 2.8.57.

6.2. Therfore vvhen thou geuest thine almes, thou shalt not make a trumpet to be blovven before thee, as the hypocrites do in the synagogues, & in the stretes, to be praised of men. Verelie I say vnto you, they haue their revvarde. 3.7.2.

6. But vvhen thou praiest, enter into thy chamber: and vvhen thou haste shut the doore, pray to thy father vvhich is in secrete, &c. 3.20 29.

7. Also vvhen ye pray, vse no vaine repetitions as the heathen, for they to be heard, for their much babling. thinke 3.20.29.

9. After this maner therfore pray ye:

Our father vvhich art in heauen, halovved be thy name, &c. 3.20.6.& 3. 20.34

11. Geue vs this day our daylie bread 2.5.14.

12. And forgeue vs our dets, as vve also forgeue our detters. 3.4.38.& 4.1.23

21. For vvhere your treasure is, there vvill your heart be also. 3.2.25.& 3. 18 6.& 3.25.1

23. But if thine eye be vvicked, then all thy bodie shal be darke. VVherfore if the light vvhich is in thee be darkenes hovv great is that darkenes? 3. 2.25.

7.7. Aske, & it shalbe geuen you: seeke & ye shall finde: knocke, and it shall be opened vnto you. 3.20.13.

11. If ye then vvhiche are euell, can geue to your children good giftes, hovv muche more shall your father vvhich is in heauē, geue good things to them that aske him? 3.20 36.

12. Therfore, vvhatsoeuer ye vvoulde that men shoulde doe vnto you, euen so doe ye to thē: For this is the lavv and the prophetes. 2.8.53.

15. Bevvare of false prophets, vvhiche come to you in sheepes clothing, but invvardlie they are raueninge vvolfes 4.9.4.

8.4. Then Iesus sayd vnto him, see thou tell no man: but goe, and shevv thy selfe vnto the priest, and offer the gift that Moses cōmaunded, for a vvitnes to them. 3.4.4.

10. And vvhen Iesus heard this, hee meruayled, and sayd to them vvhiche followed him: verelie I say vnto you I haue not found so great fayth euen in Israel. 3.2.13

11. Manie shal come from the East and from the VVest, and shall sitt dovvne vvith Abraham, and Isaac and Iacob in the kingdome of heauen. 2.10.23. & 4 16.13.

12. And the children of the kingdome shalbe cast out into vtter darkenes: there shall be vveping and gnasshing of teeth. 3.25.12.

13. Thē Iesus sayd vnto the Cēturion, go thy vvaies, & as thou hast beleued, so be it vnto thee. And his seruaunt vvas healed the same houre. 3.20.11.

25. Then his disciples came, & avvoke him, sayinge: mayster, saue vs vve perishe. 3.2.21.

29. Iesus the sonne of God, vvhat haue vve to doe vvith thee? art thou come hether to tormēt vs before the time? 1.14.19.

9.2. And loe, they brought to him a man sicke of the palsie lying on a bed and Iesus seeing their fayth, said to the sicke of the palsie, sonne, bee of good cōfort: thy sinnes are forgeuen thee. 3.2 13.& 3.4.35.& 3.20.9.

3. Certaine of the scribes saide vvith in thē selues, this man blasphemeth 1.13.12

4 But vvhē Iesus savv their thoughts. &c. 1.13.12.

5. For vvhether is it easier to say, Thy sinnes are forgeuen thee, or to say, Arise and vvalke? 4.19.29.

6. And that ye may knovv that the sonne of man hath authoritie to forgeue sinnes in earth, (then said hee to the sicke of the palsie, Arise, take vp thy bed & go to thy house. 1.13.12

12. The vvhole neede not a phisicion, but they that are sicke. 2 12.4.

13. For I am not come to call the righteous, but the sinners to repentance. 3 3.20.& 3.12.7.& 3.14.5.

15. Can the children of the mariage chamber mourne, as long as the bridegrome, &c. 3.3.17.& 4.12.17.

29. Thē touched he their eyes, sayinge: accordinge to your faith, be it vnto you. 3.2.43.& 3.4.22.& 3.20.11.& 4. 19.18.

34. But the Pharisees said, he casteth out deuils, through the prince of deuils. 3.3.22.

35. And Iesus vvent about all cities, and tovvnes, preaching in their sinagogues, and preaching the Gospel of the kingdome, &c. 2.9.2

10 1. And hee called his tvvelue disciples vnto him, and gaue thē povver against vnclean spirits, &c. 4.3.5.

5. Goe not into the vway of the gētiles and into

& into the cities of the Samaritanes enter ye not. 2.11.12.

8. Heale the sicke: clense the lepers: raise vp the dead, cast out deuils, &c 1.13.13.

18. And ye shalbe brought to the gouernors & kings for my sake, in vvitnessinge to them and to the gentiles 3.4.4.

20. For it is not ye that speake, but the spirite of your father that speaketh, in you. 4.19 8.

28. And feare ye not them vvhich kill the hodie, but are not able to kill the soule: but rather feare him, vvhich is able to destroy both soule & bodie in hell. 1.15.2.& 3.25.7.

29. Are not tvvo sparrovves sold for a farthing, and one of them shall not fall on the grounde vvithout your father? 1.16.1.& 1.16.5.& 1.17.6.

30. Yea, & all the heares of your head are nombred. 1.16.2.

31. Feare ye not therfore, ye are of more value them many sparrovves. 1.17.6.

33. But vvhosoeuer shall denie me before mē, him vvill I also denie before my father vvhich is in heauē. 4.1.26

11.10. For this is he of vvhome it is vvrittē: behould, I sende my messenger before thy face, vvhich shal prepare thy vvay before thee. 3.3.19.

11. Among them vvhich are begotten of vvomē, arose there not a greater then Ihon Baptist: notvvithstanding hee that is least in the kingdome of heauen, is greater then he. 2.9.5.

13. For all the Prophetes and the Lavv prophecied vnto Ihon. 2.11.5.10.

23. And thou Capernaum, vvhich art lifted vp vnto heauē, shalt be brought dovvn to hel: for if the great vvorks, vvhich haue bin done in thee hadde beene done among them of Sodome they had remained to this day. 3.24.15

25. At that time Iesus answered, and said: I geue thee thankes, o father, Lorde of heauen and earth, because thou hast hid these things from the vvise, & men of vnderstandinge, and hast opened them vnto babes. 3.2.34

27. Neither knovveth any man the father, but the sonne, & he to vvhome the sonne vvill reueale him. 4.8.5.

28. Come vnto me all ye that be vveary and laden, and I vvill ease you. 3.3.20. & 3.4.3.& 3.12.7.& 3.18.9.

29. Take my yoke on you, and learne of me that I am meeke and lovvlie in heart& ye shall finde reste vnto your soules. 3.18.9.

30. For my yoke is easie, and my burdē light. 4.19.3.

12.24. But vvhen the Pharises hard it, they said, This man casteth the deuils no othervvise out, but through Beelzebub the prince of deuils. 3.3.22

31. Euerie sinne & blasphemie shalbee forgeuē vnto men: but the blasphemie against the holie ghost shall not be forgeuē vnto men. 1.13.15.& 3.3. 21.& 3.3.22.

32. And vvhosoeuer shall speake a vvorde against the sonne of man, it shalbe forgeuen him: but vvhosoeuer shall speake against the holie ghoste it shall not bee forgeuē him, neither in this vvorld, nor in the vvorld to come. 3.5.7.

41. The men of Niniue shall rise in iudgement, vvith this generation, & shall condemne it: for they repented at the preachinge of Ionas. &c. 3.24. 15.

43. Novv vvhen the vncleane spirite is gone out of the man, he vvalketh throughout dry places, seking rest, & findeth none. 1.14.14.& 1.14 19.

13.4. And as he sovved, some seedes fell by the vvay side, & the foules came and deuoured them vp. 3.22.10.& 4.14.11.& 4.17.33.

5. And some fell vppon stonie grounde vvhere they had not muche earth, & anone they sprongе vp, because they had no depth of earth. 4.17.33.

7. And some fell among thornes, & the thornes sprong vp, & choked them. 4.17.33.

9. He that hath ears to heare, let him heare. 3.23.13

11. Because it is geuen vnto you, to

knovve the ſecretes of the kingedome of heauen, but to them it is not geuen. 1.7.5.&.3.24.13.

16. But bleſſed are your eyes, for they ſee:& your eares, for they heare. 2. 9.1.

17. For verelie I ſay vnto you, that many prophetes and righteous men haue deſired to ſee thoſe things vvhich ye ſee and haue not ſeene them, &c. 2.11.6,

24. The kingedome of heauen is like vnto a mã, vvhich ſovveth good ſeed in his fielde. 4.1.13.

29. But he ſaid, nay: leſt vvhile ye go about to gather the tares, ye pluck vp alſo vvith them the vvheat. 4.12. 11.

31. The kingdome of heauen is like vnto a graine of muſtard ſeed, vvhich a man taketh & ſovveth in his fielde 4.19.34.

33. An other parable ſpake hee vnto them, ſayinge: the kingdom of heauẽ is like vnto leauen, vvhich a vvoman taketh and hideth in three peckes of meale, till it be all leauened. 4.19. 34.

39. And the enemie vvhich ſovveth them, is the deuill, &c. 1.14.15.

47. The kingdome of heauen is like vnto a net, that vvas caſt into the ſea and gathered of all kind. 4.1.13.&.4. 16.31.

14.25. And in the fourth vvatch of the night, Ieſus vvent vnto them, vvalking on the ſea. 4.17.29.

15.3. VVhy do ye alſo tranſgreſſe the commandement of God by your tradition? 4.10.10.

4. For God hath cõmaunded, ſayinge, honor thy father and mother, and he that curſeth father and mother, let him die the death. 2 8.36.

8. This people dravveth neere vnto mee vvith theire mouth, & honoreth mee vvith their lippes, but their hart is farre of from me. 3.20.31

9. But in vaine they vvorship mee, teachinge for doctrines, mẽs precepts 4.10.15.& 4.10.23.

13. Euery plant vvhich mine heauẽly father hathe not planted, shall be roted vp. 2.3.9.& 3.2.12.& 3.23.1.& 3.24.6.

14. Let them alone: they bee the blinde leaders of the blinde & if the blinde leade the blinde, both ſhall fall in the ditche. 3.19.11.& 4 9.12

24 I am not ſẽt, but vnto the loſt shepe of the houſe of Iſrael. 2.11.12.

16.6. Take heede and bevvare of the leauen of the Phariſees, & Saduces. 4.10.26.

12. Then vnderſtode they that he had not ſaid that they should bevvare of the leuen of breade, but of the doctrine of the Phariſees, and Saduces. 4.10 26.

16. Thou art Chriſt the ſonne of the liuinge God. 4.6.6.

17. Bleſſed art thou Simon the ſonne of Ionas, for flesh & blood hath not reueled it vnto thee, but my father vvhich is in heauen. 2.2.19.& 3.1.4. & 3.2.34

18. And I ſay alſo vnto thee that thou art Peter, and vpon this rock I vvil buyld my church. 4.6.3.& 4 6.5.

19. And I vvil geue vnto thee, the keyes of the kingdom of heauen: & vvhatſoeuer thou shalt binde vpon earth, shalbe bound in heauen: and vvhatſoeuer thou shalt loſe on the earth shalbe loſed in heauen. 3.4.12.& 4.1. 22.& 4.2.10.& 4.6.4,& 4.11.1.& 4. 12.4

23. Get thee behinde me, Satan: thou art an offence vnto me, &c. 4.7.28.

24. If anie man vvill follovv me, let him forſake him ſelfe, & take vp his croſſe, and follovv me. 3.7.2.& 3.8.1

27. For the ſonne of man shall come in the glorie of his father, vvith his angels: and then shall he geue to euery man according to his deedes. 3. 18.1.

17.2. And vvas transfigured before them: and his face did shine as the ſonne, & his clothes vvere as vvhite as the light. 4.17.17.

5. VVhile he yet ſpake, behoulde, a bright

bright cloude shadovved them: and behould, there came a voice out of the cloude, saying: this is my vvell-beloued sonne in vvhom I am vvell pleased, heare him. 2 15.2.& 3.2.32 &3.8 1.& 3.20.48.& 4.8 1.& 4.8.7

18.10. For I say vnto you, that in heaué their angels alvvayes behoulde the face of my father vvhich is in heauen. 1.14.7.& 1.14 9

11. For the sonne of man is come to saue that vvhich vvas lost. 2.12.4

15. If thy brother trespasse against thee, go, and tell him his fault betvveene thee and him alone: if he heare thee, thou hast vvonne thy brother. 4. 12.3

17. And if he vvill not vouchesafe to heare them, tell it vnto the Church: and if he refuse to heare the Church also, let him be vnto thee as an heathen man, and as a publicane. 4 8.15.& 4.11.2.& 4.12.3

18 Verely I say vnto you, vvhatsoeuer ye bind on earth, shalbe bounde in heauen: and vvhatsoeuer ye lose on earth, shalbe losed in heauen. 3.4.12 & 3.4.20.& 4.1.22.& 4.2 10 & 4 8.4 & 4.12.4.& 4.12.9

19. Againe, verelie I say vnto you, that if tvvo of you shall agree in earth, vpon any thing vvhatsoeuer they shall desire, it shalbe geuen them of my father vvhich is in heauen. 3. 20.30

20. For vvhere tvvo or three are gathered together in my name, there am I in the middes among them. 4.1 9.& 4.6.4.& 4.9 2

22. I say not to thee, vnto seuen times: but vnto seuentie times seuen times. 4.1 23

29. And his fellovv therfore fel doune and besought him, saying, haue patience vvith me, and I vvill pay thee all. 4.1.23

19.6. VVherefore they are no more tvvain, but one fleshe: let not man therefore put a sunder that vvhich God hath coupled together. 4.15.22

11. All men can not receaue this saying saue them to vvhom it is giuen. 2.8 42.& 4.13.17

12. For there are some chaste, vvhich vvere so borne of their mothers belly: and there be some chast vvhich be made chast by men: and there be some chast, vvhich haue made themselues chast for the kingdom of heauen, &c. 2.8.42

13. Then vvere brought vnto him little children, that he should put his hande vpon them, and pray: and the disciples rebuked them. 4.16.7

14. Suffer little children to come vnto me, and forbidde them not: for of such is the kingdome of heauen 4.16 7.& 4.16.17.& 4.16.26

15. And vvhen he had put his handes on them, he departed thence. 4 3.16

17. There is none good but one, euen God: but if thou vvilt enter into life, keepe the commaundements. 1.13 13,24.& 3.18 9

18. Thou shalt not kill: thou shalt not commit adultery: thou shalt not steale, &c. 2.8 35,36,37,38,39,&c. to the ende of the capter.

19. Honor thy father and thy mother, &c. 2.8.12,35

21. If thou vvilt be perfect, go, sell that thou hast, & geue to the poore, & thou shalt haue treasure in heaué, &c. 4.13 13

25. And vvhen his disciples heard it, they vvere exceedinglie amased, saying, vvho then can bee saued? 2.7.5

26. And Iesus behelde them, and said vnto them: vvith men this is vnpossible, but vvith God all things are possible. 2.7.5

28. And Iesus said vnto them, verelie I say to you: that vvhen the sonne of man shall sitte in the throne of his maiesty, ye vvhich followed me in the regeneration, shall sit also vpon tvvelue thrones, and iudge the tvvelue tribes of Israell. 2.16.18.& 3 25.10.

29. And vvhosoeuer shall forsake houses, or bretherne, or sisters, or

Father, or mother, or vvife, or children, or landes, for my names sake, he shall receaue an hundrêth foulde more, and shall inherite life euerlasting. 3.25.10

20.1. For the kingdome of heauen is like vnto a certaine householder, vvhich vvente out at the davvninge of the day, to hier laborers into his vineyarde. 3.18.3

25. Ye knovve that the lordes of the Gentiles haue dominatiō ouer them, and they that are great, exercise authoritie ouer them. 4.11.8.& 4.11.9

26. But it shall not be so among you: but vvhosoeuer vvill be great among you, let him be your seruaunt. 4.11.8

28. Euen as the sonne of man came not to be serued, but to serue, and to geue his life for the raunsome of many. 2.16.5

21.9. Moreouer, the people that vvent before, and they also that followved, cried, saying: Hosanna the sonne of Dauid: blessed be he that commeth in the name of the lorde, &c. 2.6.4

22. VVhatsoeuer ye shall aske in prayer: if ye beleeue, ye shall receaue it. 3.20.11.

25. The baptisme of Iohn vvhence vvas it? from heauē, or of men? then they reasoned among themselues saying, if vve shall say from heauen, he vvill say vnto vs, vvhy did ye not then beleue him. 4.19.5

31. VVhether of them tvvaine did the vvill of the father? they said vnto him, the first. Iesus said vnto them, verely I say vnto you, that the Publicans and the harlots shall go before you into the kingdome of God. 2.8.14.& 3.7.2

22.2. The kingdome of heauen is like vnto a certaine king, vvhich maried his sonne. 3.24.8

12. Frende, hovv camest thou in hither, and haste not on a vvedding garmēt. 4.17.45

13. Binde him hand & foote, take him avvay, and cast him into vtter darkenesse: there shalbe vveeping and gnashing of teeth. 3.25.12

14. For manie are called, but fevve are chosen. 3.24.6

23. The same day the Sadduces came to him, vvhich say that there is no resurrection. 2.10.23

30. For in the resurrectiō, they neither marie vviues, nor vviues are bestovved in mariage, but are as the Angells of God in heauen. 1.14.9.& 1.15.3.& 2.12.6.& 3.25.11.& 4.1.4

32. I am the God of Abraham, the God of Isaac, and the God of Iacob: God is not the God of the dead, but of the liuing. 2.10.9 & 4.16.3

37. Thou shalt loue the lord thy God, vvith all thy heart, vvith all thy soule, and vvith all thy minde. 2.8.11 & 2.8.51.& 3.3.11

39. And the seconde is like vnto this, thou shalt loue thy neighbour as thy selfe. 2.8.11

23.4. For they binde heauie burdens, and greuous to be borne, and lay them on mens shoulders, but they themselues vvill not moue them vvith one of their fingers. 4.10.1.& 4.10.26

8. But be not ye called, Rabbi: for one is your doctor, to vvit, Christ, and all ye are bretherne. 4.8.8

9. And call no man your father vppon the earth: for their is but one, your father vvhich is in heauen. 3.20.38

23. And ye leaue the vveightier matters of the lavve, as iudgement, and mercie, and fidelitie, these ought ye haue done, and not to haue lefte the other. 2.8.52

25. VVo vnto you scribes and Pharisees, hypocrites: for ye make cleane the outer side of the cup, and of the platter: but vvithin they are full of briberie and excesse. 3.4.36

37. Ierusalem, Ierusalem, vvhich killest the Prophets, & stonest them vvhich are sent to thee, hovve often vvould I haue gathered thy children together, &c. 3.24.16

24.11. And many false Prophets shall arise

arise and shall deceaue manie. 4.9.4
14. And this Gospell of the kingdome shalbe preached through the vvhole vworld, for a vvitnes vnto all nations: and then shall the ende come. 3.4.4
24. For there shall arise false Christs, and false Prophets, and shall shevve great signes and vvonders: so that if it vvere possible, they should deceaue the verie elect. 4.9.4
30. And then shall appeare the signe of the sonne of man in heauen, and then shall all the kindredes of the earth mourne, and they shall see the sonne of man come in the cloudes of heauen vvith povvre and great glorie. 2.16.17
36. But of that daye and houre knovveth no man, no not the Angels of heauen, but my father onely. 1.14.9
45. VVho then is a faithfull seruant, and vvise, vvhom his maister hath made ruler ouer his houshould, to giue them meate in season? 4.16.31
25.3. The foolishe toke their lampes, but toke no oile vvith them. 3.5.7
21. Then his master said vnto him, it is vvell done good seruant and faithfull: thou hast bene faithfull in little, I vvill make thee ruler ouer much: enter into thy maisters ioy. 2.3.11
23. It is vvell done good seruant and faithfull, thou hast bene faithfull in little, &c. 2.3.11
29. For vnto euery man that hath, it shalbe geuen, and hee shall haue abundaunce: and from him that hath not, euen that he hath, shalbe taken avvay. 2.3.11.& 3.15.4
31. And vvhen the sonne of man commeth in his glorie, and all the holie Angels vvith him, then shall hee sit vpon the throne of his glorie 2.16.17
32. And before him shall be gathered all nations, and hee shall separate one from an other, as a shepeherde seperateth the shepe frō the goates. 2.16.17.& 3.25.9
34. Come ye blessed of my father, inherite the kingdome prepared for you from the foundations of the vworld. 3.18.1.& 3.18.2.& 3.18.3.& 3.24.16
35. For I vvas an hungred, and ye gaue me meat: I thursted, and ye gaue me drinke, &c. 3.18.1
40 Verelie I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me. 3.18.6
41. Departe from me ye cursed, into euerlasting fire, vvhich is prepared for the deuill and his Angels. 1.14.14 & 1.14.19.& 3.25.5
46. And these shall go into euerlasting paine, and the righteous into life eternall. 3.25.5
26.10. VVhy trouble ye the vvoman? for she hath vvrought a good vworke vpon me. 3.25.8
11. For ye haue the poore alvvaies vvith you, but me shall ye not haue vvith you alvvaies. 4.3.1.& 4.17.26 & 4.17.28
12. For in that she povvred this oyntment vpon my body, she did it to bury me. 3.25.8
15. And he said to them, vvhat vvill ye geue me, and I vvill deliuer him vnto you? and they appointed vnto him thirty pieces of siluer. 4.18.14
26. And as they did eate, Iesus toke the bread: and vvhen he had geuen thankes he brake it, and gaue it to the disciples, and said, take, eate this is my body. 4.14.20 & 4.16.30.& 4.17.1.& 4.17.20.& 4.19.23
27. Also he toke the cup, and vvhē he had geuen thāks, he gaue it to them, saying, drinke ye all of it. 4.9.14
38. Then said Iesus vnto them, my soule is very heauy euen vnto the death: tarie ye here, and vvatch vvith me. 2.16.12.& 3.8.9
39. So he vvent a litle further, and fell on his face, and praied, saying: O my Father, if it be possible let this cup passe from me, neuertheles not as I vvill, but as thou vvilt. 2.16.12

the most high shall ouershadovve thee: therefore also, that holy thing vvhich shall be borne of thee, shall be called the sonne of God. 2.14.5
43. And vvhence commeth this to me, that the mother of my lorde should come to me? 2.14.4
54. He hath vpholden Israell his seruaunt, being mindfull of his mercy. 2.10.4
72. That he vvould shevve mercy tovvardes our fathers, and remēber his holy couenaunt. 2.10.4
73. And the oth vvhich he svvare to our father Abraham. 2.10.4
74. That vve being deliuered out of the handes of our enemies, should serue him vvithout feare. 3.16.2
77. And to geue knovvledge of salvation vnto his people, by the remissiō of their sinnes. 3.11.22
79. To geue light to them that sit in darknesse, and in the shadovve of death, and to guide our feete into the vvay of peace. 2.12.4
2.11. That is, that vnto you is borne this day in the Citie of Dauid, a Sauior, vvhich is Christ the lorde. 2.15.5
13. And straight vvay there vvas vvith the Angell a multitude of heauenly soldiers, praising God, &c. 1.14.5
37. And she vvas a vvidovve about fourescore and fovver yeares, and vvent not out of the temple, and serued God vvith fastings, and praiers, night and day 4.12.16
52. And Iesus encreased in vvisedome, and stature, and in fauour vvith God and men. 2.14.2
3.3. And he came into all the coastes about Iordā, preaching the baptisme of repentaunce for the remission of sinnes. 3.3.19 & 4.15.7.& 4.19.17
8. Bring forth therfore frutes vvorthy amendement of life, and begin not to say vvith your selues, vve haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham. 3.3.5
14. The souldiers likevvise demaunded of him, saying, and vvhat shall vve do? and he said vnto them, do violence to no man, neither accuse any falsely, and be cōtent vvith your vvages. 4.20.12
16 Iohn aunsvvered, and said to them all, in deede I baptize you vvith vvater, but one stronger then I, commeth, vvhose shoos latchet I am not vvorthy to vnlose: he vvill baptize you vvith the holy Ghost, and vvith fire. 3.1.3,4.& 4.15.6,7
22. And the holy Ghost came dovvne in a bodily shape like a Doue, vpon him, and there vvas a voice from heauen, saying, thou art my beloued sonne: in thee I am vvell pleased. 4.17.21
23. And Iesus himselfe began to be about thirtie yeares of age, being as men supposed the sonne of Ioseph, vvhich vvas the sonne of Eli. 4.16. 27,29
38. VVhich vvas the sonne of Enos, vvhich vvas the sonne of Seth, vvhich vvas the sonne of Adam, vvhich vvas the sonne of God. 2.12.7 & 2.13.3
4.17. And there vvas deliuered vnto him the booke of the Prophet Esaias: and vvhen he had opened the booke, he found the place vvhere it vvas vvritten. 4.19.23
18. The spirit of the lorde is vpon me, because he hath annointed me, that I should preach the Gospell to the poore: he hath sent me, that I should heale the broken in hart. 2.15.2.& 3.3.20.& 3.4.3
5.13. And touched him, saying, I vvill, be thou cleane. And immediatly the leprosie departed from him:
14. And he commaunded him that he should tell it to no man: but go, saith he, and shevve thy selfe to the priest, and offer for thy clensing, as Moses hath cōmaunded, for a vvitnesse vnto them. 3.4.4
34. Can ye make the children of the vvedding chamber to faste, as long as the

as the bridegrome is vvith them? 4 12.17

6.13. And vvhen it vvas day, he called his disciples, and of them he chose tvvelue, vvhich also he called Apostles. 4.3.5

23. Reioyce ye in that day, & be glad: for beholde, your revvard is great in heauen, &c. 3.18.1

24. But vvoe be to you that are rich, for you haue receiued your consolation. 3.19.9

36. Be ye mercifull therefore, as your father also is mercifull. 3.7.6

7.29. Then all the people that heard, and the Publicanes iustified God, beinge baptised vvith the baptisme of Iohn. 3.11.3

35. But vvisedom is iustified of all her children. 3.11.3

36. And one of the Pharisees desired him that he vvoulde eate vvith him: & he vvēt into the Pharisees house, and sat dovvne at the table. 3.4.37

47. VVherefore I say vnto thee, many sinnes are forgiuen her: for she loued much. To vvhom a litle is forgiuen, he doth loue a litle. 3.4.31

8.2. And certaine vvomē, vvhich vvere healed of euill spirites, and infirmities, as Mary vvhich vvas called Magdalene, out of vvhō vvent seuen deuils. 1.14.14

7. And some fel among thornes, & the thornes sprunge vp vvith it, and choked it. 3.2.10

13. But they that are on the stones, are they vvhich vvhen they haue heard, receiue the vvord vvith ioy: but they haue no rootes, vvhich for a vvhile beleue, but in the time of tentation goe avvay. 3.2.10

15. But that vvhich fel on good groūd, are they vvhich vvith an honest and good hart heare the vvord, and kepe it, & bringe foorth frute vvith pacience. 4.14.11

9.23. If any man vvill come after me, let him deny himselfe, and take vppe his crosse daily and follove me. 3.15 8

26. For vvhosoeuer shall be ashamed of me, and of my vvords, of him shall the sonne of man be ashamed, vvhen he shall come in his glory, and in the glory of the father, and of the holy Angels. 1.14.9

55. But Iesus turned about, and rebuked them, and sayd, ye knovv not of vvhat spirite ye are. 3.20.15

10.1. After these thinges, the lord appointed other 70. also, & sent them tvvo & tvvo before him, &c. 4.3.4

6. And if the sonne of peace be there, your peace shall rest vppon him: if not, it shall returne to you againe. 3 23.14

16. He that heareth you, heareth me: and he that despileth you, despiseth me. 4.3.3. & 4.8.4

18. I savv Sathan, like lighteninge, fall dovvne from heauen. 1.14.18

20. Neuertheleſſe, in this reioyce not, that the spirites are subdued vnto you: but rather reioice, because your names are vvritten in heauen. 3 31.24.9

21. The same houre reioyced Iesus in the spirite and sayd, I confesse vnto thee father, lorde of heauen and earth, that thou hast hid these thinges from the vvise and learned, and hast reuealed them to babes. euen so, father, because it so pleased thee. 3.2.34

22. All things are giuen me of my father: and no man knovveth vvho the sonne is, but the father: neither vvho the father is, saue the sonne: & he to vvhom the sonne vvill reueale him. 3 2.1. & 4.18.20

23. Blessed are the eies, vvhich see that ye see. 2.9.1

24. For I tell you, that many Prophets and Kinges haue desired to see these thinges, vvhich ye see, and haue not seene them, &c. 2.9.1. & 2.11.6

25. Maister, vvhat shall I do, to enherite eternall life? 4.13.13

27. And he aunsvvered, and said, thou shalt loue thy lorde God, vvith all thy hart, and vvith all thy soule, and

vvith all thy ſtrength, and vvith all thy thought, & thy neighbour as thy ſelfe: 2.8.11
30. And a certaine man vvent dovvne from Ieruſalem to Iericho, and fel among theeues. 2.5.19
36. VVhich novv of theſe three, thinkeſt thou, vvas neighbour to him that fell among the theeues? 2.8.55
11.2. And he ſaid vnto them, vvhen ye pray, ſay, Our father vvhich art in heauen. 3.20.6;34
3. Our daily bread giue vs for the day. 2.5.14
21. VVhen a ſtrong man armed, keepeth his place, the thinges that he poſſeſſeth are in peace. 1.14.13.& 1 14.18
22. But vvhen a ſtrōger then he commeth vppon him, and ouercommeth him, he taketh from him all his armour vvherein he truſted, and deuideth his ſpoyles. 1.14 18
39. And the lorde ſayd vnto him, in deede ye Phariſees make clane the outſide of the cup, & of the platter, but the inwvard parte is full of rauening and vvickednes. 3.4.36
12.5. Feare him vvhich after he hath killed, hath povver to caſt into hell, &c. 1.15.2
10. And vvhoſoeuer shall ſpeake a vvord againſt the ſonne of manne, it shall be forgiuen him: but vnto him that shal blaſpheme the holy Ghoſt, it shall neuer be forgiuē. 1.13.15.&3 3 21,22.& 3.5.7
14. Manne, vvho made me a iudge, or a deuider ouer you? 4.11.9,11
14.21. Go out quickely into the places and ſtreetes of the City, & bring in hither the poore, and the maimed, and the halt, and the blinde. 4.16.31
15 7. I ſay vnto you, that likevviſe ioy shall be in heauen for one ſinner that conuerteth, more then for ninety & nine iuſt men, vvhich nede no amēdment of life. 1.14 7
20. And vvhen he vvas yet a great vvay of, his father ſavv him, and had compaſſion, and ran & fell on his necke, and kiſſed him. 3.20.37
16.2. And he called him, & ſayd vnto him, hovve is it that I heare this of thee? giue an accōpt of thy ſtevvardſhippe; for thou maiſt be no longer ſtevvard. 3.10.5
9. And I ſay vnto you, make you frends vvith the riches of iniquitie, that vvhen you shall vvant, they may receiue you into euerlaſtinge habitations. 3.18.6
15. Ye are they vvhich iuſtifie your ſelues before men: but God knovveth your hartes. &c. 3.11.3.& 3.12.2
16. The Lavv and the Prophets endured vntill Iohn, and ſince that time the kingdome of God is preached, & euery man preaſſeth into it. 2.7.16
22. And it vvas ſo, that the begger died, and vvas caried by the Angels into Abrahams boſome, &c. 1.14.7 & 1.15.2.& 3.25.6
17.3. If thy brother treſpaſſe againſt thee, rebuke him: and if he repent, forgiue him. 3.7.6
5. And the Apoſtles ſayd vnto the lord, increaſe our faith. 4.14.7
7. VVho is it alſo of you, that hauing a ſeruant plovving or feeding cattel, vvould ſay vnto him byandby, vvhen he vvere come from the fielde, &c. 3 14.15
10. So likevviſe ye, vvhē ye haue done all thoſe things vvhich are cōmaunded you, ſay, vve are vnprofitable ſeruāts, vve haue done that vvhich vvas our duety to do. 3.14.14.& 3.15.3
14. And vvhen he ſavve them, he ſayd vnto them, go, shevv your ſelues to the Prieſtes. And it came to paſſe, that as they vvent, they vvere cleanſed. 3.4.4
20. And vvhen he vvas demaunded of the Phariſees, vvhen the kingdom of God shoulde come, he aunſvvered them, and ſayd: the kingdom of God commeth not vvith obſeruation. 2 15.4
18.1. And he ſpake alſo a parable vnto them, to this end, that they ought alvvayes to pray, and not to vvaxe faint

faint. 3.20.7

13. But the publicane ſtandinge a far of, vvoulde not lift vppe ſo much as his eyes to heauen, but ſmote his breſt, ſaying: O God, be mercifull to me a ſinner. 3.4.18.& 3.12.7

14. I tel you, this man departed to his houſe iuſtified, rather thē the other: for euery manne that exalteth himſelfe, shal be brought lovv, & he that humbleth himſelfe, shalbe exalted. 3.4.35.& 3.11.3

41. And Ieſus ſayd vnto him: receaue thy ſight, thy faith hath ſaued thee. 4 19.12.

19.17. And he ſayd vnto him, vvell, good ſeruaunt: becauſe thou haſt bin faithfull in a very litle thinge, take thou authority ouer ten cities. 2.3.11 & 3.15.4

26. Vnto all them that haue, it shall be giuen, & from him that hath not, euen that he hath shall be taken fro him. 2.3.11.& 3.15.4

20.27 Then came to him certaine of the Sadduces, vvhich deny that there is any reſurrection, &c. 2.10.23.& 3 25.5

37. And that the dead shal riſe again, euen Moſes shevved it beſides the bush, vvhen he ſayd, the lorde is the God of Abraham, and the God of Iſaac, and the God of Iacob. 2.10.9

38. For he is not the God of the dead, but of them vvhich liue. 4.16.3

21.15. For I vvill giue you a mouth & vviſdom, vvhere againſt, all your aduerſaries shall not be able to ſpeake, or reſiſt. 4.3.12

28. And vvhen theſe thinges begin to come to paſſe, then looke vp, and lift vp your heades, for your redemptiō dravveth neere. 3.9.5

22.17. And he tooke the cup, & gaue thankes, and ſaid, take this, and part it amonge you. 4.17.20.& 4.17.43 & 4.18.8

19. And he tooke bread, and vvhen he had giuen thankes, he brake it, and gaue to thē, ſaying, this is my body, vvhich is giuen for you: do this in the remembraunce of me. 4.3.6.& 4 15.20.& 4.16.30.& 4.17.1,20,37

20. Likevviſe alſo after ſupper he tooke the cup, ſaying, this cup is the nevv Teſtament in my blood, vvhich is shed for you. 2.11.4.& 2.17.4.& 4 17.6, 20

25. The kinges of the Gentiles reigne ouer them, and they that beare rule ouer them, are called gracious lords. 4.11.8,9.& 4.20.7

26. But ye shall not be ſo: but let the greateſt amonge you, be as the leaſt: and the chiefeſt, as he that ſerueth. 4 11.8

32. But I haue prayed for thee, that thy faith fayle not, &c. 3.24.6.& 4 7.27,28

43. And there appeared an Angel vnto him from heauē, comforting him. 1.14 6.& 2.16.12

44. And his ſvveate vvas like droppes of blood, tricklinge dovvne to the ground. 2.16.12.& 3.8.9

61. Then the lorde turned backe, and looked vpon Peter: & Peter remembred the vvorde of the lorde, hovve he hadde ſayd vnto him, Before the cocke crovve, thou shalt denie me thriſe. 3.4.35

62. And Peter vvent foorth, & vvept bitterly. 3.3.4

23.42. And he ſaid vnto Ieſus, lord remember me, vvhen thou commeſt into thy kingdom. 3.24.1.& 4.16.31

43. Then Ieſus ſayd vnto him, verily I ſay vnto thee, to day shalt thou be vvith me in Paradiſe. 3.25.6

46. And Ieſus cried vvith a loud voice, and ſayd, Father, into thy handes I commende my ſpirite, &c 1.15.2.& 3 25.6

24 5. They ſayd vnto them, vvhy ſeeke ye him that liueth, among the dead? 1.14.6

6. He is not here, but is riſen: remember hovve he ſpake vnto you, vvhen he vvas yet in Galilee. 3.25.3

11. But their vvords ſeemed vnto thē a fained thing, neither beleued they them. 3.2.4

Then arose Peter, and ranne vnto the sepulchre, and looked in, and savve the linen clothes layd by them selues: and departed, vvonderinge in himselfe at that vvhich vvas come to passe. 3.2.4

16. But their eyes vvere holden, that they coulde not knovve him. 4.17 29

26. Ought not Christ to haue suffered these things, & to enter into his glory? 2.17.6.& 3.18.7.& 4.17.32

27. And he beganne at Moses, and at all the Prophets, and interpreted vnto thē in al the Scriptures the things that vvere vvrytten of him. 1.5.3.& 3 2.34

31. But he vvas takē out of their sight. 4.17.29

39. Beholde mine hands and my feete: for it is my selfe: handle me and see: for a spirit hath not flesh and bones, as ye see me haue. 2.14.2.& 3.25.3 & 4.17.29

44. All must be fulfilled vvhich are vvrytten of me in the lavv of Moses, & in the Prophets, & in the Psalmes. 2.5.8

45. Then opened he their vnderstanding, that they might vnderstand the Scriptures. 3.2.34

46. Thus it is vvritten, and thus it behoued Christ to suffer, and to rise againe frō the dead the third day. 2.12 4.& 3.3.19

47. And that repentance, & remission of sinnes, should be preached in his name amonge all nations, beginninge at Ierusalem. 2.12.4.& 3.3.1 & 3.3.19

49. But tary ye in the city of Ierusalem, vntill ye be indued vvith povver from on hie. 4.3.12

51. And it came to passe, that as he blessed thē, he departed from them, and vvas caried vp into heauen. 4.17 27

IOHN.

1.1. IN the beginning vvas the vvord, and the vvord vvas vvith God, and that vvord vvas God. 1.13.6.& 1 13 11.& 1.13.22

3. All things vvere made by it, &c. 1.13 7.& 1.13.17

4. In it vvas life, and the life vvas the light of men. 1.13.13.& 1.15.4.& 2.2 19.& 2.6.1.& 4.17.8

5. And the light shineth in the darkenes, & the darkenes comprehended it not. 2.2.12

9. That vvas the true light vvhich lighteth euery manne that commeth into the vvorld. 2.12.4

10. He vvas in the vvorlde, and the vvorlde vvas made by him, and the vvorld knevv him not. 2.12 4

12. But as many as receiue him, to thē he gaue povver to be the sonnes of God, euen to them that beleue in his name. 2.6.1.& 3.1.4.& 3.20.36 & 3.22.10

13. VVhich are borne not of blood, nor of the vvill of the fleshe, nor of the vvill of man, but of God. 2.2.19 & 2.13.2.& 3.1.4

14. And the vvorde vvas made fleshe, and dvvelt among vs, & vve savv the glory therof, as the glory of the only begotten sonne of the Father, full of grace and trueth. 1.13.11.& 2.12.4 & 2.14.1.& 2.14.8

16. And of his fulnes haue all vve receiued, and grace for grace. 2.13.1 & 2.15.5& 3.11.9.& 3.20.1

17. For the lavv vvas giuen by Moses, but grace and trueth came by Iesus Christ. 2.7.16

18. No manne hath seene God at any time: the only begottē sonne, vvhich is in the bosome of the Father, he hath declared him. 1.13.17.& 2.2.20 & 2.9.1.& 4.17.30

23. I am the voyce of him that crieth in the vvildernes, make straight the vvay of the lord, as sayd the Prophet Esaias. 2.9.5

29. Beholde the lambe of God, vvhich taketh avvay the sinnes of the vvorld. 2.14.3.& 2.16.5.& 2.17.4.& 3.4.26. & 4.15.7

32. So Iohn bare vvitnesse, sayinge, I savv the spirite come dovvne from heauen

heauen, like a doue, and it abode vpon him. 2.15.5.& 4.19.20
33. And I knevve him not: but he that sent me to baptise vvith vvater, he sayd vnto me, vppon vvhome thou shalt see the spirite come dovvne, and tary still on him, that is he vvhich baptiseth vvith the holie Ghost. 2.15.5
36. Behold the lambe of God. 2.9.5
40. Andrevve, Simon Peters brother, vvas one of the tvvo vvhich had hard it of Iohn, and that followed him. 4.6.5
42. And he brought him to Iesus, &c. 4.6.5
51. Hereafter shall ye see heauen open, & the angels of God ascending, and descendinge vppon the sonne of man. 1.14.12.& 2.9.2
2.2. And Iesus vvas called also, and his disciples vnto the mariage. 4.13.3
9. Novv vvhen the gouernour of the feast had tasted the vvater that vvas made vvine, &c. 4.13.3
15. Then he made a scourge of small cordes, & draue them all out of the temple, vvith the sheepe and oxen, & poured out the chaungers money, and ouerthrevv the tables. 4.19.23
19. Iesus answered and sayd vnto thē, destroy this temple, and in three dayes I vvill raise it vp againe. 2.14.4 & 3.25.7
21. But he spake of the temple of his body. 2.14.4 & 3.25.7
23. Novv vvhen he vvas at Ierusalem, at the passeouer in the feast, many beleued in his name, vvhē they savv his miracles vvhich he did. 4.25
24. But Iesus did not committe himselfe vnto them, because he knevve them all. 3.2.12
3.3. Verily, verily, I say vnto thee, except a man be borne againe, he can not see the kingdome of God. 2.3.1 & 4.16.17
5. Except that a man be borne of vvater & of the spirite, he can not enter into the kingdom of God. 4.16.25
6. That vvhich is borne of the fleshe, is fleshe: and t[illegible] vvhich is [illegible] of the spirit, is spirit. [illegible] 6.& 2.3.
13. For no man ascendeth v[illegible] heauen, but he that hath descended from heauē, euen the sonne of man vvhich is in heauen. 2.14.2 & 4.17.30
14. And as Moses lifted vp the serpent in the vvilderness, so must the sonne of man be lift vp. 2.12.4.& 4.18.20
16. For God so loued the vvorld, that he gaue his onely begotten sonne, that vvhosoeuer beleueth in him, shoulde not perishe, but haue life euerlasting. 2.12.4.& 2.16.4.& 2.17.2 & 3.14.17.& 3.24.5 & 3.24.7
23. And Iohn also baptised in Enovve besides Salem, &c. 4.15.6
27. Man can receiue nothinge, except it be giuen him from heauen. 2.2.20
33. He that hath receiued his testimony, hath sealed that God is true. 3.2 3
34. For he vvhome God hath sent, speaketh the vvord of God: for God giueth him not the spirit by measure. 2.15.1.& 2.15.5
36. He that beleueth in the sonne, hath euerlastinge life, and he that obeyeth not the sonne, shall not see life, but the vvrath of God abydeth on him. 4.16.31
4.1. Novv vvhen the lord knevv, that the Pharisees had hearde, that Iesus made and baptised more disciples then Iohn. 4.15.6
14. But vvhosoeuer drinketh of the vvater that I shall giue him, shal neuer be more a thirst: but the vvater that I shall giue him, shalbe in him a vvell of vvater, springinge out into euerlasting life. 3.1.3
22. Ye vvorship that vvhich ye knovv not: vve vvorshippe that vvhich vve knovv: for saluation is of the Ievves. 1.5.12.& 1.6.4.& 2.6.1
23. But the houre commeth, & novve is, vvhen the true vvorshippers shall vvorshippe the father in spirite and trueth: &c. 3.20.30.& 4.10.14
24. God is a spirit, &c. 1.13.24
25. I knovv vvel that Messias shal come,

...rist : vvhen he is
...ome, he ... tell vs all things. 2.15
1.& 4.8.7
55. Beholde, I say vnto you, lift vppe your eyes, and looke on the regions. for they are vvhite already vnto harueſt. 4.16.31
42. And they ſayd vnto the vvoman, novv vve beleue not becauſe of thy ſayinge: for vve haue heard him our ſelues, and knovv that this is in dede the Chriſt, that ſauiour of the vworld. 3.2.5
53. Then the father knevv, that it vvas the ſame houre in the vvhich Ieſus had ſayd vnto him, thy ſonne liueth. And he beleued & all his houſehold. 3.2.5
5.8. Ieſus ſayd vnto him, riſe: take vp thy bed, and vvalke. 4.19.29
17. My father vvorketh hitherto, and I vvorke. 1.13.7.& 1.13.12.& 1.16.4 & 2.14.2
38. Therefore the Ievves ſought the more to kil him: not only becauſe he had broke the Sabbath: but ſaid alſo that God vvas his father, and made himſelfe equall vvith God. 1.13.12
21. For like as the father raiſeth vp the deade, and quickeneth them, ſo the ſonne quickeneth vvhom he vvil. 2.14.3
22. For the father iudgeth no manne, but hath committed all iudgement vnto the ſonne. 2.14.3.& 2.16.18
23. Becauſe that al men should honor the ſonne, as they honor the father: he that honoreth not the ſonne, the ſame honoreth not the father, vvhich hath ſent him. 2.6.2.& 2.14.3
24. He that heareth my vvorde, & beleueth in him that ſent me, hath euerlaſting life, and shal not come into condemnation, but hath paſſed from death to life. 2.9.3.& 3.15.6 & 3.24.5.& 3.25.1.& 4.16.26
25. The houre shall come, & novv is, vvhen the dead shal heare the voyce of the ſonne of God, and they that heare it, shall liue. 2.5.19.& 2.12.4 & 3.14.5
26. For as the father hath life in himſelfe, ſo likevviſe hath he giuen to the ſonne, to haue life in himſelfe. 4 17.9
28. Meruaile not at this: for the houre shall come in the vvhich all that are in the graues, shall heare his voyce. 3.25.4.& 3.25.7
29. And they shall come foorth, that haue done good vnto the reſurrection of life: but they that haue done euill, vnto the reſurrection of condemnation. 3.18.1
32. There is an other that beareth vvitnes of me, &c. 1.13.17
35. He vvas a burninge, & a shininge candell: and ye vvoulde for a ſeaſon haue reioyced in his light. 2.9.5
36. For the vvorke vvhich the father hath giuen me to finishe, the ſame vvorkes that I doe, beare vvitnes of me, that the father ſent me. 1.13.13
44. Hovve can you beleue, vvhich receiue honor one of an other, & ſeeke not the honor that commeth of God alone? 3.11.9
46 For hadde ye beleued Moſes, ye vvold haue beleued me: for he vvrote of me. 2.9.1
6.27. Labor not for the meate vvhich perisheth, but for the meate that endureth vnto euerlaſtinge life, vvhich the ſonne of man shal giue vnto you, &c. 3.18.1.& 4.14.25
29. This is the vvorke of God, that ye beleue in him vvhom he hath ſent. 3 19.10
35. I am the bread of life: he that cõmeth to me shall not hunger, and he that beleueth in me, shall neuer thurſt. 3.24.5.& 4.17.4
37. All that the father giueth me, shall come to me, and him that commeth to me, I caſt not avvay. 3.22.7 & 3.24.6
38. For I came dovvne from heauen, not to doe mine ovvne vvill, but his vvill vvhich ſent me. 2.14.2
39. And this is the fathers vvil vvhich hath ſent me, that of all vvhich he hath giuen me, I shoulde looſe nothing

thing, but should raise it vp againe at the last day. 3.22.7.& 3.22.10.& 3.24.6.& 3.24.7.& 3.25.8.

40. And this is the vvill of him that sent me, that euerie mã vvhiche seeth the sonne, & beleueth in him, should haue euerlasting life, &c. 3.22.10.& 3.24.6.

44 No man can come to me, except the father vvhiche sent me dravv him and I vvill raise him vp at the last day 2.2.20.& 2.5.5.& 3.2.34.& 3.22 7. & 3.24.1.

45. It is vvritten in the prophets, and they shal be all taught of God. Euery man therfore that hath heard, & hath learned of the father commeth vnto me. 1.3.10.& 2.2.20.& 2.3.7.& 2.5. 5.& 3.2.34.& 3.24.1.& 3.24.14.

46. Not that any man hathe seene the father, saue hee vvhich is of God, he hathe seene the father. 3.2.34.& 3. 22.10.& 3.24.1.

47. He that beleueth in me, hath euerlasting life. 1.13.13.

48. I am the bread of life. 3.11.9.& 4. 17.4.& 4 17.8.

49. Your fathers did eat Manna in the vvildernes, and are dead. 2.10.6.

50. This is the bread vvhiche cõmeth dovvne from heauen, that he vvhich eateth of it. should not die. 2.10.6.& 4.17.34.

51. I am the liuinge bread, vvhiche came dovvne from heauẽ: if any man eat of this bread, he shall liue for euer: and the bread that I vvill geue is my flesh, vvhich I vvill geue for the life of the vvorld. 3.11.8.& 4.17.5.& 4.17.14.

53. Then Iesus sayd vnto them, verelie verely I say vnto you, except ye eate the flesh of the sonne of man, and drinke his blood, ye haue no life in you. 3.11.9.& 4.17.6.

54. VVhosoeuer eateth my flesh and drinketh my blood, hath eternall life and I vvill raise him vp at the laste day. 3.11.9.& 4.17.34.

55. For my flesh is meat indeed, and my blood is drinke indeede. 2.17.5. & 4.17.8.

56. Hee that eateth my flesh, & drinketh my blood, dvvelleth in me, and I in him. 4.17 33.

57. As the liuinge father hathe sent mee, so liue I by the father, and he that eateth me, euen hee shal liue by me. 2.17.5.

65. Therfore sayde I vnto you, that no man can come vnto me except it be geuen vnto him of my father. 3.23. 13.

70. Haue not I chosen you tvvelue, & one of you is a diuell? 3.22.7.& 3. 24.9.

7.16. My doctrine not mine, but his that sent mee. 2.8.26.& 4 8.4.

37. Novve in the laste and great day of the feaste, Iesus stode and cryed, saying: If any mã thurst, let him come vnto me and drinke. 2.16.14.& 3.1.2. & 3.1.3.& 4.19 6.

39. For the holie Ghost vvas not yet geuen, bicause that Iesus vvas not yet glorified. 4.17.22.

8.12. Then spake Iesus againe vnto them, saying, I am the light of the vvorlde: he that follovveth me, shall not vvalke in darkenes but shal haue the light of life. 2.14.3.& 3.2.1.& 3.11.12.& 4 19.23.

16. For I am not alone, but I and the father, &c. 1.13.17.

26. But he that sent me, is trevve: and the thinges that I haue heard of him those speake I to the vvorlde. 2.8. 26.

30. As hee spake these thinges, many beleued in him. 3.2.5.

31. Then sayed Iesus to the Ievves vvhiche beleeued in him: if ye continevv in my vvorde, ye are verelie my disciples. 3.2.12.

34. Verelie, verelie, I say vnto you, that vvhosoeuer committeth sinne, is the seruaunt of sinne. 2.2.27.

44. Ye are of your father the deuill, &c. 1.14.15. he hath been a murtherer from the beginning, and abode not in the truthe, bycause there is no truth in him: vvhen he speaketh a lie,

then speaketh he of his ovvne: for he is a liar, and the father thereof. 1.14. 16.& 1.14.18.& 1.14.19

47. He that is of God, heareth Gods vvordes: ye therefore heare them not bycause ye are not of God. 4.2.4.

50. And I seeke not mine ovvne praise but there is one that seeketh it, and iudgeth. 2.14.2.

56. Your father Abraham reiovced to see my day: and he savv it, and vvas gladde. 2 9.1.& 2.10.4.

58. Iesus said vnto them, verelie, verelie I say vnto you, before Abraham vvas, I am. 2.14.2.

9.3. Neither hath this man sinned, nor his parentes: but that the vvorkes of God shold be shevved on him. 1.17.1

5. As longe as I am in the vvorlde, I am the light of the vvorlde. 2.14.3.

6. As sone as hee had thus spoken, hee spat on the grounde, and made clay of the spittle, and annointed the eyes of the blinde vvith the clay 4.19.18.

7. And said vnto him, go vvashe thee in the poole of Siloam (vvhiche is by interpretatiō, sent) he vvent his vvay therefore, and vvashed, and came againe seeyng. 4.19.19.

24. And said vnto him: geue glorie vnto God, &c. 2.8.24.

31. Novv vve knovv that God heareth not sinners: but if any mā be a vvorshipper of God, and doth his vvill, him heareth he. 3.20.7.& 3.20.10.

10.3. To him the porter openeth, and the shepe heare his voyce, and he calleth his ovvne shepe by name, and leadeth them out. 3.24 6.

4. And vvhen he hath sent forthe his ovvne shepe, hee goeth before them and the shepe follovve him: for they knovv his voyce. 3.22.10.& 4.2.4.

5. And they vvill not follovv a stranger but they flee frō him: for they knovv not the voyce of strangers. 3.22.10.

7. Then said Iesus vnto them againe, verelie, verelie I say vnto you, I am the dore of the shepe. 4.19.23.

9. I am the dore: by me if any man enter in, hee shall be saued, and shall goe in & go out, & finde pasture. 2.14.3

11. I am the good shepeherde, the good shephearde geueth his life for his ihēpe 2.14.3.& 4.19.14.

14. I am the good shepeherde, and knovve mine, &c. 4 2.4.

15. As the father knovveth me, so knovv I the father, and I lay dovvne my life for my shepe. 2.16.5.

16. Other shepe I haue also, vvhich are not of this folde: thē also must I bring &c. 3.24.6.

17. Therefore dothe my father loue me, bycause I lay dovvne my life, that I might take it againe 2.12.4.

18. No man taketh it from mee, but I lay it dovvne of my self: I haue povver to lay it dovvne, and I haue povver to take it againe: this cōmaundement haue I receiued of my father. 2.12.4. & 2.16.5.

26. But ye beleue not: for ye are not of my shepe, &c. 3.22 10.

27. My sheepe heare my voyce, and I knovv them, &c. 3 24 6

28. And I geue vnto them eternall life and they shall neuer perishe, neither shall anie plucke thē out of my hand. 3.15.5.& 3.21.1.& 3.22.7.& 3.24.6.

29. My father vvhich gaue them me is greater then all, and none is able to take them out of my fathers hande. 3.22.10.

30. I and my father are one. 2.8.26.

34. Is it not vvrittē in your lavv, I said, ye are Gods? 4.26.31.

35. If he called them Gods, vnto vvhome the vvorde of God vvas geuen, and the Scripture can not be broken. 4.20.4.

37. If I do not the vvorkes of my father beleeue me not. 1.13.13.

11.25. I am the resurrection, and the life: he that beleueth in me, though he vvere dead, yet shall he liue. 1.13. 13.& 2.12.4.& 3.25.9.& 4.16.17.

41. Father, I thanke thee, bycause thou hast hearde me. 1.13.13.

43. As he had spoke these things, he cryed vvith a loude voyce: Lazarus, come fourth. 4 19.29.

44. Then

44. Then he that vvas deade, came forth bounde hand and foore vvith bandes, and his face vvas bounde vvith a napkin. Iesus said vnto them: loose him, & let him goe. 3.4.5.

47. Then gathered the hie priestes, and the pharises a councell, and saide: vvhat shall vve doe? &c. 4.9.7.

12.27. Father, saue me frō this houre: but therfore came I vnto this houre. 2.12.4 & 2.16.12.

28. Father, glorifie thy name, &c. 2. 12.4.

31. Novv is the iudgement of this vvorld: novve shall the prince of this vvorlde be cast out. 1.14 13

32. And I, if I vvere lift vp from the earth, vvill dravve all mine vnto me. 3.25.6

39. Therefore coulde they not beleue bycause that Esaias sayeth againe. 3. 24.13.

41. These thinges saide Esaias, vvhen he savve his glorie and spake of him. 1.13.11.& 1.13.23.

43. For they loued the praise of men, more then the praise of God. 3.11.9.

49. For I haue not spoken of my selfe. &c. 4.8.13.

13.4. He riseth from supper, and layeth aside his vpper garmentes, and toke a tovvel, and girde him selfe. 4.19 23

15. For I haue geuen you an exaumple that ye shoulde doe, euen as I haue done to you. 3.16.2.

18. I speake not of you all: I knovv vvhome I haue chosen, &c. 3 22.7.& 3.24.9.

34. A nevve commaundemente geue I vnto you, that ye loue one another, as I haue loued you, that euen so ye loue one an other. 3.16.2.

14.1. Ye beleue in God, beleue also in mee. 1.13.13.& 2.6.4.

5. Thomas said vnto him: Lorde vve knovv not vvhither thou goest: hovv can vve then knovve the vvay? 4.17. 23.

6. I am the vvay, and the truthe, and the life, &c 1.13.17.& 2.6.1.& 3. 20.21.& 4.16.17.

8. And Philip saide vnto him: Lorde, shevve vs the father, and it suffiseth vs. 4.17.23.

10. Beleuest thou not, that I am in the father, and the father in me? the vvordes vvhiche I spake vnto you, I spake not of my selfe: but the father that dvvelleth in me, he doth the vvorkes. 2.14.2.& 4.8.13.

11. Beleue mee, that I am in the father and the father in me: at the least, beleue me, for the verie vvorkes sake. 1. 13.13

13. And vvhatsoeuer ye aske in my name, that vvill I doe, that the father may bee glorified in the sonne. 3.20.17.

16. And I vvill pray the father, and he he shall giue you an other comforter, &c. 1.13.17.& 4.8.11.

17. Euen the spirite of trueth, vvhom the vvorlde can not receiue, bycause it seeth him not, neither knovveth him: but ye knovv him, for he dvvelleth vvith you, & shalbe in you. 3.1. 4 & 3.2.39.

26. But the comforter, vvhiche is the holie Ghoste vvhome the father vvil sende in my name, hee shall teache you all things, and bring all thinges to your remēbraunce, vvhich I haue tolde you. 2.21.& 3.1.4.& 4.8.8.& 4. 8.13.

28. For my father is greater then I. 1. 13 26.

30. He reafter vvill I not speake many thinges vnto you: for the prince of this vvorlde commeth, and he hath nought in me. 1.14.18.

15.1. I am the trevv vine, & my father is an husbandeman: euerie branche that beareth not frute in mee, he taketh avvay: and euerie one that beareth frute, hee purgeth it, that it may bringe forthe more. 2.3.9.& 2. 14.3.& 4.19.34.

3. Novv are ye cleane through the vvorde, vvhiche I haue spoken vnto you. 3.6.3.

5. I am the vine, ye are the branches: he that abideth in mee, and I in him, the

same bringeth forth muche frute: for vvithout me, &c. 2.2.8.& 2.3.9 & 2. 5.4.& 4.19.34.

10. If ye shall keepe my cōmaūdemēts ye shall abide in my loue, euen as I haue kept my fathers commaundements and abide in his loue .3.16.2.

16. But I haue chosen you, and ordeined you, that ye go and bringe forth frute,& that your frute remaine,&c. 3.22.3.& 3.22.8.& 4.1.6.

19. If ye vvere of the vvorld, the vvorld vvolde loue his ovvne: but bycause ye are not of the vvorlde, but I haue chosen you out of the vvorld, therefore the vvorld hateth you .3,22.7

26. Euen the spirite of truth, vvhich procedeth of the father,&c 1.13.17.

16.2. They shall excommunicate you, &c. 4.2.6.

7. It is expedient for you, that I goe avvay,&c.1.13.26.& 2.16.14.& 3.25 3.& 4.17.26.

11. Of iudgement, bycause the prince of the vvorlde is iudged. 1.14.13

12. I haue yet many thinges to say vnto you, but ye can not beare them avvay. 3.21.2.& 4.8.14.

13. VVhen hee is come vvhiche is the spirite of truthe, hee vvill leade you into all truth: for he shall not speake of him selfe, but vvhatsoeuer he shall heare, that shall he speake,&c.1.9 1. & 3.2.34.& 4.8.8.& 4.8.13.

20. Verelie, verelie I say vnto you, that ye shall vveepe and lamente, and the vvorlde shall reioyce: and ye shall sorrovve, but your sorrovve shalbe turned to ioye. 3.8.9.

24. Hitherto haue ye asked nothinge in my name: aske & ye shall receiue, that your ioye maye be full. 3.20.17.

26. In that day shall ye aske in my name,&c. 3.20.18.

28. I am come out from my father, and came into the vvorlde: againe, I leaue the vvorlde, and goe to my father. 4.17.26.

17.3. And this is life eternall, that they knovve thee to be the onelie verie, God, and vvhome thou hast sent Iesus Christe. 1.13.26.& 2.6.1.& 3.2.3.

5. And novv glorifie mee, thou father vvith thine ovvvne selfe, vvith the glorie vvhich I had vvith thee, before the vvorlde vvas. 1.13.8 & 1. 13.22 & 2.14.3.

6. I haue declared thy name vnto the men vvhiche thou gaueſt mee out of the vvorlde: then they vvere,& thou gaueſt them me. 3.24 1 & 3 24 6.

9. I pray for them: I pray not for the vvorld but for thē vvhiche thou hast geuen me, for they are thine. 3.22.7.

12. VVhile I vvas vvith them in the vvorlde, I kepte them in thy name: those that thou gaueſt mee, I kepte, & none of them is loste, but the childe of perditiō, that the Scripture might be fulfilled. 3.22.7.& 3.24 6.7.9.

15. I pray not that thou shouldest take thē out of the vvorlde: but that thou keepe them from euill. 2.5.11.

19. And for their sakes sanctifie I my selfe, that they also may bee sanctified through thy truthe 2.13.1.4 & 2.15.6.& 2.17.6.& 3.11.12.

21. That they all may be one, as thou father art in me, and I in thee, euen that they may be also one in vs: that the vvorlde may beleeue, that thou haste sent mee. 3.2.24.

18.4. Then Iesus, knovvinge all things that should come vnto him: vvent forthe, and said vnto them: vvhome seeke ye? 2.16.5.

36. Iesus answered: my kingdome is not of this vvorld: if my kingdome vvere of this vvorlde, my seruauntes vvould surely fight, that I should not be deliuered to the Ievves: but novve is my kingdome not from hence. 2.15.3.

37. Euerie one that is of truth, heareth my voice. 4.2 4.

38. Pilate said vnto him, vvhat is truth? & vvhen he had said that, he vvent out againe vnto the Ievves, & said vnto thē, I finde in him no cause at all. 2.16.5.

19.30. Novv vvhen Iesus had receiued of the vinigre, he saide, it is finished, &c.4.18.3.13

&c. 4.18.3,13
34. But one of the souldiers vvith a speare, pearced his side, and forth vvith came there out blood & vvater. 4.14.22.
36. Not a bone of him shal be broken. 1.16.9
20.8. Then vvēt in also the other disciple, vvhich came first to the sepulchre, and he savve it, and beleued. 3.2.4
17. Touche me not: for I am not yet ascended to my father, &c. 2.12.2.& 4 17.29
19. The same day thē at night, vvhich vvas the first day of the vveeke, and vvhen the doores vvere shut vvhere the disciples vvere assēbled for feare of the Ievves, came Iesus and stoode in the middes, &c. 4.17.29
22. And vvhen he hadde sayd that, he breathed on them, and sayd vnto them: receiue the holy Ghost. 4.19 7.29
23. VVhosoeuers sinnes ye remit, they are remitted vnto them: and vvhosoeuers sinnes ye retaine, they are retained. 3.4.10.& 4.1.22.& 4.2.10 & 4.6.3.& 4.6.4.& 4.8 4.& 4 11.1 & 4.12.4
28. Thou art my lorde, & my God. 1.13 11
31. But these things are vvrytten, that ye might beleue, that Iesus is Christ the sonne of God, and that in beleuing, ye might haue life, &c. 3.2.6
21.15. Simon sonne of Ioanna, loueſt thou me more thē these? he sayd vnto him, yea lord, thou knovvest that I loue thee: he said vnto him, fede my lambes. 4.6.3.& 4.11.1.& 4.19.28
18. VVhen thou vvast yonge, thou guidedst thy selfe, & vvalkedst vvhether thou vvouldest: but vvhen thou shalt be olde, &c. 3 8.10

ACTES.

1.3. TO vvhom also he presented him selfe aliue after that he hadde suffered by many infallable tokens being seene of them by the space of forty dayes, and speakinge of those thinges vvhich appertained to the kingdome of God. 2.16.14.& 3.25.3 & 4.17 17
5. For Iohn in deede baptised vvith vvater, but ye shalbe baptised vvith the holy Ghost, vvithin these fevve dayes. 4.15.18
8. But ye shall receiue povver of the holy Ghost, vvhen he shall come on you: and ye shall be vvitnesses vnto me both in Ierusalem, and in all Iudea, and in Samaria, and vnto the vttermost parte of the earth. 4.3.12 & 4.19 28
9. And vvhen he hadde spoken these things vvhile they behelde, he vvas taken vp, for a cloude tooke him out of their sight. 2.16.14.& 3.25.1.& 4 17.17.& 4.17.27
10. Behold tvvo men stoode by them in vvhite apparell. 1.14 6
11. This Iesus vvhich is taken vp from you into heauen, shall so come, as ye haue seene him go into heauen. 1.14 6 & 2.16.17.& 4 17.24,27
15. And in those dayes Peter stoode vp in the middes of the disciples, and sayd (novv the number of names that vvere in one place, vvere about an hundreth and tvventy) 4.3.15
23. And they presented tvvo, Ioseph called Barsabas, vvhose surname vvas Iustus, and Matthias. 4.3.13.& 4.3 14
26. Then they gaue forth their lottes: and the lot fell on Matthias, and he vvas by a common consent counted vvith the eleuen Apostles. 4.3.15
2.3. And there appeared vnto them clouen tonges, like fire, and it sat vpon ech of them. 4.15.8
4. And they vvere all filled vvith the holy Ghost, and beganne to speake vvith other tonges. 4.19 8
21. VVho so euer shall call on the name of the Lorde, shalbe saued. 1 13.20
23. Him, I say, haue ye taken by the handes of the vvicked, beinge deliuered by the determinate councell and foreknovvledge of God, & haue

crucified and slaine: 1.15.1.& 3.22.6
24. VVhom God hath raised vp, & loosed the sorrovves of death, because it vvas vnpossible, that he shoulde be holden of it. 2.16.11.& 2.16.12
33. Since then that he by the right hande of God hath bin exalted, and hath receiued of his father the promise of the holy Ghost, he hath shed foorth this vvhich ye novve see and heare. 2.16.15
37. Men, and brethren, vvhat shal vve do? 3.3.4.& 4.16.23
38. Amende your liues, and be baptised euery one of you in the name of Iesus Christ, for the remission of sinnes: & ye shall receiue the gift of the holy Ghost. 4.15.7.& 4.16.23
39. For the promise is made vnto you, and your children, and to all that are a farre of, euen as many as the Lorde our God shall call. 4.16.15
41. Then they that gladly receiued his vvorde, vvere baptised: and the same day, there vvere added to the Church about three thousande soules. 4.15.7 & 4.17.6
42. And they continued in the Apostles doctrine, and felovvshippe, and breeking of bread, and prayers. 4.17 5.& 4.17.35.& 4.17.44
3.6. Then sayd Peter: Siluer and Golde haue I none, but such as I haue, that giue I thee: in the name of Iesus Christ of Nazareth, rise vp and vvalke. 1.13 13.& 4.19.18
15. And ye killed the Lorde of life, vvhome God hath raised from the deade, vvhereof vve are vvitnesses. 2 17.1
18. But those things vvhich God before had shevved by the mouth of all his Prophets, that Christ shoulde suffer, &c. 1.18.1
19. Amende your liues therefore, and turne, that your sinnes may be put a-vvay, &c. 3 3.20
21. VVhome the heauen must containe vntill the time that all thinges be restored, vvhich God hath spoken by the mouth of all his Prophetes, since the vvorlde began. 2.16.15.& 4 17.29
25. Ye are the children of the Prophets, and of the couenaunt, vvhich God hath made vnto our fathers, &c. 2.19.23.& 4.16.15
26. First, vnto you God hath raised vppe his sonne Iesus, and him he hath sent to blesse you, in turninge euery one of you from your iniquities. 3.3.20
4.12. Neither is there saluation in any other: for amonge men there is geuen none other name vnder heauen, vvhereby vve must be saued. 2.16.1
28. To doe vvhatsoeuer thine hande and thy councell hadde determined before to be done. 1.18.1.& 1 18.3
32. And the multitude of them that beleued, vvere of one hart, & of one soule: &c. 4.1.3
5.4. Thou hast not lyed vnto men, but vnto God. 1.13.15
16. There came also a multitude out of the cities rounde about vnto Ierusalem, bringinge sicke folkes, and them vvhich vvere vexed vvith vncleane spirites, vvho vvere al healed. 4.19.18
29. VVe ought rather to obey God then men. 3.3.19
31. Him hath God lift vppe vvith his right hande, to be a prince and a saiuiour, to giue repentance to Israell, and forgiueneise of sinnes. 3.3.19
41. So they departed from the councell, reioycing that they vvere counted vvorthy to suffer rebuke for his name. 3.8.7
6.1. And in those dayes, as the number of the Disciples grewe, there arose a murmuringe of the Grecians tovvardes the Hebrevves, because that their vviddovves vvere neglected in the daylie ministeringe. 3.2 6
2. Then the tvvelue called the multitude of the Disciples together, and sayd: It is not meete that vve should leaue the vvorde of God to serue the tables.

tables. 3.2.6.& 4.3.15.& 4.11.9
3. VVherfore brethren, looke you out amonge you seuen men of honest reporte, &c. 4.3.9
6. And they prayed, and layed their handes on them. 4.3.16
7. And the vvorde of God increased, and the number of the disciples vvas multiplied in Ierusalem greatly, &c. 3.2.6
10. But they vvere not able to resist the vvisedom, and the spirite by the vvhich he spake. 3.3.22
7.5. And he gaue him none inheritance in it, no, not the bredth of a foote: &c. 2.10.13
28. VVilt thou kill me, as thou didest the Egyptian yesterday? 4.20.10
44. Our fathers hadde the tabernacle of vvitnesse in the vvildernesse, as he hadde appointed, speakinge vnto Moses, that he shoulde make it accordinge to the fashion that he had seene. 2.7.1
48. The most high dvvelleth not in tẽples made vvith hands, &c. 3.20.30 & 4.1.5
53. VVhich haue receiued the lavv by the ordinaunce of Angels, and haue not kept it. 1.14.9
55. But he being ful of the holy Ghost, looked stedfastly into heauen, and savv the glory of God, & Iesus standing at the right hande of God, 3.25 3.& 4.17.17.& 4.17.29
56. And said: beholde, I see the heauẽs open, and the sonne of man standing at the right hand of God. 2.16.15.& 4 17.29
59. And they stoned Steuen, vvho called on God, and sayd, Lorde Iesus receiue, &c. 1.13.13.&1.15.2.& 3 25.6
8.13. Then Simon himselfe beleued also, and vvas baptised, and continued vvith Philip, & vvondred vvhen he savv the signes, &c. 3.2.10
14. They sent vnto them Peter & Iohn. 4.6.7.& 4.15.8
15. VVhich vvhen they vvere come dovvne, prayed for them, that they might receiue the holy Ghost. 4.19.6
16. For as yet, he vvas come dovvne on none of thẽ, but they vvere baptised onely in the name of the Lorde Iesus. 4.15.6.& 4.19.8
17. Then layed they their handes on them, and they receiued the holie Ghost. 4.15.8.& 4.16.31
18. And vvhẽ Simon savv, that through laying on of the Apostles handes, the holy Ghost vvas giuen, he offered them money. 3.2.10
22. Repent therefore of this thy vvickednesse, and pray God, that if it be possible, the thought of thine heart may be forgiuen thee. 4.1.26
27. And he arose, and vvent on: & beholde, a certaine Eunuche of Ethiopia, Candases Queene of the Ethiopians chiefe gouernor, vvho had the rule of all her treasure, and came to Ierusalem to vvorship. 3.2.32
31. And he sayd, hovve can I, except I had a guide? &c. 3.2.32
37. And Philip sayd vnto him, if thou beleuest vvith al thy hart, thou maist, &c. 4.14.8.& 4.16.23
38. And they vvent dovvne both of thẽ into the vvater, both Philip and the Eunuche, & he baptised him. 4.16.22 & 4.16.31
9.1 And Saul yet breathing out threatninges and slaughter against the disciples of the Lord, &c. 3.2.6
3. Novve as he iourned, it came to passe, that as he vvas come neere to Damascus, suddenlie there shined rounde about him a light from heauen. 4.17.17
4. And he fell to the earth, and hearde a voyce, sayinge vnto him: Saul, Saul, vvhy persecutest thou me? 3.25.3. & 4.17.29
6. Arise and go into the city, and it shalbe tolde thee vvhat thou shalt do. 4.3.3
10. And there vvas a certaine disciple at Damascus named Ananias, and to him sayd the Lorde in a vision, Ananias, and he sayd, beholde, I am

here, lord. 3.2.6
13. Lord, I haue heard by many of this manne, hovve muche euyl he hath done to thy saintes at Ierusalem. 1.13.13.
14. Moreouer here he hath authority of the high priestes, to binde all that call on thy name. 1.13.13.
15 He is a chosen vessell vnto me, &c. 4.3.5.
17 Then Ananias vvent his vvay, and entred into the house, and put his handes on hym, and sayde, brother Saul, the Lorde hath sent me (euen Iesus that appeared vnto thee in the vway as thou cameſt) that thou mighteſt receiue thy sight, &c. 4.19.10
19. So vvas Saule certaine dayes vvith the Disciples vvhich vvere at Damascus. 3.2.6
25. Then the disciples tooke him by night, & put him through the vvall, & let him dovvne in a basket. 3.2.6
36. There vvas also at Ioppa, a certain vvoman a Disciple named Tabitha, vvhich by interpretation is called Dorcas: she vvas full of good vworks and almes vvhich she did. 3.2.6
38. Novve forasmuch as Lidda vvas neere to Ioppa, and the disciples had hearde that Peter vvas there, they sent vnto him tvvo men, &c. 3.2.6
40. But Peter put them all foorth, and kneled dovvne, & prayed, &c. 4.19.2
10.2. A deuout man, and one that feared God vvith all his householde, vvhich gaue much almes to the people, &c. 3.24.10
3. He savv in a vision euidently (about the ninthe houre of the day) an Angell of God comming in to him, &c. 4.3.3
25. And it came to passe as Peter came in, that Cornelius met him, and fell dovvne at his feete, and vvorshipped him. 1.12.3
31. And said, Cornelius, thy prayer is heard, and thine almes are had in remembraunce in the sight of God. 3.2.32
34. Of a truth I perceiue, that God is no accepter of persons. 3.17.4.& 3.23.10
42. And he commaunded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a iudge of quicke and dead. 2.16.17
43. To him also giue all the Prophets vvitnesse, that through his name all that beleue in him shall receiue remission of sinnes. 3.4.25.& 3.5.2
44. VVhile Peter yet spake these vvords, the holy Ghost fell on all thē vvhich heard the vword. 4.16.31
48. So he commaunded them to be baptised in the name of the lord, &c. 4.15.15
11.3. Thou vventest in to men vncircumcised, and hast eaten vvith them. 4.6.7
4. Then Peter began, & expoūded the thing in order to them. 4.6.7
16. Then I remembred the vvorde of the lord, hovv he said: Iohn baptised vvith vvater, but you shalbe baptised vvith the holy Ghost. 4.15.18
18. VVhen they hearde these thinges, they held their peace, and glorified God, sayinge: Then hath God also to the Gentiles, graunted repentaunce vnto life. 3.3.21
26. Insomuch, that the disciples vvere first called Christians in Antiochia. 3.2.6.& 4.16.31
29 Then the disciples euery man according to his ability, purposed to send succour, &c. 3.2.6
12.15. Then sayd they, it is his Angel. 1.14.7
13.2. Separate me Barnabas, & Saule, for the vworke vvhereunto I haue called them. 4.3.14
3. Then fasted they, and prayed, and laid their hands on them, & let them go. 4.3.15.& 4.12.14.& 4.12.16
36. Hovvbeit, Dauid after he had serued his time, by the councell of God he slept, and vvas laid vvith his father, and savv corruption. 3.20.23
38. Be it knovven vnto you therefore, men & brethren, that through this manne is preached vnto vou the forgiuenes

forgiueneſſe of ſinnes. 3.11.3.& 3.11 22
39. And from all thinges, from vvhich ye coulde not be iuſtified by the lavve of Moſes, by him euerie one that beleueth, is iuſtified. 2.17.5.& 3 11.3
43. VVhich ſpake to them, & exhorted them to cõtinue in the grace of God. 2.5 8
48. And vvhen the Gentiles heard it, they vvere glad, and glorified the vword of the lorde: and as many as vvere ordained vnto eternal life, beleued. 3.2.11.& 3.24.2,13
52. And the diſciples vvere filled vvith ioy, and vvith the holy Ghoſt. 3.2.6
14.16. VVho in times paſt ſuffered all the Gentiles to vvalke in their ovvne vvayes. 1.5.13.& 2.11.11
20. Hovvbeit, as the diſciples ſtoode rounde about him, he aroſe vp, and came into the city, &c. 3.2.6
22. VVe muſt through many afflictiõs enter into the kingdome of God. 3.8 1.& 3.18.7.& 3.2.8
23. And vvhen they hadde ordained them Elders by election in euerie Church, and prayed, and faſted: they cõmended thẽ to the lord, in vvhom they beleued. 4.3.7,12,15.& 4.12 16
15.7. And vvhen there hadde beene great diſputation, Peter roſe vp, and ſayd vnto them: Ye menne and brethren, ye knovve that a good vvhile ago, amonge vs God choſe out me, &c. 4.6.7
9. And he put not differẽce betvvene vs & them, after that by faith he had purged, &c. 3.14.8.& 4.14.4
10. Novve therefore vvhy tempt ye God, and lay a yoke on the diſciples neckes? &c. 3.2.6
11. But vve beleue, through the grace of the lord Ieſus Chriſt, to be ſaued, euen as they do. 3.5.4
20. But that vve vvryte vnto them, that they abſtaine themſelues from filthineſſe of idols, and fornication, and that that is ſtrangled, &c. 4.10 17,21
29. That is, that ye abſtaine frõ things offred to idols, &c. 4.10.17.
16.1. Then came he to Derben and to Lyſtra: and beholde, a certaine diſciple vvas there, named Timotheus, a vvomans ſon, vvhich vvas a Ievveſſe, and beleued, &c. 3.2.6
3. Therefore Paule vvoulde that he shoulde go foorth vvith him, and he tooke and circumciſed him, becauſe of the Ievves vvhich vvere in thoſe quarters, &c. 3.19.12
14. And a certaine vvoman named Lydia, a ſeller of purple, of the city of the Thyatiriãs, vvhich vvorshipped God, &c. 3.24.13
15. And vvhen she vvas baptiſed, and her houſehold, &c. 4.16.8
33. And vvas baptiſed vvith all that belonged vnto him ſtraight vway 4 16.8
37. Then ſayd Paule vnto them, after that they haue beaten vs openly vncondemned, vvhich are Romaines, they haue caſt vs into priſon: & novv vvould they put vs out priuily? nay verily: but let thẽ come and bring vs out. 4.20.19
17.27. That they shoulde ſeeke the lord, if ſo be they might haue groped after him, and founde him, though doutleſſe he be not farre from euery one of vs. 1.5.3.8,13
28. For in him vve liue, and moue, and haue our beinge, as alſo certaine of your ovvne poets haue ſayd, for vve are alſo his generation. 1.15.5.& 1 16.1,4
29. Foraſmuch then as vve are the generatiõ of God, vvẹ ought not think, that the Godhead is like vnto golde, or ſiluer, or ſtone, grauen by art and the inuention of man. 1.11.2
30. And the time of this ignoraunce God regarded not, but novv he admoniſheth all men euery vvhere to repent. 3.3.7
32. Novv vvhen they heard of the reſurrectiõ from the dead, ſome mocked, &c. 3.25.7

18.18. After that he hadde shorne his head in Cenchrea: for he had a vovve. 4.19.26
23. Strenthening al the disciples. 3.2.6
19.1. And found certaine disciples, & said vnto them, &c. 3.2.6
3. Vnto vvhat vvere ye baptised? and they said, vnto Iohns baptisme. 4.15. 8,18
4. Iohn verily baptised vvith the baptisme of repentance, saying vnto the people, that they shoulde beleue in in him vvhich should come after him &c. 4.15.7
5. So vvhen they hearde it, they vvere baptised in the name of the Lord Iesus. 4.15.6,8,18
6. And Paul laid his handes vpon thē, & the holy Ghost came vpon them, and they spake vvith tonges, & prophecied. 4.3.15
12. So that frō his body vvere brought vnto the sicke kerchifes or handkerchifes, & the diseases departed from them, and the euil spirites vvent out of them. 4.19.18
13. Then certaine of the vagabonde Ievves, exorcistes, tooke in hand to name ouer them vvhich had euil spirites, the name of the Lord Iesus, sayinge: vve adiure you by Iesus, vvhom Paule preacheth. 4.19.24
20.1. Novv after the tumult vvas ceassed, Paule called the disciples vnto him, and embraced them, &c. 3.2.6
10. But Paule vvent dovvne, and layd himselfe vppon him, and embraced him, saying: trouble not your selues, for his life is in him. 4.19.19
17. VVherefore from Miletum he sent to Ephesus, and called the elders of the Church. 4.3.8
18. Ye knovv from the first day that I came to Asia, after vvhat manner I haue bin vvith you at al seasons. 4.3.7
20. And hovve I kept backe nothinge that vvas profitable, but haue shevved you, & taught you openly, and throughout euery house. 4.1.22.& 4 3.6 & 4.12.2
21. VVitnessing both to the Ievves & to the Grecians, the repentance tovvard God, and faith tovvardes our Lord Iesus Christ. 3.2.1.& 3.3.2,5
26. VVherefore I take you to record this day, that I am pure from the blood of all men. 4.4.3.& 4.12.2
28. Take heede therefore vnto your selues, and to all the flocke, vvhereof the holy Ghost hath made you ouerseers, to fede the church of God, vvhich he hath purchased vvith his ovvne blood. 2.14.2.& 3.5.2.& 3.11 8.& 3.13.11.& 4.3.8.& 4.5.8
29. For I knovve this, that after my departinge, shall greeuous vvolfes enter in among you, not sparing the flocke. 4.9.4
30. Moreouer of your ovvne selues shal menne arise, speakinge peruerse things, to dravv diiciples after them. 4.9.4
31. Therefore vvatche, and remember that by the space of three yeares I cessed not to vvarne euery one night and day vvith teares. 4.3.6
36. And vvhen he had thus spoken, he kneled dovvne, & praied vvith them all. 4.19.2
21.4. And vvhen vve hadde found disciples, vve taried there seuen daies. 3.2.6
22.1. Ye men, brethren, and fathers, heare my defence novve tovvardes you. 3.20.19
16. Arise, and be baptised, and vvashe avvay thy sinnes, in callinge on the name of the Lorde. 4.15.15
18. And I savve him, sayinge vnto me: make hast and gette thee quickely out of Ierusalem, for they vvill not receaue thy vvitnesse concerninge me. 4.17.17,29
25. And as they bounde him vvith thonges, Paule said vnto the Centurion that stoode by, is it lavvfull for you to scourge one that is a Romain, and not condemned? 4.20.19
23.1. And Paule beheld earnestly the councell, and sayd: Men & brethren, I haue in all good conscience serued God vntill this day. 3.17.14

8. For

8. For the Sadduces say, that there is no resurrection, neither Angell, nor spirit, &c. 1.14.9. & 1.15.2. & 2.10.23 & 3.25.5

12. And vvhen the day vvas come, certain of the Ievves made an assemblie, and bound themselues vvith an oth, saying, that they vvould neither eat nor drinke, till they had killed Paule. 4.13.3

24.12. And they neither found me in the temple disputing vvith any man, neither making vprore among the people, neither in the sinagogues, nor in the Citie. 4.20.19

15. And haue hope tovvards God, that the resurrection of the dead vvhich they themselues looke for also, shall be both of iust and vniust. 3.25.9

16. And herein I endeuour my selfe to haue alvvay a clere conscience tovvardes God, and tovvardes men. 3.19.16. & 4.10.4

25.10. Then said Paule: I stand at Cæsars iudgement seat, vvhere I ought to be iudged: To the Ievves I haue done no vvrong, as thou very vvell knovvest. 4.20.19

11. For if I haue done vvrong, or committed any thing vvorthy of death, I refuse not to dy: but if there be none of these things vvhereof they accuse me, no man can deliuer me vnto thē: I appeale vnto Cæsar. 4.20.19

26.17. Deliuering thee from the people, & from the Gentiles, vnto vvhom novve I send thee. 3.2.1

18. To open their eyes, that they may turne from darkenesse to light, and from the povver of Satan vnto God, that they may receaue forgeuenesse of sinnes, and enheritaunce among them, vvhich are sanctified by faith in me. 3.2.1

20. But shevved first vnto them of Damascus, and at Ierusalem, and through out all the coast of Iudea, and then to the Gentiles, that they should repent, and turne to God, and do vvorkes vvorthy amendmēt of life. 3.3.5

28.15. And from thence, vvhen the brethren heard of vs, they came to meete vs, &c. 4.6.17

16. So vvhen vve came to Rome, the Centuriō deliuered the prisoners to the generall captaine, &c. 4.6.15

25. VVell spake the holy Ghost by Esaias the Prophet, vnto our fathers. 1.13.15

ROMANES.

1.1. PAule a seruaunt of Iesus Christ, called to be an Apostle, put apart to preach the Gospell of God. 2.14.6. & 4.3.10

2. VVhich he had promised before by his Prophets in the holy Scriptures. 2.10.3

3. Concerning his sonne Iesus Christ our lorde vvhich vvas made of the seede of Dauid according to the fleshe. 2.13.1, 3. & 2.14.6

4. And declared mightely to be the sonne of God, touching the spirit of sanctificatiō by the resurrectiō from the dead. 2.16.13. & 4.19.22

5. By vvhom vve haue receaued grace and Apostleship, that obediēce might be geven vnto the faith in his name, among all the Gentiles. 3.2.6. & 3.2.8. & 3.2.29

7. Grace be vvith you, and peace from God our father, and from the lorde Iesus Christ. 1.13.13

9. For God is my vvitnesse, vvhom I serue in my spirit in the Gospell of his sonne, that vvithout ceassing I make mention of you. 2.8.27

16. For I am not ashamed of the Gospel of Christ, for it is the povver of God vnto saluation to euery one that beleueth, to the Ievve first, and also to the Grecian. 2.9.4. & 2.10.3. & 3.2.29. & 4.1.5

17. For by it the righteousnes of God is reueiled, from faith to faith: as it is vvritten, the iust shal liue by faith. 3.2.29, 32. & 3.11.19

19. Forasmuch as that, vvhich may be knovven of God, is manifest in them: for God hath shevved it vnto them. 1.5.1, 13

21. Because that vvhen they knevve God, they glorified him not as God, neither vvere thankfull, but became vaine in their imaginatiõs, &c. 1.5.12
22. VVhen they professed themselues to be vvise, they became fooles. 1.4.1
28. For as they regarded not to knovv God, euen so God deliuered them vp vnto a reprobate minde, to do those things vvhich are not conuenient. 1.8.2
2.6. VVho vvill revvarde euery man according to his vvorkes. 3.16.3.& 3.18.1
11. For there is no respect of persons vvith God. 3.23 10
12. For as many as haue sinned vvithout the lavve, shal perishe also vvithout the lavve, and as many as haue sinned in the lavve, shall be iudged by the lavve. 2.2.22
13. For the hearers of the lavve are not righteous before God, but the doers of the lavve shall be iustified. 3.11.15. & 3.17.13
14. For vvhen the Gẽtiles vvhich haue not the lavv, do by nature the things contained in the lavve, thy hauing not the lavve, &c. 2.2.22
15 VVhich shevve the effect of the lavv vvritten in their hartes, their conscience also bearing them vvitnesse, and thoughts accusing one an other, &c. 3.19.15.& 4.10.3
25. If thou be a transgressor of the lavve, thy circumcision is made vncircumcision. 4.14 24
3.4. Yea, let God be true, and euery man a lier, &c. 4.15.17
9. VVhat then? are vve more excellẽt? no, in no vvise, for vve haue already proued, that all, both Ievves & Gentiles are vnder sinne. 3.4.6
10. As it is vvritten: there is none righteous, no not one. 2.1.9 & 2.3.2. & 2.5.3
12. There is none that doth good, no not one. 2.3.3
15. Their feete are svvift to shed blood, &c. 2.3.3
19. Novve vve knovv, that vvhatsoeuer the lavve saith, it saith it to them that be vnder the lavv: That euery mouth may be stopped, and all the vvorld be culpable before God. 2.7.8.& 2.10.3 & 3.4.6
20. Therefore by the vvorkes of the lavve, shall no fleshe be iustified in his sight: For by the lavve commeth the knovvledge of sinne. 2.5.6 & 2.7.7.& 3.11.19
21. But novve is the righteousnesse of God made manifeste vvithout the lavve, hauing vvitnesse of the lavve, and of the Prophetes. 2.9.4.& 2.10.3 & 3.11.18,19
24. And are iustified freely by his grace, through the redemption that is in Christ Iesus. 2.5.3. & 2 16.5.& 2.17.5.& 3.4 30.& 3.11.4,19. & 3.15.6.& 3.20.45
25. VVhom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousnesse, by the forgeuenes of the sinnes that are passed through the pacience of God. 4.15.3
26. To shevve at this time his righteousnesse, that he might be iust, and a iustifier of him vvhich is of the faith of Iesus. 3.11.12. & 3.13.1.& 3.13.2. & 3.14.17
27. VVhere is then thy reioicing? It is excluded. By vvhat lavve? of vvorkes? nay: but by the lavve of faith. 3.11 13.& 3.13.2.
4.2. For if Abraham vvere iustified by vvorkes, he hath vvherein to reioice, but not vvith God. 3.11.13.& 3.11.18
3. Abraham beleued God, and it vvas counted to him for righteousnesse. 3.17.8,10
4. Novve to him that vvorketh, the vvages is not counted by fauour, but by dette. 3.11.20
5. But to him that vvorketh not, but beleueth in him that iustifieth the vngodly, his faith is coũted for righteousnesse. 3.11.3,6
6. Euen as Dauid declareth the blessednesse of the man, vnto vvhom God

God imputeth righteousnesse vvithout vvorkes, saying. 2.17.5. & 3.11.4, 20,22

7. Blessed are they vvhose iniquities are forgeuen, and vvhose sinnes are couered. 3.11.11

10. Hovve vvas it then imputed? vvhen he vvas circumcised, or vncircumcised? &c. 4.16.3

11. After he receaued the signe of circumcision, as the seale of the righteousnesse of the faith vvhich he had, vvhen he vvas vncircumcised, &c. 4.14.5,21,23. & 4.16.20

12. And the father of circumcision, not vnto thē onely vvhich are of the circumcision, &c. 4.16.12

13. For the promise that he should be the heire of the vvorld, vvas not geuē to Abraham, or to his seede, through the lavv, but through the righteousnesse of faith. 3.14.11

14. For if they vvhich are of the lavv, be heires, faith is made voide, and the promisse is made of none effect. 3.11.11. & 3.13.3

15. For the lavv causeth vvrath: for vvhere no lavve is, there is no transgression. 2.7.7. & 3.11.19

17. As it is vvritten: I haue made thee a father of many nations, euen before God vvhom he beleued, vvho quickneth the dead, & calleth those things vvhich be not, as though they vvere. 2.10.11. & 3.2.15. & 3.14.5

21. And being full certified that vvhat he had promised he vvas able also to performe. 3.2.31

25. VVho vvas deliuered to death for our sinnes, and is risen againe for our iustification. 2.16.5. & 2.16.13 & 2.17.5

5.1. Then being iustified by faith, vve haue peace tovvard God through our lord Iesus Christ. 3.2.16. & 3.13.5

3. Knovving that tribulation bringeth forth pacience, &c. 3.8.3

5. And hope maketh not ashamed, because the loue of God is shed abroad in our hartes by the holy Ghost, vvhich is geuē vnto vs. 3.1.2. & 3.2.12

8. But God setteth out his loue tovvardes vs, seing that vvhile vve vvere yet sinners, Christ died for vs. 2.12.4. & 2.16.4. & 3.4.25

9. Much more then, being novve iustified by his blood, vve shall be saued from vvrath through him. 2.16.5

10. For if vvhen vve vvere enemies, vve vvere reconciled to God by the death of his sonne, much more being reconciled, vve shall be saued by his life. 2.16.2,4,5 & 2.17.3,6. & 3.11.21 & 3.14.6

12. As by one man sinne entred into the vvorld, and death by sinne, and so death vvent ouer all men, forasmuch as all men haue sinned. 2.1.6,8 & 2.13.4

15. But yet the gifte is not so, as is the offence: for if through the offence of one many be dead, much more the grace of God, and the gifte by grace, vvhich by one man Iesus Christ, &c. 3.5.4

16. Neither is the gift so, as that vvhich entred in by one that sinned: for the fault came of one offence vnto condemnation, but the gift is of many offences to iustification. 2.17.3

19. For as by one mans disobedience many vvere made sinners, so by the obedience of one shall many also be made righteous. 2.1.4. & 2.16.5. & 2.17.3. & 3.11.4.9,12,23. & 4.14.21

20. Moreouer, the lavve entred thereupon, that the offence should aboūd: neuertheless vvhere sinne abounded, there grace abounded much more. 2.5.6. & 2.7.7

6.3. Knovve ye not, that all vve vvhich haue bene baptized into Iesus Christ, haue bene baptized into his death? 4.15.5

4. VVe are buried then vvith him in baptisme into his death, that like as Christ vvas raised vp from the dead by the glory of the father, so vve also should vvalke in nevvnesse of life. 2.8.31. & 2.16.7,13. & 3.3.5. & 4.16.16, 21. & 4.19.8

6. Knovving this, that our olde man is crucified vvith him, that the body of sinne might be destroied, that hence forth vve should not serue sinne. 3.3.9,11

12. Let not sinne therefore reigne in your mortall body, that ye should obey it in the lustes thereof. 3.3.13

14. For sinne shall not haue dominion ouer you: for ye are not vnder the lavve, but vnder grace. 3.19.6.& 4. 15.12

18 Being then made free from sinne, ye are made the seruaunts of righteousnesse. 3.6.3.& 3.16.2

19. I speake after the maner of men, because of the infirmitie of your fleshe, for as ye haue geuen your members seruaunts to vncleanesse, and to iniquitie, to commit iniquitie, &c. 3.24.10.& 3.25.8

23. For the vvages of sinne is death: but the gift of God is eternall life through Iesus Christ our lorde. 2.8. 58,59.& 3.4.28.& 3.14.21

7.1. Knovve ye not brethren, for I speake to them that knovv the lavve, that the lavve hath dominion ouer a man as long as he liueth? 4.15.12

7. VVhat shall vve say then? is the lavve sinne? God forbid. Nay I knovv not sinne but by the lavve: &c. 2.5.6 & 2.7.6

12. VVherefore the lavve is holy, and the commaundemēt is holy, and iust, and good. 2 9.4

14. For vve knovve that the lavve is spirituall, &c. 2.8.6

15. For I allovve not that vvhich I do: for vvhat I vvould that do I not, but vvhat I hate that do I. 2.2.27

18. For I knovve, that in me, that is, in my fleshe, dvvelleth no good thing: for to vvill is present vvith me, &c. 2.1.9

19. For I do not the good thing, vvhich I vvould, but the euill, vvhich I vvould not, that do I. 2.2.27.& 3.3.11

20. Novve if I doe that I vvould not, it is no more I that do it, bus the sinne that dvvelleth in me. 2.2.27

23. But I see an other lavve in my members, rebelling against the lavve of my minde, & leading mee captiue into the lavve of sinne, vvhich is in my members. 3.3 14

24. O vvretched man that I am, vvho shall deliuer me from the body of this death? 3.9.4.& 3.11.11.& 4.15.12

8.1. Novve then there is no condemnation to them that are in Christ Iesus, vvhich vvalke not after the fleshe, but after the spirit. 3.4.28.& 4.15.12

3. For that that vvas impossible to the lavve, in as much as it vvas vveake because of the fleshe, God sending his ovvne sonne, in the similitude of sinfull fleshe, and for sinne, condemned sinne in the fleshe. 2.7.5.& 2.12 4.& 2.13.1,4.& 2.16.6.& 3.2.32. & 3 4.27.& 3.11.23

6. For the vvisedome of the fleshe is death: but the vvisedome of the spirit is life and peace. 2.3 1

7. Because the vvisedome of the fleshe is enmitie against God: for it is not subiect to the lavve of God, neither in deede can be. 2.1.9.& 3.3.8.& 3. 20.24

9. Novve ye are not in the fleshe but in the spirit, because the spirit of God dvvelleth in you: but if any man hath not the spirit of Christ, the same is not his. 3.1.2.& 3.2.39.& 4.17.12

10. And if Christ be in you, the body is dead because of sinne: but the spirit is life for righteousnes sake. 2.1.6.& 3. 1.3.& 3.2.24.& 3.25.3.& 4.17.12.

11. But if the spirit of him that raised vp Iesus from the dead, dvvell in you, he that raised vp Christ frō the dead, shall also quicken your mortall bodies, because that his spirit dvvelleth in you. 1.13.18.& 3.1.2.& 3.2.39 & 3.25.3,8.& 4.17.12

14. For as many as are led by the spirit of God, they are the sonnes of God. 3.2.39

15. For ye haue not receaued the spirit of bondage, to feare againe: but ye haue receaued the spirit of adoption,

adoption,&c. 2.11.9.& 2.14.5.& 3.1 3. & 3.2.11. & 3.13.5. & 3.20.1.& 3. 24.1.& 4.19.22

16. The same spirit beareth vvitnesse vvith our spirit, that vve are the children of God. 3.2.39

17. If vve be children, vve are also heires, euen the heires of God, and heires annexed vvith Christ.&c.2.12.2

19. For the feruent desire of the creature, vvaiteth vvhen the sonnes of God shall be reueiled. 3.9.5.& 3.25.2

20. Because the creature is subiect to vanitie, not of it ovvn vvill,&c. 2.1.5

22. For vve knovve that euery creature groneth vvith vs also, and trauelleth in paine togethervnto this present. 2.1.5.& 3.25.2

23. And not onely the creature, but vve also vvhich haue the first frutes of the spirit, euen vve do sigh in our selues, vvaiting for the adoptiō, euen the redemption of our body. 3.18.3.& 3.25.11

24. For vve are saued by hope: but hope that is seene, is no hope,&c. 2.9.3

25. But if vve hope for that vve see not, vve do vvith patience abide for it. 3.21.41,42.& 3.25.1

26. Likevvise the spirit also helpeth our infirmities: for vve knovve not vvhat to pray as vve ought,&c. 3.20.5

27. But he that searcheth the hartes, knovveth vvhat is the meaning of the spirit, for he maketh request for the sainctes,&c. 3.20.5,34

29. For those vvhich he knevve before, he also predestinate to be made like to the image of his sonne, that he might be the first borne among many brethren. 2.13.2. & 3.1.1,3.& 3.8.1 & 3.15.8.& 3.18.7.& 3.24.1

30. Moreouer, vvhom he did predestinate, thē also he called: And vvhom he called them also he iustified: And vvhom he iustified,&c. 2.5.2.& 3.14 21.& 3.18.4.& 3.24.6

32. VVho spared not his ovvne sonne, but gaue him for vs all to death, hovve shall he not vvith him geue vs all things also? 2.14.7.& 2.17.6. & 3.24.5

33. VVho shall lay any thing to the charge of Gods chosen? it is God that iustifieth. 3.11.3,6,11

34. VVho shall condemne? it is Christ that is dead, yea or rather vvhich is risen againe, vvho is also at the right hand of God,&c. 2.16.13.& 2.16.16 & 2.16.18.& 3.20.20

35. VVho shall separate vs from the loue of Christ? shall tribulation, or anguishe, or persecution, or famine, or nakednesse, or perill, or svvord? 3.13.5.& 3.2.28

36. For thy sake are vve killed all the day long: vve are counted as sheepe for the slaughter. 3.9.6.& 3.25.3.& 3.14.19

38. For I am persuaded, that neither death, nor life, nor Angells, nor principalities, nor povvers, nor things present, nor things to come. 3.2.16. & 3.2.40.& 3.15.8.& 3.24.6

39. Nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, vvhich is in Christ Iesus our lorde. 3.2.16, 28,40

9.3. For I vvould vvishe my selfe to be seperated from Christ, for my brethren, that are my kinsmen according to the fleshe. 3.20.35

5. Of vvhom are the fathers, and of vvhom concerning the fleshe, Christ came, vvho is God ouer all blessed for euer, amen. 1.13.11. & 2.13.1,3. & 2.14.6

6. For all they are not Israelites, vvhich are of Israell. 3.22.4.& 4.2.3

7. Neither are they all children, because they are the seede of Abraham: But in Isaac shall thy seede be called. 3.21.7.& 4.16.14

8. That is, they vvhich are the children of the fleshe, are not the children of God, but the children of the promise are accompted for the seede. 3.21.7

11. For yet the children vvere borne, & vvhen they had done neither good nor euill, that the purpose of God

might remaine according to electiō, not by vvorkes, but by him that calleth. 3.22.4
12. It vvas said vnto her, the elder shall serue the younger. 3.2.25
13. As it is vvrittē, I haue loued Iacob, and haue hated Esau. 3.21.7. & 3.22.11
14. VVhat shall vve say then? is there vnrighteousnesse vvith God? God forbid. 3.22 8
15. I vvill haue mercy, on him to vvhom I vvill shevv mercy: & I vvill haue compassion, on him to vvhom I vvill haue compassion. 3.22.6
16. So then it is not in him that vvilleth, nor in him that runneth, but in God that shevveth mercy. 2. 5. 4, 17. & 3.24.1
17. For this same purpose haue I stirred thee vp, that I might shevve my povver in thee, &c. 3.24 14
18. Therefore he hath mercy on vvhom he vvill, & vvhom he vvill he hardeneth. 1.18 2. & 3.22.11
20. But, O man, vvho art thou that pleadest against God? &c. 3.23.1, 4 & 3.24.16
21. Hath not the potter povver of the clay to make of the same lumpe, &c. 3.17.5
22. VVhat and if God vvould, to shevve his vvrath, and to make his povver knovven, suffer vvith longe pacience the vessels of vvrath? &c. 1.14.18. & 3.23.1
24. Euen vs, vvhom he hath called, not of the Ievves onely, but also of the Gentiles. 3.24.16
32. For they haue stombled at the stombling stone. 1.13.23
33. Beholde, I lay in Sion a stombling stone, and a rocke of offence. 1.13.11. And vvhosoeuer beleueth on him, shall not be confounded. 1.13.13
10.3. For they being ignoraunt of the righteousnesse of God, and going about to establish their ovvn righteousnesse, &c. 3.11.13
4. For Christ is the ende of the lavve, for righteousnesse vnto euery one that beleueth. 1.6.2. & 2.6.4. & 2.7. 2. & 3.2.6. & 4.8.13
5. That the man that doth these things shall liue therby. 3.11.14, 17. & 3.17.3
6. But the righteousnesse of faith speaketh on this vvise: Say not in thy hart, vvho shall ascend into heauen? &c. 1.17.2
7. Or, vvho shall descend into the deepe? that is, to bring Christ againe from the dead. 1.17.2
8. This is the vword of faith vvhich vve preach. 2.5.12. & 3.2.29, 30. & 4.14.14
9. For if thou shalt confesse vvith thy mouth the Lorde Iesus, and shalt beleue in, &c. 3.11.14
10. For vvith the hart man beleueth vnto righteousnesse, and vvith the mouth man confesseth to saluation. 3.2.2, 8
11. VVhosoeuer beleueth in him, shall not be ashamed. 1.13.13
14. But hovve shall they call on him, in vvhom they haue not beleued? &c. 3.20.1, 11
17. Then faith is by hearing, & hearing, &c. 3.20.27. & 4.1.5. & 4.6.31. & 4.8 9. & 4.16.19
11.2. God hath not cast avvay his people vvhich he knevve before, &c. 3.22.6
4. But vvhat saith the aunsvvere of God to him? I haue reserued vnto my selfe seuen thousand men, vvhich haue not bovved the knee to Baal. 4.1.2
5. Euen so then at this present time, is there a remnāt, through the election of grace. 3.21.1
6. And if it be of grace, it is no more of vvorkes: or els vvere grace no more grace, &c. 3.14.5
16. For if the first frutes be holy, so is the vvhole lumpe: and if the roote be holy, so are the branches. 4.16. 15
17. And though some of the branches be broken of, & thou being a vvilde Oliue tree, vvast graft in for them, and made partaker of the roote, and fatnesse of the Oliue tree. 3.1.1

20. VVell,

20. VVell, through vnbelefe they are broken of, and thou ſtandeſt by fayth be not hie minded, but feare. 2.3.22. & 3.24.6.

26. And ſo all Iſraell ſhallbe ſaued, as it is vvritten : The deliuerer ſhall come out of Sion, and ſhall turne a-vvay the vngodlineſſe from Iacob. 3. 3.21.

29. For the giftes and calling of God are vvithout repentaunce. 4.16.14.

32. For God hath shut vp all in vnbeleefe, that he might haue mercy on all. 2.7.8.& 3.23.11.& 3.24.16.

33. O the depeneſſe of the riches both of the vviſedome and knovvledge of God : hovv vnſearchable are his iudgementes, and his vvayes paſte finding out? 1.17.2.& 3.23.5.

34. For vvho hath knovven the minde of the Lorde? or vvho vvas his counſeller? &c. 3.2.34.& 4.18.19.& 4.19.2

35. Or vvho hath geuen vnto him firſt and he shall be recompenced? 3.14. 5.& 3.22.3.& 3.23.11.

36. For of him, and through him, and for him, are all things, &c. 2.8.13.

12.1. I beſeech you therfore brethren, by the mercies of God, that ye geue vp your bodies a liuing ſacrifice, holy and acceptable vnto God, vvhich is your reaſonable ſeruing of God. 3 7. 1.& 3.16.3.& 4.18.16.

2. And fashion not your ſelues like vnto this vvorld, but be ye chaũged by the renuing of your minde, that ye maye proue vvhat is the vvill of God, good, and acceptable, and perfect. 2.1.9.& 4.16.4

3. As God hath dealt to euery man the meaſure of faith. 4.13.3.& 4.16.4.& 4.17.32.

4. For as vve haue many members in one body, and all members haue not one office. 3.16.2

VVhether vve haue prophecie, let vs prophecie according to the proportion of our fayth. 4.16.4.& 4.17.32.

7. Or an office, let vs vvaite on the office: or he that teacheth, onteaching. 4.3.8.

8. Or he that exhorteth, on exhortatiõ: he that diſtributeth let him do it vvith ſimplicitie: he that ruleth vvith diligence: he that shevveth mercy, vvith cherefulneſſe. 4.3.8.9.& 4.11.1. & 4. 20.4.

10. Be affectioned to loue one an other vvith brotherly loue : In geuing honour, goe one before an other. 3.7.4.

14. Bleſſe them that perſecute you: bleſſe, I ſay, and curſe not. 4.20.20.

19. Derely beloued, auenge not your ſelues, but geue place vnto vvrath: for it is vvritten: Vẽgeaunce is mine, I vvill repaye, ſayth the Lorde. 4.20. 19.

21. Be not ouercome of euill, but ouercome euill vvith goodneſſe. 4.20.20.

13.1. Let euery ſoule be ſubiect vnto the higher povvers : for there is no povver but of God : and the povvers that be, are ordained of God. 3.19.15. & 4.10.3.5 & 4. 20.4.7.23.

4. For he is the miniſter of God for thy vvealth : but if thou doe euill, feare: for he beareth not the ſvvorde for nought, for he is the miniſter of God, to take vẽgeaunce on him that doth euill. 4.20.10.& 4.20.17.& 4. 20.19.

5. VVherfore ye muſt be ſubiect, not bicauſe of vvrath onely, but alſo for conſcience ſake. 3.19.15.& 4.10.3.& 4.20.22.

6. For, for this cauſe ye paye alſo tribute: for they are Gods miniſters, applying thẽ ſelues for the ſame thing. 4.20.13.

8. Ovve nothing to any mã, but to loue one an other : for he that loueth an other, hath fulfilled the lavve. 2.8.53.

9. For this, thou shalt not committe adulterie, thou shalt not kill, thou shalt not ſteale, thou shalt not beare falſe vvitneſſe, thou shalt not couet: and if there be any other commaundement, it is breefly comprehended in this ſaying, namely: Thou shalt loue thy neighbour as thy ſelfe. 2.8. 57.

14. But put ye on the Lord Ieſus Chriſt,

and take no thought for the flesh, to fulfill the lustes of it. 3.1.1.& 3.10.3.
14.1. Him that is vveake in the fayth, receaue vnto you, but not for controuersies of disputations. 3.19.11.
5. This man esteemeth one day aboue an other day, & an other man counteth euery day alike: let euery man be fully persuaded in his minde. 2.8. 3.3.
10. For vve shal all appeare before the iudgement seate of Christ. 1.13.11 & 3.5.8.
11. For it is vvritten I liue, sayth the Lorde: And euery knee shall bovv to me, & all tounges shall confesse vnto God. 1.13.11.23.& 3.25.7.
13. Let vs not therefore iudge one an other any more: but vse your iudgement rather in this, that no man put an occasiō to fal, or a stōbling blocke before his brother. 3.19.11.
14. I knovv, & am persvvaded through the Lorde Iesus, that there is nothing vncleane of it self: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane. 3.19.8
17. For the kingdome of God is not meate and drinke: but righteousnesse & peace, and ioye in the holy Ghost. 2.15.4.
22. Hast thou fayth? haue it vvith thy selfe before God: blessed is he that condemneth not him selfe in that thing vvhich he allovveth. 3.19.8.
23. For he that doubteth, is cōdēned if he eate, bycause he eateth not of fayth: and vvhatsoeuer is not of fayth is sinne. 3.5.10.& 3.15.6.& 4.13.17.& 4.15.22.
15.1. VVe vvhiche are strong, ought to beare the infirmites of the vveake and not to please our selues. 3.19.11.
5. Novv the God of patience & consolation, graunt that you be like minded one tovvardes an other, according to Christ Iesus. 4.2.5.
6. That ye vvith one minde and vvith one mouth maye praise God, euen the father of our Lorde Iesus Christ. 3.20.29.31.
8. Novv I saye, that Iesus Christ vvas a minister of the circumcision, for the truthe of God, to confirme the promesses made vnto the fathers. 3.2.32. & 4.16.15.
12. There shall be a roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles, trust. 1.13.13.
19. So that from Ierusalem, and round about vnto Illyricum, I haue caused to abound the gospell of Christ. 4.3.4
20. Yea, so I enforced my selfe to preach the Gospell, not vvhere Christ vvas named, &c. 4.3.4.
25. But novv goe I to Ierusalē, to minister vnto the Saincte. 4.6.14.
30. Also brethren, I beseeche you for our Lorde Iesus Christes sake, and for the loue of the spirite that ye vvoulde striue vvith mē by prayers to God for me. 3.20.20.
16.3. Greete Priscilla and Aquila my fellovv helpers in Christ Iesus. 4.6.14
7. Salute Andronicus & Iunia my cousins and fellovv prisoners, vvhich are notable among the Apostles & vvere in Christ before me. 4.3.5.
20. The God of peace shall tread Satā vnder your feete shortly. 1.14.18. & 3.15.5.
25. By the reuelation of the mystery, vvhich vvas kept secrete since the vvorld began. 2.9.4.
26. But novv is opened, and published among all nations by the Scriptures of the Prophets, &c. 2.9.4.

1. CORINTHIANS.

1.1. Paule called to bee an Apostle of Iesus Christ, through the vvill of God, and our brother Sostenes. 4.3.10.
3. Grace be vvith you, and peace from God our father, and from the Lorde Iesus Christ. 1.13.13.
9. God is faythfull, by vvhom ye are called vnto the fellovvship of his sonne Iesus Christ, &c 3.5.5.
11. For it hath bene declared vnto me, my brethren, of you by them that are of the house of Cloe, that there are contentions

contentions among you. 4.1.14.
12, Novv this I ſaye, that euery one of you ſayth, I am Paules, &c. 4.13.14.
13. Is Chriſt deuided? vvas Paule crucified for you? either vvere ye baptized into the name of Paule? 3.5.2.& 4.15.13.
20. VVhere is the vviſe? vvhere is the ſcribe? vvhere is the diſputer of this vvorld? &c. 2.2.20.
21. For ſeing the vvorld by vviſedome knevv not God in the vviſedome of God, it pleaſed God by the fooliſhneſſe of preaching to ſaue them that beleue. 2.6.1.
23. But vve preach Chriſt crucified: vnto the Ievves, euen a ſtombling blocke, and vnto the Grecians, fooliſhneſſe. 3.24.14.
26. For brethren, you ſee your calling hovv that not many vviſe men after the flesh, not many mightie, not many noble are called. 3.23.10.
30. But ye are of him in Chriſt Ieſus vvho of God is made vnto vs, vviſedome and righteouſneſſe, & ſanctification, &c. 2.15.2.& 2.16.19.& 3.3.19.& 3.4.30.& 3.11.6.12.& 3.14.17.& 3.15.5.& 3.16.1.
2.2. For I eſteemed not to knovv any thing among you, ſaue Ieſus Chriſt, and him crucified. 1.13.13.& 2.12.4.5.& 2.15.2.& 3.2.1.
4. Neither ſtoode my vvorde and my preaching in the entiſing ſpeech of mans vviſedome, but in plaine euidence of the ſpirite. 1.8.1.& 4.1.6.& 4.14.11.
5. That your fayth shoulde not be in the vviſedome of men, but in the povver of God. 3.2.35.
8. VVhich none of the princes of this vvorlde hath knovven, for had they knovven: &c. 1.5.12.& 2.14.2.& 4.17.30.
10. But God hath reueiled them vnto vs by the ſpirite: for the ſpirite ſearcheth al things, yea the deepe things of God. 1.13.14.& 3.2.34.
11. For vvhat mā knovveth the things of a man, ſaue the ſpirite of a man vvhich is in him? euen ſo the things of God knovveth no man, but the ſpirite of God. 3.2.34.
12. Novv vve haue receaued not the ſpirite of the vvorld, but the ſpirite vvhich is of God, that vve might knovv the thinges that are geuen to vs of God, 3.2.39.& 4.8.11.
13. Comparing things ſpirituall vvith ſpirituall thinges. 4.16.31.
14. But the naturall man perceaueth not the thinges of the ſpirite of god: for they are folishneſſe vnto him: neither can he knovv them, bicauſe they are ſpiritually diſcerned. 2.2.20.& 3.2.34.
16. For vvho hath knovven the minde of the Lorde, that he might inſtructe him? but vve haue the mind of Chriſt. 1.13.14.& 3.13.4
3.2. I geue you milke to drinke, and not meate: for ye vvere not able to beare it: neither yet novv are ye able. 3.19.13.
3. For vvhere as there is among you enuying, and ſtrife, and diuiſions, are ye not carnall, and vvalke as men? 2.5.4.& 4.1.14.
4. For vvhen one ſayth, I am Paules, an other, I am Appollos, are ye not carnall? 4.4.2.& 4.13.14
6. I haue planted, Appollo vvatered, but God gaue the encreaſe. 4.14.11.
7. So then neither is he that planteth any thing, neither he that vvatereth but God geueth the encreaſe. 2.5.4.& 3.23.14.& 4.1.6
8. And euery man shall receaue his vvages according to his labour. 3.16.3.& 3.18.1
9. For vve together are gods labourers ye are gods husbandry, and gods building. 2.5.17.& 4.1.6.
11. For other foundation can no man lay, then that vvhich is laide, vvhich is Ieſus Chriſt. 3.15.5.& 4.6.6.
12. And if any man build on this foundatiō, golde, ſiluer, or precious ſtones timber, haye, or ſtuble. 3.5.9.
13. Euery mās vvorke shal be made manifeſt: for the day shal declare it bicauſe

it shall bee reueiled by the fire, &c. 3.5.9.

14. If any mans vvorke that he hath built vpon, abide, he shall receaue vvages. 3.5.9.

15. If any mãs vvorke burne, he shall lose, but he shall be safe him selfe: neuertheless yet as it vvere by the fire 3.5.9.

16. knovv ye not that ye are the Temple of God, & that the spirite of God dvvelleth in you. 1.3.15 & 3.6.3. & 3.16.2. & 3.25.7. & 4.3.1.

19 For the vvisedome of this vvorld is folishnesse vvith God: for it is vvritten He catcheth the vvise in their ovvne craftinesse. 1.5.7. & 2.2.20.

21, Therefore let no man reioyce in men: for all thinges are yours. 4.19.1

4.1. Let a man so thinke of vs, as of the ministers of Christ, and disposers of the secretes of God. 4.3.6 & 4.8.1.

4 For I knovv nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is the Lorde. 3.12.2. & 3.17.14.

5. Therefore iudge nothing before the time, vntill the Lord come, vvho vvill lighten thinges that are hid in darknesse, and make the counsels of the heart manifest: &c. 3.2.4.

7. For vvho seperateth thee? & vvhat hast thou, that thou hast not receaued? if thou hast receaued it, vvhy reioycest thou, as though thou haddest not receaued it? 2.5.2 & 3.7.4. & 3.24.12.

1.5. For in Christ Iesus I haue begotten you through the Gospell. 4.1.6.

5.1. It is heard certainly that there is fornication amõg you, and such fornication as is not once named amõg the Gentiles: &c. 4.1.14.

2. And ye are puffed vp and haue not rather sorrovved, that he vvhich hath done this deede, might bee put from among you. 4.1.15.

4. VVhen ye are gathered together, and my spirite, in the name of our Lorde Iesus Christ, that, such a one, I say, by the povver of our Lord Iesus Christ, 4.11.5. & 4.12.4

5. Be deliuered vnto Satan, for the destruction of the flesh, that the spirite may be saued in the day of the Lord Iesus. 4.12.5.6.

6. knovv ye not that a litle leauen, leaueneth the vvhole lumpe? 4.12.5.

7. For Christ our passeouer is sacrificed for vs. 4.12.13. & 4.18.3

11 If any that is called a brother, bee a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, vvith such a one eate not. 4.1.15. & 4.12.5.

12. For vvhat haue I to doe, to iudge them also, vvhich are vvithout? doe ye not iudge them that are vvithin? 4.12.5.

6.6. But a brother goeth to lavv vvith a brother, & that vnder the infidels. 4.20.21.

7. Novv therefore there is vtterly a fault among you, bicause ye go to lavv, one vvith an other. 4.1.14.

9. knovv ye not that the vnrighteous shall not inherite the kingdome of God? &c. 3.4.21. & 3.24.10.

10. Be not deceaued: neither fornicators, nor idolaters, nor adulterers, nor vvantons, nor buggerers, nor theues, nor couetous, nor drunkardes nor railers, nor extortioners shal inherite the kingdom of God. 3.4.21.

11. But ye are iustified in the name of the Lorde Iesus, and by the spirite of our God. 1.13.14. & 3.1.1. & 3.6.3. & 3.14.6. & 3.24.10.

13. Meates are ordained for the bellye, & the belly for the meates: but God shall destroy both it, and them, &c. 3.25.8. & 4.13.9. & 4.19.7.

15. knovv ye not, that your bodies are members of Christ? &c. 3.6.3. & 3.25.8. & 4.17.9.

19 knovv ye not, that your bodye is the temple of the holy Ghost, vvhich is in you, vvhom you haue of God? &c. 1.13.15. & 3.3.9. & 3.25.7. & 3.25.8. & 4.3.1.

20. For ye are bought for a price: therefore glorifie God in your body, and in your

in your ſpirit: for they are Gods. 2. 17.5.& 3.25.7
7.2. Neuertheleſſe, to auoide fornication, let euery man haue his vvife, and let euery vvoman haue her ovvn huſband. 2.8 43
3. Let the huſband geue vnto the vvife due beneuolence, and likevviſe alſo the vvife vnto the huſband. 4.12.16
5. Defraude not one an other, except it be vvith conſent for a time, that ye may geue your ſelues to faſting, and praier: and againe come together that Satan tempt you not for your incontinencie. 4.12.16
7. I vvould that all men vvere euen as I my ſelfe am: but euery man hath his proper gift of God, one after this maner, and an other after that. 2. 8.42
9. But if they can not abſtaine, let them marry: for it is better to marry then to burne. 2.8.43.& 4.13 17
14. For the vnbeleuing huſband is ſanctified by the vvife, and the vnbeleuing vvife is ſanctified by the huſband, els vvere your children vncleane: but novve are they holy. 2.1 7.& 4.16.6.& 4.16.15.& 4.16.31
19. Circumciſion is nothing, and vncircumciſion is nothing: but the keeping of the commaundements of God. 4.14.24
21. Art thou called being a ſeruaunt? care not for it: but if yet thou maieſt be free, vſe it rather. 4.20.1
23. Ye are bought vvith a price: be not ſeruauntes of men. 4.20.32
31. And they that vſe this vvorld, as though they vſed it not: for the faſhion of this vvorld goeth avvay. 3. 10.1,4.& 4.19.7
34. The vnmarried vvoman careth for the things of the lorde, that she may be holy both in body & in ſpirit, &c. 2.8.43
35. And this I ſpeake for your ovvne commodities, not to tangle you in a ſnare, &c. 4.10.2
8.1. And as touching things ſacrificed vnto idoles, vve knovve, that vve haue knovvledge, &c. 4.10.22
5. For though there be that are called Gods, vvhether in heauen, or in earth, &c. 1.13.11
6. Yet vnto vs there is but one God, vvhich is the father, of vvhom are all things, and vve in him: and one lorde Ieſus Chriſt, &c 1.13.11.& 2.3. 6.& 2.14.3.& 2.15.5
9. But take heede leſte by any meanes this povver of yours bee an occaſion offalling to them that are vveake. 3. 19.11.& 4.10.22
9.1. Am I not an Apoſtle? am I not free? haue I not ſeene Ieſus Chriſt our lorde? are ye not my vvorke in the lorde? 3.14.15. & 4.1.14. & 4 17. 17.& 4.17.29
2. For ye are the ſeale of my Apoſtleſhip in the lorde. 4.1.6
5. Or haue vve not povver to leade about a vvife being a ſiſter, as vvell as the reſte of the Apoſtles, and as the brethren of the lorde, and Cephas? 4.12.25
12. Neuertheleſſe, vve haue not vſed this povver: but ſuffer all things, that vve should not hinder the Goſpell of Chriſt. 3 14 15
16. And vvoe is vnto me, if I preach not the Goſpell. 4.3.6
19. For though I be free from all men, yet haue I made my ſelfe ſeruaunt vnto all men, that I might vvinne the more. 3.19.12
20. And vnto the Ievves I become as a Ievve, that I might vvinne the Ievves, &c. 4.19.26
22. To the vveake I become as vveake, that I may vvinne the vveake: I am made all things to all men, that I might by all meanes ſaue ſome. 3. 19.12
10.1 Moreouer, brethren I vvould not that ye should be ignoraunt, that all our Fathers vvere vnder the cloude, and all paſſed through the ſea. 2.10 5
2. And vvere all baptized vnto Moſes, in the cloud, and in the ſea. 4.15.9

3. And did all eate the ſame ſpirituall meate. 4.14.23.& 4.18.20
4. And did all drinke the ſame ſpirituall drinke, for they dranke of the ſpirituall rocke that followed them: & the rocke was Chriſt. 1.13.10.& 2.9. 1.& 4.14.26.& 4.17.15,21,22
5. But with many of them God was not pleaſed: for they were ouerthowen in the wilderneſſe. 4.14.24
11. And all theſe things came vnto them for enſamples, & were written to admoniſhe vs, vppon whom the endes of the world are come. 2.10.5. & 3.2.22
12. Wherefore let him that thinketh he ſtandeth, take heede leſt he fall. 3. 2.40.& 3.24.6
13. There hath no tentation taken you, but ſuch as appeareth to man, &c. 3. 20.46
16. The cuppe of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt? the breade which we breake, is it not the cōmunion of the body of Chriſt? 4.17. 10.& 4.17.15.& 4.17.22.& 4.17.38. & 4.18.8
17. For we that are many, are one bread and one body, becauſe we all are partakers of one breade. 4. 17.14
23. All things are lawfull for me, but all things are not expediēt: all things are lawfull for me, but all things edifie not. 3.19.12
25. Whatſoeuer is ſolde in the shambles, eate ye, and aſke no queſtion for conſcience ſake. 3.19.11
28. But if any man ſay vnto you, this is ſacrificed vnto idoles, eate it not, becauſe of him that shewed it, and for thy conſcience, &c. 3.19.16.& 4.10.4
29. And the conſcience I ſay, not thine, but of that other, &c. 3.19.11.& 4. 10.4
31. Whether therefore ye eate or drinke, or whatſoeuer ye do, do all to the glory of God. 3.20.44
32. Geue none offence, neither to the Ievves, nor to the Grecians, nor to the Church of God. 3.19.11
11.4. Euery man praying or prophecying hauing any thing on his head, dishonoreth his head. 4.19.26
5. But euery woman that praieth or prophecieth bareheaded, dishonoreth her head. 4.10.29
7. For a man ought not to couer his head: forasmuch as he is the image and glory of God: but the woman is the glory of the man. 1.15.4
16. But if any man luſt to be contentious, we haue no ſuch cuſtome, neither the Churches of God. 4.10.31
20. When ye come together therefore into one place, this is not to eate the lordes ſupper. 4.18.12
22. Haue ye not houſes to eate and drinke in? deſpiſe ye the Church of God, &c. 4.10.29
23. For I haue receaued of the lorde that which I alſo haue deliuered vnto you, &c. 4.17.35,50
24. And when he had geuen thankes, he brake it, and ſaid, Take, eate: this is my body, which is broken for you: this do you in remembraunce of me. 4.17.1.& 4.17.20
25. After the ſame maner alſo he tooke the cup, when he had ſupped, ſaying: this is the newe Teſtament in my blood, &c. 4.17.20
26. For as often as ye shall eate this bread, and drinke this cup, ye shewe the lordes death vntill hee come. 4. 16.30.& 4.17.37
28. Let a man therefore examine himſelf, and ſo let him eate of this bread, and drinke of this cup. 4.1.15.& 4.16. 30.& 4.17.40
29. For he that eateth and drinketh vnworthely, eateth & drinketh his owne damnation, becauſe he diſcerneth not the lordes body. 4.1.15.& 4. 16.30.& 4.17.33,34,40
31. For if we would iudge our ſelues, we should not be iudged. 3.3.18
32. But when we are iudged, we are chaſtened of the lorde, becauſe we should not be condemned with the world

vvorld. 3.4.33.& 3.8.6
12.3. VVherefore, I declare vnto you, that no man ſpeaking by the ſpirit of God, calleth Ieſus execrable, &c. 2.2.20
6. And there are diuerſities of operations, but God is the ſame, vvhich vvorketh all in all. 2.3.6,9
8. For to one is geuen by the ſpirit, the vword of vviſedome, and to an other the vword of knovvledge, by the ſame ſpirit. 4.3.11
10. And to an other diuerſities of tounges, & to an other the interpretation of tounges. 1.13.14.& 3.7.9
11. And all theſe things vvorketh euen the ſelfe ſame ſpirit, diſtributing to euery man ſeuerally as hee vvill. 1.13.14.& 4.13.3
12. For as the body is one, and hath many members, and all the members of the body vvhich is one, though they be many, yet are but one body: euen ſo is Chriſt. 1 13 16.& 3.7.5.& 3.16.2.& 4.17.22
13. For by one ſpirit are vve all baptized into one body, vvhether vve be Ievves or Grecians, &c. 4.14 7.& 4. 15.1 5.& 4.16.22
25. Leſt there should be any diuiſion in the body: but that the members should haue the ſame care one for an other. 3.20.20
28. And God hath ordeined ſome in the Church, as firſt Apoſtles, ſecōdly Prophets, thirdly teachers, then thē that do miracles: after that, the giftes of healing, helpers, &c. 4.3.8. &.4.11.1.& 4.20.4
31. But deſire you the beſt giftes, and I vvill yet shevve you a more excellent vway. 3 2.9
13.1. Though I ſpeake vvith the toūges of men and Angells, and haue not loue, I am as ſounding braſſe, or a tinckling Cymball. 2.5.4
2. If I had all faith, ſo that I could remoue mountaines, and had not loue, I vvere nothing. 3.18.8
3. And though I feede the poore vvith all my goodes, and though I geue my body that I be burned, and haue not loue, it profiteth me nothing. 4 13.13
4. Loue ſuffereth long: it is bountifull: loue enuieth not: loue doth not boaſt it ſelfe: it is not puffed vp. 3.7.5,6
9. For vve knovve in parte, and vve prophecie in parte. 3.2.20
10. But vvhen that vvhich is perfect, is come, then that vvhich is in part, shall be abolished. 3.2.13
12. For novve vve ſee through a glaſſe darkly: but then shall vve ſee face to face, &c. 3.22.11.& 4.18.20
13. And novve abideth faith, hope, and loue, euen theſe three: but the chiefeſt of theſe is loue. 3.18.8
14.15. VVhat is it then? I vvill pray vvith the ſpirit, but I vvill pray vvith the vnderſtanding alſo. &c. 3.20.5.& 3.20.32
16. Els, vvhen thou bleſſeſt vvith the ſpirit, hovve shall he that occupieth the roome of the vnlearned, ſay Amen at thy geuing of thankes, &c. 3.20.33
29. Let the Prophets ſpeake tvvo or three, and let the other iudge. 4.8.9. & 4.9.13
30. And if any thing be reueiled to an other that ſitteth by, let the firſt holde his peace. 4.1.12
34. Let your vvomen keepe ſilence in the Churches, for it is not permitted vnto them to ſpeake, &c. 4.10.29
40. Let all things be done honeſtly and by order. 2 8.32.& 3.20.29.& 4.3.10.& 4 10.27,30
15.6. After that, he vvas ſeene of moe then fiue hundreth brethren at once, &c. 3.25.3
10. But I labored more abundauntly then they all, yet not I, but the grace of God vvhich is in me. 2.3.12.& 4. 1.6.
12. Novve if it be preached, that Chriſt is riſen from the dead, hovve ſay ſome among you, that there is no reſurrection of the dead? 3.25.7.& 4. 1.14

13. For if there be no resurrectiõ of the dead, then is Christ not risen. 3.25.3
14. And if Christ be not risen, then is our preaching in vaine, & your faith is also in vaine. 3.25.3
16. For if the dead be not raised, then is Christ not raised. 2.13.2
17. And if Christ be not raised, your faith is vaine, &c. 2.13.2.& 2.16.13
19. If in this life onely vve haue hope in Christ, vve are of all men the most miserable. 3.9.6.& 3.18.4
20. But novve is Christ risen from the dead, and vvas made the first frutes of them that slept. 2.16.13
21. For sith by man came death, by man came also the resurrection of the dead. 2.1.6
22. For, as in Adã all men dy: euen so in Christ shall all be made aliue. 4.16.17
25. For he muit reigne till he hath put all his enemies vnder his feete. 2.16.16
28. And vvhen all things shall be subdued vnto him, then shall the sonne also himselfe be subiect vnto him, &c. 1.13.26.& 2.8.30.& 2.14.3. & 2.15.5 & 3.20.42.& 3.25.12
36. Thou foole, that vvhich thou sovvest is not quickned, except it dy. 3.25.4
39. All flesh, is not the same flesh, but there is one flesh of men, &c. 3.25.8
41. There is an other glory of the Sunne, an other glory of the Moone, an other glory of the Starres: for one starre differeth from an other starre in glory. 4.19.34
45. The first man Adam vvas made a liuing soule: and the last Adam vvas made a quickning spirit. 1.15.4.& 3.1.2
46. Hovvbeit that vvas not first made vvhich is spirituall, but that vvhich is naturall, & aftervvard that vvhich is spirituall. 4.16.31
47. The first man is of the earth, earthly: the second man is the lorde from heauen. 2.12.7.& 2.13.2.& 2.13.4.& 4.17.25
50. Fleshe and blood can not inherite the kingdome of God, &c. 4.16.17
51. Beholde, I shevve you a secrete thing, vve shall not all sleepe, but vve shall all be chaunged. 2.16.17.& 3.25.8
52. In a moment, in the tvvinckling of an eye, at the last trumpet: for the trumpet shall blovve, and the dead shall be raised vp incorruptible, and vve shall be chaunged. 2.16.17
53. For this corruptible must put on incorruption, &c. 3.25.7
54. So vvhen this corruptible hath put on incorruptiõ, and this mortal, hath put on immortality, &c. 3.25.10
16.2. Euerie first day of the vveke, let euerie one of you put aside by himselfe, and lay vp as God hath prospered him, &c. 2.8.33
7. For I vvill not see you novve in my passage: but I trust to abide a vvhile vvith you, if the lord permit. 1.17.11

II. CORINTHIANS.

1.2. GRace be vvith you, and peace from God our father, and from the lorde Iesus Christ. 1.13.13
3. The father of mercie, and the God of all comfort. 3.20.37
6. And vvhether vve be afflicted, it is for your consolation and saluation, vvhich is vvrought in the induring of the same sufferings, vvhich vve also suffer: or vvhether vve be comforted, it is your consolation and saluation. 3.5.4
12. For our reioicing is this, the testimonie of our conscience, that in simplicitie and godlie purenes, and not in fleshlie vvisedome, &c. 3.2.41 & 3.17.14
19. For the sonne of God Iesus Christ, vvho vvas preached among you by vs, &c. 4.17.50
20. For all the promises of God in him, are yea, and are in him amen, &c. 2.9. 2.& 3.2.32.& 3.20.17.& 4.14.20
22. VVho hath also sealed vs, and hath giuen the earnest of the spirit in our heartes. 1.7.4.& 3.1.3.& 3.2. 36.& 3.24.1
23. Novve, I call God for a recorde vnto my soule, that to spare you, I came

came not as yet to Corinthus 2.8.24 & 2.8.27
24. Not that vve haue dominion ouer your faith, but that vve are helpers of your ioie, &c. 4.8.9
2.6. It is sufficient vnto the same man, that he vvas rebuked of many. 3.4.13
7. So that novve contrarie vvise, ye ought rather to forgiue him, & comfort him, lest the same should be svvalovved vp vvith ouer much heauines. 4.1.29. & 4.12.8
8. VVherefore, I pray you, that you vvould confirme your loue tovvards him. 4.12.9
16. To the one vve are the sauour of death, vnto death: and to the other the sauour of life, vnto life, &c. 2.5.5
3.3. In that ye are manifest, to be the epistle of Christ, ministred by vs, and vvritten, not vvith ynke, &c. 2.8.57
5. Not that vve are sufficient of our selues, to thinke any thing, as of our selues, &c. 2.2.25, 27. & 2.3.6
6. VVho also hath made vs able ministers of the nevve Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit geueth life. 1.9.3. & 2.7.2. & 3.2.4. & 4.1.6. & 4.14.11
7. If then the ministration of death vvritten vvith letters and ingrauen in stones, vvas glorious, so that the children of Israell coulde not beholde the face, &c. 2.7.7
8. Hovve shall not the ministration of the spirit be more glorious? 1.9.3
9. For if the ministerie of condemnation vvas glorious, much more doth the ministration of righteousnesse exceede in glorie. 4.3.3
14. Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken avvay in the reading of the olde Testament, vvhich vaile in Christ is put avvay. 2.10.23
15. But euen vnto this day, vvhen Moses is read, the vaile is laide ouer their hartes. 2.10.23
17. Novve the lorde is the spirit, and vvhere the spirit of the lord is, there is libertie. 2.2.8
18. But vve all beholde as in a mirror, the glorie of the lorde, vvith open face, and are chaunged into the same Image, &c. 1.15.4. & 1.15.5. & 3.2.20 & 3.3.9
4.4. In vvhom the God of this vvorld hath blinded the mindes, that is, of the infidels, that the light of the glorious Gospell of Christ, vvhich is the image of God, &c. 1.14.13. & 1.14.18. & 1.18.2. & 2.4.1
6. For God that commaunded the light to shine out of the darkenes, is hee vvhich hath shined in our hearts, &c. 2.9.1. & 3.2.1. & 4.1.5. & 4.3.3
7. But vve haue this treasure in earthē vessels, that the excellencie of that povver might be of God, and not of vs. 4.1.5. & 4.3.1
8. VVe are afflicted on euerie side, yet are vve not in distresse: in pouertie, but not ouercome of pouerty. 3.8.9. & 3.15.8
9. VVe are persecuted, but not forsaken: cast dovvne, but vve perishe not. 3.15.8
10. Euerie vvhere vve beare about in our body, the dying of the lorde Iesus, that the life of Iesus also might bee made manifest in our mortall fleshe. 3.15.5. & 3.15.8. & 3.18.7. & 3.25.3. & 3.25.7
13. And bycause vve haue the same spirit of faith, according as it is vvritten, I beleued, and therefore haue I spoken, &c. 3.2.3.5
5.1. For vve knovve, that if our earthly house of this tabernacle be destroied, vve haue a building geuen of God, &c. 3.25.6
2. For therefore vve sigh, desiring to be clothed vvith our house, vvhich is from heauen. 3.9.5
4. Bycause vve vvould not be vnclothed, but vvould be clothed vppon, that immortalitie might be svvalovved vp of life. 1.15.2. & 3.9.5
5. VVho also hath geuen vnto vs the

earneſt of the ſpirit. 1.9 3.& 3.2.36
6. Therefore vve are alvvaies bolde, though vve knovve that vvhiles vve are at home in this body, vve are abſent from the lorde 1.15.2.& 3.2. 14.& 3.9.4 & 3 25.1.& 3.25.6
7. For vve vvalke by faith, and not by ſight. 3.2.14
8. Neuertheles, vve are bolde, and loue rather to remoue out of the body, and to dvvell vvith the lorde. 1.15.2
10. For vve muſt all appeare before the iudgement ſeat of Chriſt,&c.1.13.11 & 1.15.2.& 3.18.1.& 3.25.7
18. And all things are of God, vvhich hath reconſiled vs vnto himſelfe by Ieſus Chriſt,&c.3.2.29.& 3.5.5.& 3. 11.4.& 4 6.3
19. For God vvas in Chriſt, and reconſiled the vvorld to himſelfe, not imputing their ſinnes vnto them, &c 2. 12.4. & 2.17.2. & 3.2.32.& 3.4 25.& 3 11.22.& 3.14.11.& 4.1.22
20. Novve then are vve ambaſſadors for Chriſt: as though God did beſeche you through vs, &c. 3 4.27.& 4 1.22.& 4.3.1
21. For hee hath made him to be ſinne for vs, vvhich knevve no ſinne, that vve ſhould be made the righteouſneſſe of God in him. 2.16.5.& 2.16.6 & 2.17.2. & 3.5.2. & 3.11.11.& 3.11. 22.& 3 11.23
6.8. By honour, & dishonour, by euill reporte and good reporte,&c. 3.8.8
16 For ye are the temple of the liuing God,&c. 1.13.15.& 3.6 3.& 3.16.2
7.1. Seing then vve haue theſe promiſes, dearly beloued let vs cleanſe our ſelues from all filthines of the fleshe and the ſpirit,&c. 1.15.2.& 2. 5.11.& 2.9.3.& 3.16 2.& 3.25.7
10. For godly ſorrovve, cauſeth repentance vnto ſaluation, not to be repented of: but the vvorldly ſorrovve cauſeth death. 3.3.7.& 3.4.2
11. For beholde, this thing that ye haue bene godly ſorie, vvhat great care it hath vvrought in you, &c. 3.3.15
8.11. Novve therefore performe to do it alſo, that as there vvas a readines to vvill, euen ſo ye may performe it of that vvhich ye haue. 2.5.8
16. And thankes be vnto God, vvhich hath put in the heart of Titus the ſame care for you. 2.5.8
17. Becauſe vve accepted the exhortation,&c. 2.5.8
9.6. That he vvhich ſovveth ſparingly, ſhall reape alſo ſparingly, and he that ſovveth liberally, ſhall reape alſo liberally. 3.18.6
7. As euerie man vvisheth in his heart, ſo let him giue, not grudginglie, or of neceſſitie: for God loueth a chearfull geuer. 3.16.3
12. For the miniſtratiō of this ſeruice, not onely ſupplieth the neceſſitie of the ſainctes,&c. 3.7.5
10.4. For the vveapons of our vvarfare are not carnall, but mightie through God, to caſt, &c. 4.8.9.& 4.11.5.& 4.11.10
6. And hauing ready the vengeance againſt all diſobedience, vvhen your obedience is fulfilled. 4.6.3
8. For though I ſhould boaſt ſomevvhat more of our authority, vvhich the lorde hath geuen vs for edification, &c. 4.8.1
11.14. And no meruaile: for Satan himſelfe is transformed into an Angell of light. 1.9.2.& 4.12.12
12.2. I knovve a man in Chriſt aboue fourteneyeares agone (vvhether hee vvere in the body, I can not tell. God knovveth) vvhich vvas taken vp into the thirde heauen. 1.9.1.& 1. 14 4.& 4.3.3
4. Hovve that he vvas taken vp into Paradiſe, and heard vvordes vvhich can not be ſpoken, vvhich are not poſſible for man to vtter. 1.14.4
7. And leſt I ſhould be exalted out of meaſure, through the aboundance of reuelations, there vvas geuen vnto mee a pricke in the fleshe, the meſſenger of Satan,&c. 1.14.18. & 3.3.14.& 4.17.34
8. For this thing, I beſought the lorde thrice,

thrise, that it might departe from me. 1.13.20

9. And he sayd vnto me, my grace is sufficient for thee: &c. that the power of Christ may dvvell in me. 1.3 13.& 1.13.20 & 3.3.14

21. I feare least vvhen I come againe, my God debase me among you, and I shall bevvayle many, &c. 3.3.18.& 4 1.27

13.4. For though he vvas crucified concerninge his infirmity, yet liueth he through the povver of God. And vve no dout, are vveake in him: &c. 2 13.2.& 2.14.6.& 2.16.13

5. Proue your selues vvhether ye are in the faith: examine your selues: knovv ye not your ovvne selues, hovve that Iesus Christ is in you, except ye be reprobates? 3.2.39

10. Accordinge to the povver vvhich the Lorde hath giuen me, to edification, & not to destruction. 4.8.1

13. The grace of our Lorde Iesus Christ, and the loue of God, and the communion of the holy Ghost, &c. 3.1.2

GALATIANS.

1.1 PAule an Apostle not of men, neither by mã, but of Iesus Christ, &c. 4.3.13.& 4.3.14

2. And all the brethren that are vvith me, vnto the Churches of Galatia. 4 1.14

3. Grace be vvith you, & peace from God the father, and from the Lorde Iesus Christ, 1.13.13

6. I maruell that ye are so soone remoued avvay vnto an other Gospel, from him that hath called you in the grace of Christ. 4.1.27

8. But though that vve, or an Angell from heauẽ, preach vnto you otherwise then that vvhich vve haue preached vnto you, lette him be accursed. 4 9.12

16. To reueale his sonne in me, that I should preache him among the Gentiles, &c. 3.22.7

18. Then after three yeares I came againe to Ierusalem to visite Peter, and abode vvith him fifteene dayes. 4 6.7.& 4.6.14

2.1. Then fourtene yeres after, I vvent vp againe to Ierusalem vvith Barnabas, and tooke vvith me Titus also. 4.6.14

3. But neither yet Titus vvhich vvas vvith me, though he vvere a Grecian, vvas compelled to be circumcised; 19.12

6. God accepteth no mans persone, &c. 3.23.10

7. VVhen they savv the gospell of the vncircumcision vvas committed vnto me, as the gospell of the circumcision vvas vnto Peter. 4.6.7

8. For he that vvas mighty by Peter in the Apostleship ouer the circumcisiõ, vvas also mighty by me tovvards the Gentiles. 4.1.6.& 4.6.7

9. And vvhen Iames, and Cephas, and Iohn knevve of the grace that vvas giuen vnto me, &c. 4.6.13

14. But vvhen I savve, that they vvent not the right vvay to the trueth of the gospell, I sayd vnto Peter before al men, if thou, &c. 4.12.3

16. Knovve that a man is not iustified by the vvorks of the lavv, but by the faith of Iesus Christ, &c. 3.17.2

19. For I through the lavv am dead to the lavve, and that I might liue vnto God, &c. 2.16 7

20. Thus I liue yet, not I novve, but Christ liueth in me, &c. 4.19.35

3.1. O foolish Galatiãs, vvho hath bevvitched you, that ye shoulde not obey the trueth, &c. 1.11.7.& 4.1.27 & 4.18.11

2. Receiued ye the spirit by the vvorks of the lavve, or by the hearing of the faith preached? 3.2.33.& 4.1.6

6. Yea rather as Abrahã beleued God, and it vvas imputed to him for righteousnesse. 3.17.8

8. For the Scriptures foreseeing, that God vvoulde iustifie the Gentiles through faith, preached before the gospell vnto Abraham, &c. 3.11.3

10. For as many as are of the vvorkes of the lavve, are vnder the curse: for

it is vvritten, curſed is euery manne that cōtinueth not in all things,&c. 2.7.5.& 2.7.17.& 2.16.2.& 3.11.19

12. And the lavve is not of faith: but the man that shall do thoſe thinges, shall liue in them. 3.11.18.& 3.11.19

13. Chriſt hath redeemed vs from the curſſe for vs, &c. 2.7.15.& 2.8.57 & 2.16.2.& 2.16.6.& 2.16.19.& 2.17 4.& 3.4.27.& 3.11.12.& 3.19.3. & 4.13.21

16. Novv to Abraham, and to his ſede vvere the promiſes made, &c. 2.6.2 & 2.13.3.& 4.14.21

17. And this I ſay, that the lavv vvhich vvas foure hundreth and thirty yeres after, can not diſanull the couenant that vvas confirmed afore of God in reſpect of Chriſt, that it should make the promiſes of no effect. 3.11.20

18. For if the inheritāce be of the lavv, it is no more by the promeſſe, but God gaue it vnto Abraham by promes. 3.11.17

19. VVherfore then ſerueth the lavv? it vvas added becauſe of the tranſgreſſion, &c. 1.14.9.& 2.5 6.& 2.7.2

21. Is the lavve then againſt the promiſes of God? God forbid, &c. 3.11 19.& 3.4.6

22. But the Scripture hath concluded all vnder ſinne, that the promes by the faith of Ieſus Chriſt shoulde be giuen to them that beleue. 3.4.6

24. VVherfore the lavv vvas ſchoolemaiſter to bring vs to Chriſt, that vve might be made righteous by faith. 2 7.2.& 2.7.11.& 2.11.5

27. For all ye that are baptiſed into Chriſt, haue put on Chriſt. 2.1.1.& 3. 1.3.& 4.14.7.& 4.15.6.& 4.16.21.& 4 19.8

28. There is neither Ievv nor Grecian: there is neither bonde nor free: there is neither male nor female: for ye are all one in Chriſt Ieſus. 2.11.11.& 4 20.1

4.1. Then this I ſay, that the heire as longe as he is a childe, differeth nothing from a ſeruaunt, though he be lord of all. 2.11.2.& 2.11.5.& 2.11.13

2. But is vnder tutors & gouernours, vntill the time appointed of the father. 4.10.14

3. Euen ſo vve, vvhen vve vvere children, vvere in bondage vnder the rudimentes of the vvorld. 4.10.14

4. But vvhen the fulneſſe of time vvas come, God ſent forth his ſonne, borne of a vvoman, &c. 2.16 5.& 2.7.15 & 2 11.11.& 2.12.7.& 2.13.1.& 2.13 3.& 2.17.5.& 4.20.15

5. That he might redeeme thē vvhich vvere vnder the lavv, that vve might receiue the adoptiō, &c. 2.7.15.& 3 19.2

6. And becauſe ye are the ſonnes, God hath ſent forth the ſpirit of his ſonne into your heartes, vvhich crieth Abba, that is, Father. 2.14.5.& 3.1.3.& 3 2.11.& 3.13.5.& 3 20.37

8. But euen then, vvhen ye knevv not God, ye didde ſeruice vnto them, vvhich by nature are not gods. 1.4.3 & 1.12.3

9. But novv, ſeeinge ye knovve God, ye are rather knovven of God, &c. 4. 1.27.& 4.10 10.& 4.19.7

10. Ye obſerue daies, and monethes, & times, and yeares. 2.8.33

11. I am in feare of you, leaſt I haue beſtovved on you labour in vaine. 2 8.33

22. For it is vvritten, that Abrahā had tvvo ſonnes, one by a ſeruaunt, an other by a free vvoman. 2.11.9.& 4.2.3

24. By the vvhich thinges, an other thing is ment: for theſe mothers, are the tvvo Teſtaments, &c. 2.11.9

25. For Agar or Sina is a mountaine in Arabia, and it anſvvereth to Ieruſalem that novv is, &c. 3.2.6

26. But Ieruſalem, vvhich is aboue, is free: & is the mother of vs all. 4.1.1

28. VVe are after the manner of Iſaac, children of the promes. 4.16.12

30. Put out the ſeruaunt & her ſonne, &c. 3.18.2

5.1. Stand faſt in the liberty therefore vvhervvith Chriſt hath made vs free: &c. 3.19.2.& 3.19.14.& 4.10.8.& 4 10.9.& 4.20.1

4. VVho-

4. VVho ſo euer are iuſtified by the lavv, ye are fallen from grace. 3.19 14
5. For vve through the ſpirite, vvayte for the hope of righteouſnes through faith. 3.2.43
6. In Chriſt Ieſus neither circumciſion auaileth any thinge, nor vncircumciſion, &c. 3.11.20
13. For brethren, ye haue bene called vnto liberty: only vſe not your liberty, &c. 3.19.11
14. For all the lavve is fulfilled in one vword, vvhich is, Thou shalt loue thy neighbour as thy ſelfe. 2.8.53
17. For the fleshe luſteth againſt the ſpirit, and the ſpirit againſt the flesh, &c. 2.7.5.& 2.2.27
19. Moreouer the vvorkes of the flesh are manifeſt, vvhich are adultery, fornication, vncleanneſſe, vvantonneſſe, 2.1.8.& 3.14.1.& 4.15.10
6.10 VVhile vve haue therefore time, let vs doe good vnto all men, &c. 7.6.& 3 20.38
14. But God forbid, that I shoulde reioyce, but in the Croſſe of our Lord Ieſus Chriſt, vvherby the vvorlde is crucified vnto me, and I vnto the vvorld. 2.16.7
15. For in Chriſt Ieſus, neither circũciſion auaileth any thinge, nor vncircumciſion, &c. 4.14.24
17. From hencefoorth let no man put me to buſineſſe: for I beare in my bodie the markes, &c. 3.18.7.& 3. 25.8

EPHESIANS.

1.2 GRace be vvith you, and peace from God our father, & from the Lord Ieſus Chriſt. 1.13.13
3. VVhich hath bleſſed vs vvith all ſpirituall bleſſing in heauenly things in Chriſt. 3.22.10
4. As he hath choſen vs in him, before the foundation of the vvorlde, that vve shoulde be holy, &c. 2.3.8.& 2 8.53. & 2.12.5. & 2.16.4. & 3.15.5. & 3.17.15.& 3.19.2. & 3.22.1. & 3. 23.12.&3.24.3.& 3.24.5
5. VVho hath predeſtinate vs to be adopted through Ieſus Chriſt vnto himſelfe, &c. 2.12.5.& 3.11.4.& 3.18.2
6. To the praiſe of the glory of his grace, vvherevvith he hath made vs accepted in his beloued. 2.17.2 & 3. 2.32.& 3.11.4
7. By vvhome vve haue redemption through his blood, &c. 3.4.30
9. And hath opened vnto vs the miſtery of his vvill, accordinge to his good pleaſure, &c. 4.14.2.& 4.19.36
10. That in the diſpenſation of the fulneſſe of the times, he might gather together in one all things, both vvhich are in heauen, and vvhich are in earth, euen in Chriſt. 2.12.5.& 3 20 21
13. In vvhom alſo ye haue truſted, after that ye heard the vword of truth, euen the goſpel of your ſaluatiõ, &c. 1.7.4.& 2.9.3.& 2.10.3.& 3 1.4.& 3 2.36 & 3.24.1.& 3.24.8
14. VVhich is the earneſt of our inheritaunce, vntill the redemption, &c. 3.24.8
17. That the God of our Lorde Ieſus Chriſt, the father of glory, might giue vnto you the ſpirite of vviſedom, &c. 2.2.21
18. That ye may knovv, vvhat the hope of his callinge, and vvhat the riches of his glorious inheritaunce is in the ſainctes. 3.2.16.& 4.8.11
20. VVhich he vvrought in Chriſt, vvhen he raiſed him from the deade, &c. 2.16.15
21. Far aboue all principality, and povver, and might, & domination, and euery name that is named, &c. 1 14.5 & 2.15.5 & 2.16.15
22. And he hath appointed him ouer all thinges to be the heade to the Church. 2.15.5.& 4 6.9
23. VVhich is his body, euen the fulneſſe of him that filleth all in all thinges. 2.15.5.& 3.20.38.& 4.1.10 & 4.17.9
2.1. That vvere dead in treſpaſſes, and ſinnes, &c. 3.24.10
2. VVherein, in time paſt ye vvalked, accordinge to the courſe of this vvorlde, and after the Prince that ru-

leth in the ayer, &c. 1.14.13.& 1.14 18.& 2.4.1.& 3.24.10
3. Among vvhom vve also had our cõuersation in time past, in the lustes of our flesh, in fulfilling the vvill of the flesh, & of the minde, &c. 2.1.6.& 2 1.11.& 4.16.17
4. But God vvhich is riche in loue, through his great loue vvherevvith he loued vs. 3.14.5
5. Euen vvhẽ vve vvere dead by sinnes, he quickened vs, &c. 2.5.19
6. And hath raised vs vp together, & made vs to sit together in the heauẽly places in Christ Iesus. 2.16.16.& 3 15.6.& 3.25.1
8. For by grace are ye saued through faith, & that not of your selues: it is the gift of God. 3.13.2.& 3.14.11
9. Not of vvorkes, least any manne should boast himselfe. 3.13.2
10. For vve are his vvorkemanshippe created in Christ Iesus vnto good vvorkes, &c. 2.3.6.& 3.3.21.& 3.14 5.& 3.15.7.& 3.23.13
11. VVherefore remember thatye being in time past Gentiles in the flesh, and called vncircumcision, &c. 4.14 12.& 4.16.15
12. That ye vvere, I say, at that time vvithout Christ, and vvere alienates from the common vvelth of Israell, &c. 1.4.3.& 1.5.12.& 2.6.1.& 3.24.10 & 4.14.12.& 4.16.3.& 4.16.24
14. For he is our peace, vvhich hath made of both one, &c. 2.7.17.& 2.11 11.& 3.2.28.& 3.2.32.& 3.13.4.& 4 16.13
16. And that he might reconcile both vnto God in one body by the crosse, &c. 2.17.2
19. Novve therefore, ye are no more strangers and foreners: but Citizens, &c. 3.25.1
20. And are built vpon the foundatiõ of the Apostles and Prophets, &c. 1 7.2.& 4.2.1 & 4.2.4.& 4.6.5
21. In vvhome all the buildinge coupled together, grovveth vnto an holie Temple in the Lorde. 3.15.5.& 3 16.2
3.2. If ye haue heard of the dispensation of the grace of God, vvhich is giuen me to you vvard. 4.14.2
7. VVhereof I am made a minister by the gift of the grace of God, &c. 3 22.7
10. To the intent, that novv vnto principalities, and povvers in heauenlie places, &c. 1.18.3.& 2.11.12.& 3.24 16
12. By vvhom vve haue boldnesse and entraunce by confidence, &c. 3.2.15 & 3.13.5.& 3.20.12
14. For this cause I bovve my knees vnto the father of our Lorde Iesus Christ. 3.2.15
15. Of vvhom is named the vvhole family in heauen and in earth. 2.14.7
16. That he might graunt you accordinge to the riches of his glory, that ye may be strengthened, &c. 2.12.5
17. That Christ may dvvel in your harts by faith, &c. 2.9.3.& 2.12.5.& 4 17.5
18. That ye, beinge rooted and grounded in loue, may be able to comprehende vvith all sainctes, &c. 2.12.5 & 3.2.14.& 3.14.19
19. And to knovv the loue of Christ, vvhich passeth knovvledge, &c. 2.12.5
4.2. VVith long suffering, supporting one an other through loue. 4.12.11 & 4.12.13
3. Indeuouringe to keepe the vnity of the spirit in the bonde of peace. 4.12 11.& 4.12.13
4. There is one body, and one spirite, &c. 4.1.3.& 4.3.1.& 4.6.10
5. There is one Lord, one faith, & one baptisme. 1.13.16.& 4.2.5
7. But vnto euerie one of vs is giuen grace, &c. 2.15.5.& 3.1.2.& 4.6 10
8. VVhen he ascended vppe on hie, he ledde captiuity captiue, &c. 1.13.11 & 2.16.16
10. He that descẽded, is euen the same that ascended far aboue all heauens, &c. 2.16.14.& 4.3.2 & 4.6.10
11. He therfore gaue some to be Apostles, & some to be Prophets, &c. 4.1 1,5.& 4.3.4.& 4.6.10.& 4.8.12

13. For

12. For the gathering together of the Saincte, that for the vvorke of the ministery, &c. 4.1.5
13 Till vve all meete together, in the vnity of faith, &c. 4.14.8
14. That vve be no more henceforth children, vvaueringe & caried avvay vvith euerie vvinde of doctrine, &c. 4.3.1
15. But lette vs followve the trueth in loue, and in all thinges grovve vp into him, &c. 2.16.15.& 3.11.& 3.1.3. & 4.3.2.& 4.6.9.& 4.17.9
16. By vvhom all the body being coupled and knitte togerher by euerie ioynt, &c. 2.13.1.& 4.6.9
17. This I say therefore, and testifie in the Lorde, that ye henceforth vvalke not, &c. 2.3.1
18. Hauing their cogitation darkened, and being straungers, &c. 2.3.1
20. But you haue not so learned Christ. 3.2.6.& 3.6.4
22. That is, that ye cast of, concerning the cōuersation in time past, the old man, &c. 3.3.8.& 3.6.4
23. And be renevved in the spirite of your minde. 2.1.9 & 2.3.1.& 3.3.8 & 3.7.1
24. And put on the nevv man, vvhich after God is created, &c. 1.15.4
27. Neither giue place to the deuill. 1 14.18
28. Let him that stole, steale no more, but let him rather labour, &c. 3 24 10
30. And greue not the holy spirite of God by vvhom, &c. 2.5.8
5.1. Be ye therefore followvers of God, as deere children. 3.6.3
2. And vvalke in loue, euen as Christ hath loued vs, and hath giuen himselfe, &c. 2.17.5.& 4.19.23
6. Lette no manne deceiue you vvith vaine vvordes, for such thinges, &c. 3.2.27
8. For ye vvere once darkenesse, but are novv light in the Lorde, &c. 3.16 2.& 3.24 10
14. Avvake thou that slepest, & stand vp from the deade, and Christ shall giue thee light. 2.5.19
23. For the husbande is the vviues heade, euen as Christ is the heade of the Church, &c. 3.6.3 & 4.6.9
25. And gaue himselfe for it. 4.1.17.& 4 8.12
26. That he might sanctify it, & clense, &c. 3.3.11.& 3.6.3 & 4.1.13.& 4.15.2 & 4 16 22
27. That he might make it vnto himselfe a glorious Church, not hauing, &c. 3.3.11.& 4.1.10
28. So ought menne to loue their vviues as their ovvne bodies, &c. 4 19.35
29. For no manne euer yet hated his ovvne flesh, but nourisheth, and cherisheth it, euen as the Lord doth the Church. 4.19 35
30. For vve are members of his body, of his flesh, &c. 2.12.2.& 2.12.7.& 3 1.3.& 4.17.9
32. This is a great mistery, but I speak concerning Christ and concerninge the Church. 4.12 24
6.1. Children obey your parentes in the Lorde: &c. 2.8 36.& 2.8.38.& 4 20.29
4. And ye fathers, prouoke not your children to vvrath, &c. 4.20.29
9. Neither is there respect of persons vvith him. 3.23.10
10. Finally my brethren be stronge in the Lord: &c. 2.5.8
12. For vve vvrestle not against fleshe and blood: &c. 1.14.13.& 1.17 8
13. For this cause, take vnto you the vvhole armour of God, &c. 1.14.13 & 2.5.11
16. Aboue all take the shield of faith, vvherevvith ye may quench all, &c. 3.2.21.& 3.20.12
18. And pray alvvay vvith all manner of prayer and supplication in the spirit: &c. 3.20.5.& 3.20.7.& 3.20.12
19. And for me, that vtterance may be giuen vnto me: that I may open my mouth boldly: &c. 3.20.20

PHILIPPIANS.

1.1. PAul & Timothe the seruauntes of Iesus Christ, &c. 4.3.7.& 4.3.8

4. Alvvayes in all my prayers for all you,&c. 2.2.25
6. I am perſvvaded of this ſame thing, that he that hath begon this ſame good vvork in you,&c.2.3.6.&3.18 1.& 3.24.6
20. As I hartily looke for, and hope, that in nothing I shalbe ashamed, but that vvith all confidence,&c. 3.2.43
23. For I am greatly in dout on both ſides, deſiring to be looſed and to be vvith Chriſt,&c. 3.9.4
29. For vnto you it is giuē for Chriſt, that not onely ye shoulde beleue in him,&c. 2.17.5
2.2. Fulfil my ioy, that ye be like minded, hauing the ſame loue,&c. 4.2.5
3. That nothing be done through cōtention, or vaine glory: but that in meekeneſſe,&c. 3.7.4
5. Let the ſame minde be in you, that vvas euen in Chriſt Ieſus. 4.2.5
6. VVho beinge in the forme of God, thought it no robbery,&c. 1.13.11 & 1.13.24
7. But he made himſelfe of no reputation, & tooke on him the forme of a ſeruaunt, and vvas made like vnto men,&c. 1.13.24.& 2.13.2.& 2.16.5. & 4.17.25
8. He humbled himſelfe, and became obedient vnto the death,&c. 2.13.2 & 2.14.3.& 3.15.8.& 4.14.21
9. VVherefore God hath alſo highly exalted him, & giuē him a name, &c. 2.11.12.& 2.13.2.& 2.15.5.& 2.16.15 & 2.17.6
10. That at the name of Ieſus shoulde euery knee bovv,&c. 1.13.24.& 2.11 12 & 2.14.3.& 3.5.8
12. VVherefore my beloued, as you haue alvvayes obeyed, not as in my preſence,&c. 2.5.11.&3.2.23.&3.18.1
13. For it is God that vvorketh in you both the vvill, and the deede,&c.2.2 27.& 2.3.6.& 2.3.11.& 2.5.11.& 3.2 23.& 3.11.12
15. That ye may be blameleſſe,& pure, and the ſonnes of God vvithout rebuke,&c. 3.17.15
17. Yea and though I be offered vp vpon the ſacrifice, and ſeruice of our faith, I am glad & reioyce vvith you all. 3.2.6
20. For I haue no manne like minded, vvho vvill faithfully care for your matters. 4.6.15
21. For all ſeke their ovvne,& not that vvhich is Ieſus Chriſtes. 4.6.15
3.5. An Ebrevve of the Ebrevves, by the lavv a Phariſee. 3.24 10
6. Concerning zeale, I perſecuted the Church,&c. 3.24.10
8. Yea, doutleſſe I thinke all thinges but loſſe, for the excellent knovvledge ſake of Chriſt Ieſus my Lorde, &c. 3.11.13.& 3.25.2
10. That I may knovv him, & the vertue of his reſurrection, &c. 2.16.13 & 3.8.1.& 3.15.8.& 3.25.2
12. Not as though I had already attained to it, either vvere already perfect: but,&c. 4.8 11
13. But one thing I do: I forgette that vvhich is behinde, &c. 3.14.13.& 3 25.1
15. Let vs therefore as many as be perfect, be thus minded: & if ye be othervviſe minded: &c. 3.2 4.& 4.1.12
20. But our conuerſation is in heauen, from vvhence alſo vve looke for the ſauiour, &c. 3.25.2.& 4.17.27.& 4. 17.29
21. VVho shal chaunge our vile body, &c. 3.25.4.& 3.25.8.& 4.17 29
4.3. Yea, and I beſeeche thee, faithfull yoke felovv, help thoſe vvomen that laboured vvith me in the goſpell, &c. 3.24.9
6. Be nothing careful, but in all things lette your requeſtes be shevved to God, in prayer and ſupplication,&c. 3.20.28.& 3.20.40
12. And I can be abaſed: and I can abounde euery vvhere in all thinges I am inſtructed, &c. 3.10.5.& 3.19.9
18. I vvas euen filled, after that I had receiued of Epiphroditus,&c.4.18.16

COLOSSIANS.

1.4. SInce vve heard e of your faith in Chriſt Ieſus, and of your loue tovvard all ſaintes. 2.10.3.& 3.18.3
5. For

5. For the hopes sake, vvhiche is layed vp for you in heauen, &c. 3.18.3.& 3. 25.1.
9. For this cause vve also, since the day vve hearde of it, cease not to pray for you, &c. 2.2.25.
10. And increasing in the knovvledge of God. 2.2.25.
12 Geuing thankes vnto the father vvhiche hath made vs, &c. 3.22.1.
13. VVho hath deliuered vs, from the povver of darkenes, &c. 3.15.6.
14. In vvhome vve haue redemption through his blood, &c. 2.17.5.& 3.4. 30.& 3.15.5.
15. VVho is the image of the inuisible God, the firste borne of euerie creature. 2.2.20.& 2.6.4.& 2.12.4.& 2. 12.7.& 2.14.2.& 2.14.5
16. For by him vvere all things created, vvhiche are in heauen, & vvhich are in earth, things visible and inuisible, &c. 1.14.10.& 2.12.7.
18. And he is the head of the bodie of the Churche, &c. 2.12.7.& 4.6.9.
20. And by him to reconsile all thinges vnto him selfe, &c. 1.14.10.& 2. 17.2.& 3.4.27.& 3.15.5
21. And you vvhiche vvere in times past strangers and enimies, bycause your mindes. &c. 2.16.2.& 3.14.6.
22. Hath he novve also reconsiled, in the bodie of his flesh. &c. 2.16.2.
24. Novv reioyce I in my sufferings for you, &c. 3.5.2.& 3.5.4.& 4.12.5
26. VVhiche is the mysterie hid since the vvorlde began: and from all ages, but novve is made manifeste vnto his sainctes. 2.7.17.& 2.11.12.& 3.2.14.& 4.14.2.
2.2. That their heartes might bee cõforted, & they knit together in loue, &c. 3.2.14.
3. In vvhome are hid all the treasures of vvisedome & knovvledge. 2.12.4.& 2.15.2.& 3.2.13.& 2.11.5.& 3.11.12. & 4.8.7.& 4.10.8.& 4.18.20.
8. Bevvare leste there bee any man that spoyle you through Philosophie, &c. 4.10.8.& 4.10.24.
9. For in him dvvelleth all the fulnes of the Godhead bodelie. 1.13.13.& 3.11.5.
10. And ye are cõpleate in him, vvhich is the head of all principalitie, and povver. 1.14.5,& 4.6.9.
11. In vvhome also ye are circumcised vvith circumcision made vvithout handes, &c. 4.14.24.& 4.16.11.
12. In that ye are buried vvith him in baptisme, &c. 3.25.8.& 4.15.5.& 4. 16.21.
13. And ye vvhiche vvere dead in sinnes, and in the vncircũcision of youre fleshe, &c. 2.7.17.
14. And puttinge out the hande vvritinge of ordinaũces that vvas against vs: &c. 2.7.17.& 2.17.5.& 3. 4.25.
15. And hath spoyled the principallities and povvers, and hathe made a shevve of them openlie, &c. 2.16.6.
16, Let no man therefore condemne you of meate & drinke or in respecte of an holy day, &c. 2.8.33.
17. VVhiche are but a shadovve of thinges to come: but the bodie is in Christe. 2.7.16.& 2.8.31.& 4.14.22. & 4.14.25.
19. And holdeth not the head, vvhere of all the body is fnrnished and knit togeather by ioyntes, &c. 2.15.1.
20. VVherefore if ye be dead vvith Christ from the ordinaunces of the vvorld, &c. 4.10.9.& 4.10.13.& 4.19.7
21. Touche not, nor taste not, &c. 4. 10.13.
23. VVhiche thinges haue indeede a shevv of vvisdome, in volũtary religiõ, &c. 4.10.11.& 4.10.24.& 4.13.2
3.1. If then ye be risen vvith Christe, seeke those things vvhiche are aboue &c. 3.6.3.& 4.17.36.
2. Set youre affections on thinges vvhich are aboue & not on thinges vvhiche are on the earthe. 4.17.36.
3. For ye are dead, and your life is hid vvith Christ in God. 2.16.7.& 2.16. 13.& 3.25.8.
5. Mortifie therefore youre members vvhiche are on the earthe, fornicatiõ, vncircumcision, &c. 2.16.13.6

6. For the vvhich thinges sakes the vvrath of God commeth on the children of disobedience. 3.2.27.
9. Lie not one to an other, seinge that ye haue put of the olde mā, &c. 3.3.8
10. And haue put on the nevv, vvhich is renevved, &c. 1.15.4. & 2.12.9. & 3. 3.9.
11. VVhere is neither Greciá nor Ievve, circumcision nor vncircumcisiō, Barbarian, &c. 4.20.1.
14. And aboue all these things, put on loue, &c. 2 8.53. & 3 18.8. & 4.13.13.
16. Teaching, and admonishinge your ovvne selues, in psalmes, and hymnes &c. 3.20 32.
20. Children, obey your parentes, &c. 2.8.36.
24. knovvinge that of the Lorde, ye shall receiue the revvarde of the inheritaunce, &c. 3.18.2
25. Neither is there no respect of persons. 3.23.10.
4.3. Praying also for vs, that God may open vnto vs the dore of vtteraunce &c. 3.20.20.
17. And say to Archippus, take heede to the ministerie, that thou hast receiued, &c. 4.3.7.

I. THESSALONIANS.

2.18. THerefore vve vvoulde haue come vnto you (I Paul) &c. 1. 17.11.
19. For vvhat is our hope, or ioy, or crovvne of reioycing? 3.25 10.
3.5. Euen for this cause, vvhen I could no longer forbeare, I sent him that I might knovve of your faith, &c. 3.20 46. & 4.1.6.
12. And the Lorde increase you, and make you abounde in loue one tovvarde an other, &c. 2.5.6.
13. To make your hearts stable, and vnblameable in holines before God, &c. 3.17.15
4.3. For this is the vvill of God, euen your sanctification, &c. 3.16.2.
7. For God hathe not called vs vnto vncleanes, but vnto holines. 3.16.2. & 3.19.2. & 3.23.13.
15. For this say vve vnto you by the vvord of the Lorde, that vve vvhich, liue, and are remayning in the comming of the Lorde, shall not preuent those vvhiche slepe. 3.25.8.
16. For the Lorde him selfe shall descende from heauen vvith a shoute, & vvith the voyce of the Archangell, & vvith the trōpet of God: & the dead in Christ shal first rise. 1.14.8. & 2.16 17.
17. Then shall vve vvhiche liue and remaine, be caught vp vvith them also in the cloudes, to mete the Lorde in the ayer: & so shall vve euer be vvith the Lorde. 2.16.17.
5.2 For you your selues knovve perfectly, that the day of the Lorde shall come, euen as a thefe in the night. 4. 19.34.
9. For God hath not appointed vs vnto vvrath, but to obtaine saluation by the meanes of our Lorde Iesus Christ. 3.16.2.
17. Pray continuallie. 3.20.7. & 3.20. 28.
18 In all thinges geue thankes, for this is the vvill of God in Christ Iesus tovvarde you, &c. 3.20 28.
19. Quenche not the spirite. 1.9.3. & 2 5.11.
20. Despise not prophecying. 1.9.3.
23. Novv the verie God of peace sanctifie you throughout: and I pray God that your vvhole spirit and soule and bodie, may be kept blameles vnto the comminge of our Lorde Iesus Christe. 3.6 3. & 3.17.15. & 3.25.7

II. THESSALONIANS.

1.4. SO that vve our selues reioyce of you in the Churches of God bycause of your patience and faith in all vour persecutions and tribulatiōs that ye suffer. 3.2.11
5. VVhiche is a token of the righteous iudgement of God, that ye may bee counted vvorthie of the kingdome of God, for the vvhiche ye also suffer 3.2

3.2.11.& 3.18.7

6. For it is a righteous thinge vvith God, to recompense tribulation to them that trouble you. 3.9.6.& 3.18. 7.& 3.25.4.

7. And to you vvhich are troubled, rest vvith vs vvhen the Lorde Iesus shall shevve him selfe from heauen vvith his mightie Angels. 3.18.7.

9. VVhich shal be punished vvith euerlasting perdition, from the presence of the Lorde, and from the glorie of his povver. 3.25:12.

10. VVhen he shall come to be glorified in his Saincte, and to bee made mereueillous in all them that beleue (bycause our testimony tovvarde you vvas beleued) in that day. 3.25.10.

11. VVherefore, vvee also pray allvvaies for you, that our God may make you vvorthie of his callinge, and fulfill all the good pleasure of his goodnes, and the vvorke of fayth vvith povver .2. 5.8.& 3.2.35.

2.3. Let no man deceiue you by any meanes: for that day shall not come, except there come a departinge first, and that that man of sinne be disclosed, euen the sonne of perditiō. 4.9.7

4. And exalteth himselfe againste all that is called God, or that is vvorshipped so that hee dothe sit as God in the Temple of God, &c. 4.2.12.& 4.7.25.& 4.7.29.& 4.9.4.

9. Euen him vvhose comminge is by the vvorking of Satan vvith all povver & signes, & lying vvonders. 1.14 17.

11. And therfore God shall sende them strong delusion, that they shoulde beleue lyes. 1.14.17.& 1.18.2.& 2.4.5

12. That all they might be damned, vvhich beleue not the truth, but had pleasure in vnrighteousnesse. 1.18.2. & 2.4.5.

13 But vve ought allvvaies to geue thankes to God for you, brethren beloued of the Lord, bycause he hath chosen you from the beginninge to saluation, thorovve sanctification of the spirit, and beleife of the truth. 3.1.2.

14. VVherunto he called you by our Gospell, to the obtaining of the glory for our Lorde Iesu Christ. 2.10.3.

3.6. VVe do commaund you, brethren, in the name of our Lord Iesus Christ that ye vvithdravv your selues from euery brother that vvalketh inordinately, &c. 4.1.26.

10. For euen vvhē vve vvere vvith you this vve vvarned you of, that if there vvere anie that vvolde not vvorke, that he shoulde not eate. 4.16.29.

12. Those that bee suche maner of persons, vve commaunde, and beseche for our Lorde Iesus Christ, that they vvorke vvith quietnes, aud eate their ovvne bread. 4.1.26.

14. And if there be anie that followe not our counsell, note by a letter, and haue no cōpanie vvith him, that he may be ashamed. 4.12.5

15. Yet count him not as an enemie, but admonish him as a brother. 4.12,10.

1. TIMOTHE.

1.5. THe ende of the lavve, is loue out of a pure heart and good conscience, & of faith vnfained. 2.5.6.& 2.8.51.& 3.2.12.& 3.19.16.& 4.10.4

9. knovving that the lavv is not put for Iust men, but for the lavvles and disobedient, and for those that vvill not be ruled, for the vvicked, &c. 2. 7.10

13. I, I saye vvhich vvas first a blasphemer, and a persecuter, and a doer of vvrong: but he had mercie of mee, for I did it ignorātly, not beleuing. 3.3.22

15. Christ Iesus came into the vvorlde to saue sinners, of the vvhiche I am cheifest. 2.12.5.

17. To the king eternall, immortall, inuisible, the onely vvise God, be honor and glory, &c. 1.13.11.24.

19 Hauing fayth & a good conscience the vvhiche being put avvay, some haue made shipvvracke of faith. 3.2. 12.

2.1. I exhort therfore, that first of all prayers, supplications, intercessiōs, & geuyng of thankes be made for all men. 3.20.19.& 4.20.23.

2. For kinges and for all that are in authoritie, that vve may lead a quiet & peaceable life in all holinesse and honestie. 4.20.5,27.
4. VVho vvould haue all men to be saued, & to come to the knovvledge of the truth. 3.24.15.
5. One God & one Mediator betvvene God and man, the man Christ Iesus. 2.12.1. & 2.17.5. & 3.20.17.20. & 4. 12.25.
6. VVho gaue himselfe a raunsome for all men, I saye Christ that testimony ordained in due time. 2.17.5.& 3.4. 30.
8. I vvill therefore that the men pray euery vvhere lifting vp pure handes vvithout vvrath or doubting. 3.20. 29.& 3.25 7.& 4.19 2.
3.2. A Bishop ought to be vnblameable, the husbād of one vvife, vvatchfull, sober, setled, harborous, apt to teach. 4.3.12.& 4.4.7.10.& 4.5.2.& 4..2.23 24.
9. Holding the mysterie of the fayth vvith a pure conscience. 3.2.13.& 4. 19.36.
15. VVhich is the Church of the liuing God, the piller & ground of all truth. 4.1.10.& 4.2.1.10 & 4 8.12
16. And vvithout controuersie great is the mysterye of godlinesse, God vvas made manifest in fleshe. 1 13.11. & 4.14 2.
4.1. The spirite speaketh euidently, that in the latter times some shal depart from the faith, and shall geue heede to spirites of error, and to doctrine of deuills. 4 9.14.
2. Teaching lies through hipocrisie, vvhose conscience is marked vvith a hote iron. 4.9.14.
3. Forbidding mariage, and cōmaunding to abstaine from meates vvhich God hath created to be receaued vvith thankes geuing of the faithfull and of them that hath knovven the truth. 4.9.14,& 4.12.23
4. For vvhatsoeuer God hath created is good, nor nothing is to be refused if it be taken vvith thankes geuing. 3.19.8.
5. For it is sanctified by the vvorde of God and prayer. 3.19.8.& 3.20.28.
6. Being nourished vp in the vvordes of fayth, & in good doctrine, vvhich thou hast continually followed. 3. 2 13.
8. But godlinesse is profitable vvhich hath promise of this life & of the life to come. 2.9.3.& 3.2.28.& 3.20 44.
10. Therfore vve labour and are reproched, bicause vve hope in the liuing God, vvhich is the sauiour of all mē, but most cheefly of the faythfull. 3 8 8
13. Attend vnto reading, exhortation, and doctrine, vntill I come. 1.9.1.
14. Neglect not the gift that is in thee vvhich vvas geuē thee to prophecie vvith laying on of the handes of the Elders. 4.3.16.& 4.19.28
5.9 Let not a vvidovv be taken into the number that is younger then 60. yeares olde, that hath bene the vvife of one husband. 4.3.9.
12. Therfore to be condēned, bicause they haue forsaken their first faith 4. 13.18.
17. The Elders that rule vvell, are vvorthy double honor, but most cheefly those that doe labour in the vvordes and doctrine. 2 8.35.& 4.11.1.
20. Those that offend, reproue openly, that the rest maye feare. 4.12.3.
21. I charge thee before God & our Lord Iesu Christ, and the electe Angels, that thou keepe these thinges vvithout preferring one before an other, and do nothing parcially. 1.14. 9.16.& 3.23.4.
22. Lay handes sodenlie vpon no man neither be partaker of other mens sinnes 4.3.12.15.
6.4. He is puffed vp and knovveth nothing, but doteth about questions and strife of vvords, of vvhich there riseth enuie, strife, railinges, and euill surmising. 1.13.3.
10. For the roote of all euill is the loue of money, the vvhich vvhilest some lusted after, they haue erred from the faith,

faith, & pearced themselues through vvith many sorrovves. 3.2.13

16. VVho onely hath immortalitie, dvvelling in the light that none can attaine vnto, vvhom neuer man savv, neither yet can see, vnto vvhome be honor and povver euerlasting, Amen. 1.6.3.& 1.18.3.& 3.2.1

17. Charge those that be riche in this vvorld, that they be not hie minded, and that they put not trust in vncertaine riches, but in the liuinge God, vvho giueth all thinges aboundantly to enioy. 3.18.6

20. O Timothe, keepe that thar is cõmitted vnto thee, & auoide profane and vaine bablings, and oppositions of science falsely so called. 1.16.8

II. TIMOTHE.

1.1 PAule the Apostle of Iesus Christ, by the vvill of God, according to the promise of life vvhich is in Christ Iesus. 2.9.3

6. I do put thee in remembrance that thou stirre vp the gift of God vvhich is in thee, by the layinge on of my handes. 4.3.16

9. VVho hath saued you and hath called you vvith an holy calling, not accordinge to our vvorkes, but accordinge to his ovvne purpose & grace, &c. 2.12.5.& 3.14.5.& 3.22.3.& 4.1 26

10. But novve is made manifest by the appearing of our Lorde Iesus Christ, vvho hath abolished death, and hath brought life & immortality to light through the gospell. 2.9.2.& 3.25.1

12. For the vvhich cause also I suffer these things, neither am I ashamed: I knovve vvhom I haue beleued, and I am persvvaded, he is able to keepe that I haue committed vnto him against that day. 3.2.31.& 3.25.4

14. That vvorthy thing that vvas cõmitted vnto thee, keepe through the holy Ghost vvhich is in vs. 3.2.33

18. The Lord graunt him, that he may finde mercy vvith the Lorde in that day. 3.25.10

2.10. Therefore I suffer all thinges for the elect sake, that they might also obtaine the saluatiõ that is in Christ Iesu, vvith eternall glory. 3.5.4

12. If vve be dead vvith him, vve shall also liue vvith him: and if vve suffer, vve shal also raigne vvith him. 3.15.8

13. If vve beleue not, yet abideth he faithfull: he can not deny himselfe. 1 4.2.& 3.20.36

16. Stay profane babling about vaine things, for they vvil procede to more vngodlines. 3.2.13

19. The foundation of God standeth sure, hauinge this seale, The Lorde knovveth vvho be his, &c. 3.22.6. & 4.1.2, 8

20. In a great house there be not only golden and siluer vessels, but also of vvoode and of earth, and some of them be to honor, and some to dishonor. 3.15.8

25. Instruct them vvith meekenes that are contrary minded, if that God vvil giue them at any time repentaunce, that they may knovve the trueth. 1.14 18.& 3.3.21.& 3.24.15

26. And that they vvhich be taken in the snare of the deuill, in the vvhich they be holde captiue, may, &c. 1.14 18.& 3.3.21

3.7. Euer learning, but they can neuer come to the knovvledge of the truth. 3.2.5

8. And as Iannes and Iambres vvithstoode Moses, so they vvithstand the trueth, men corrupt in minde, & reprobate touching the faith 3.2.13

16. The vvhole Scripture is giuen by inspiration of God, and is profitable to teach, to reproue, and to correct, &c. 1.9.1.& 2.7.14

17. That the man of God may be perfect, being perfectly instructed to euery good vvorke. 1.9.1

4.1. I charge thee therefore before God, & before the lord Iesus Christ, vvho shall iudge the quicke and the dead at his glorious comming in his kingdom. 2.16.17

8. It remaineth, that there is a crovvn laid vp for me, vvhich the Lord that

righteous iudge shall giue vnto me in that day. 3.18.5.& 3.25.4
16. At my first answering no man assisted me, but all forsooke me. 4.6.15

TITVS.

1.1. PAul a seruaunt of God, and an Apostle of Iesus Christ according to the faith of the elect of God, and knowledge of the trueth, which is accordinge to holinesse. 3.2.12.& 3 22.10
5. For this cause I left thee in Creta, that thou shouldest go forwards to amende those thinges that remaine, & that thou shouldest appoint euery where Elders, as I haue commaūded thee. 4.3.7,8,15
6. If any be blamelesse, lette it be the husbande of one wife, hauinge children that be faithfull, &c. 4.3.12.&4 12.23
7. A Bishoppe must be blamelesse, as the stewward of God, &c. not greedy of filthy luker. 4.5.19
9. A holder of that faithfull worde which serueth to teach, that he may exhort by sound doctrine, & confute them that speake thereagainst. 4.3.6
13. This witnes is true: wherefore reproue them earnestly, that they may be sound in faith. 3.2 13
15. All thinges is pure to the pure: but to the defiled & faithlesse, nothing is pure, &c. 3.19.9.& 4.13.9.& 4 17.40
2.2. That old men be sober, shewing themselues worthy to be reuerenced, and temperate, founde in faith, loue, and patience. 3.2.13
11. For the grace of God that bringeth saluation to all men hath appeared. 2.12.4.& 3.7.3.& 3.16.2.& 4.1.26
12. Teaching vs, that wickednes being forsaken and worldly lustes, we should liue soberly, righteously, and holily, in this present life. 3.1 6.2.& 3 25.1
13. Looking for that blessed hope, and for that glorious comminge of the glory of that great God & Sauiour euen Christ Iesus. 3.9 5.& 3.16.2
3.1. Put them in minde that they be subiect to principalities, and obey powers, that they be prepared to euery good worke. 4.20.23
4. But when the bountifulnes & loue of God our Sauiour towardes man appeared. 2.5.17.& 3.14.5.& 4.1.26
5. Not by the works of righteousnes that we had done, but according to his mercy he saued vs, by the washinge of regeneration, &c. 1.13.14 & 2.5.17.& 3.4.25.& 4.15.2,5.&4 16.20.& 4.17.22
7. That beinge iustified by his grace, we should be made heires according to the hope of eternall life. 3.15.6
9. But stay foolish questions & genealogies, & contentions, & brawlings about the law, for they are vnprofitable and vaine. 2.12.5

HEBREWES.

1.1. GOd many times & diuersly spake to the fathers by the Prophets. 2.9.1.& 2.15.1.& 4.8.7
2. In these later daies he spake to vs by his sonne. 1.13.7.& 4.8.7.& 4.18.20
3. Who being the brightnesse of his glory, and the ingraued forme of his person, and beareth vp all thinges by his mighty worde, hath by himselfe purged our sinnes, &c. 1.13.2,12.&1 16.4.& 2.2.20.& 2.14.3
4. Being made so much more excellent then Angels, by howe much he hath obtained a more excellent name. 1 14.9
6. Let all the Angels of God worship him. 1.13.11,23
10. And thou, O Lorde, in the beginning hast laid the foundations of the earth: and the heauens be the works of thy handes. 1.13.11,23,26
14. Be they not all ministringe spirites sent forth to minister for their sakes that shalbe heires of saluatiō? 1.14.9 & 3.20.23
2.5. He hath not put in subiection to the Angells, the world to come, of which we speake. 1.14.9
9. But we see Iesus crowned with glory and honor, which was made a litle while inferiour to Angels, by reason

reason of sufferinge death, that by Gods grace he might tast of death for all men. 1.13.26.& 2.16.7

11. For he that sanctifieth, and those that are sanctified, are all of one: vvherefore he is not ashamed to call them brethren. 2.13 2

14. That he might destroy through death, him that had the empire and power of death, that is, the deuill, &c. 1.14 18.& 2.13 1,2.& 3.11.12.

15. And that he might deliuer al them, vvhich for feare of death vvere all their life time subiect to bondage. 2 16.7

16. For in no vvise he tooke the Angels, but he tooke the seede of Abraham. 1.14.9.& 2.13.1,2

17. In all thinges it became him to be made like to his brethren, that he might be merciful, and a faithfull high priest in thinges concerninge God. 2.13.1.& 2.16 2,19

3 14. VVe be made partakers of Christ, if vve keepe sure vnto the ende that beginninge vvherevvith vve are vpholden. 3.2.16.

4.9. There remaineth therefore a rest to the people of God. 2.8.29

14. Hauinge therefore a great high priest, that hath entred into heauen, euen Iesus the sonne of God, let vs hold this profession. 2.7 2.& 4.14.21

15. VVe haue not a hie priest that can not be touched vvith the infirmitie of our fleshe, but vvas in all thinges tẽpted in like sort, yet vvithout sin. 2.12.1,7.& 2.13.1.& 2.16.12.& 4.17.24

16. Lette vs approche therefore vvith boldnes vnto the throne of grace, that vve may receiue mercy, & finde grace to helpe at time of nede. 3.20.12,17

5.1. Euery hie priest is taken from amongest mẽ, & is ordained for men, in things pertaining to God, that he may offer both gifts and sacrifice for sinnes. 2.12.4

4. Neither doth any man take this honor vnto himselfe, but he that is called of God, as vvas Aaron. 4.3.10.& 4 15.22.& 4.18.9,14

5. And so Christ tooke not to himselfe this honor, to be made hie priest, &c. 4.14 21.& 4.18.2

6. Thou art a priest for euer, after the order of Melchisedec. 4.19.28

7. VVhich in the dayes of his flesh did offer vppe prayers and supplications, vvith strong cryinge and teares vnto him, that vvas able to saue him from death, and vvas also heard e in that vvhich he feared. 2.16.11

8. Although he vvere the sonne, notvvithstanding he learned obedience by those things that he suffred. 3.8.1

10. And called of God an hie priest, after the order of Melchisedec. 4.18.2

6.4. For it cã not be that those vvhich vvere once lightened, and haue tasted of the heauenly giftes, and vvere made partakers of the holy Ghost. 3 2.11.& 3.3.21,23

6. If they fall, that they should be renued againe by repentãce, &c. 3.3.21

10. For God is not vniust, that he should forget your vvorkes, and labour of loue, vvhich ye shevved towards his name, &c. 3.18.7

13. For vvhen God made the promise to Abrahã, vvhen as he coulde svvere by none greater, he svvore by himself. 2.8.25

16. For men verily svveare by him that is greater then themselues, & an oth for confirmacion is an ende of strife amongest them. 2 8.27

7.3. VVithout father, vvithout mother, vvithout kindred, and hauinge neither beginninge of his dayes, nor ende of his life, but is likened to the sonne of God, and continueth a priest for euer. 4.19.28

7. But vvithout all controuersie, that vvhich is the least is blessed of him that is the greater. 4.18.2

11. If there had bin a ful perfection by the Leuitical priesthood, &c. 2.11.4

12. The Priesthoode therefore beinge chaunged, it must nedes be, that there be a chaũge of the lavv. 3.4.4.& 4 6.2

17. Thou art a priest for euer, after the order of Melchisedec. 4.18.2

19. The lavve sanctified nothinge, but the bringing in of a better hope did it, by the vvhich vve come neere to God. 2.7.17.& 2.11.4

21. But this, he is made vvith an othe by him that said vnto him, The Lord hath svvorne and vvill not repent, thou art a priest for euer, &c. 4.18.2

22. Iesus is made so much greater surety of a better Testament. 4.18 2

24. And he, because he abideth for euer, hath an euerlasting priesthode. 2.15.6

25. VVhereby he is able to saue those vvhich come vnto God by him. 2.16.16

8.1. But this is the sum of that vvhich vve haue spoken: that vve haue such an high Priest, that sitteth on the right hand of the throne of maiestie in heauen. 2.16.15

5. See, quoth he, that thou make all things according to the paterne that vvas shevved thee in the mountaine. 2.7.1

6. But novv our hie priest hath obtained a more excellent office, in as much as he is the mediator of a better Testament, &c. 2.16.12

9.1. The first testament had also ordinaunces of religion, and a vvorldly sanctuary. 4.14.21

7. But into the seconde vvent the hie priest alone once euery yeare, not vvithout blood vvhich he offered for himselfe and for the people. 2.7 17.& 2.15.6

8. VVherby the holy Ghost this signified, that the vvay into the holiest of all, vvas not yet opened, vvhilest as yet the first tabernacle vvas standing. 2.7.17.& 2.15 6

9. VVherein vvere offred giftes & sacrifices that coulde not make holy, cōcerning the conscience of him that did the seruice. 2.7.17.& 2.11.4.& 4 14.25

11. But Christ being come a hie priest of good things to come, &c. 2.16.16 & 4.14.21.& 4.18.2

12. Neither by the blood of goates & calues, but by his ovvn blood entred he once into the holy place. 2.17.4&4.18.3

13. For if the blood of bulles & goats, & the asshes of an heifer sprinklinge them that are vncleane, sanctifieth as touchingthe purificatiō of the flesh. 2.17.4

14. Hovve much more shall the blood of Christ, vvhich through the eternall spirite offered himselfe vvithout spot to God, &c. 2.16.6.& 3.16.2.& 4 14.21

15. And for this cause he is the mediator of a nevve Testament, that through death, &c. 2.7.17.& 4.17.4

16. For vvhere a testament is, there must be the death of him that made the testament. 4.18.5

22. And all thinges almost accordinge to the lavve, vvas purified by blood, & vvithout shedinge of blood there vvas no remission. 2.15.6.& 2.17.4

26. But novv once in the ende of the vworld hath he appered to put avvay sin by the sacrifice of himself. 4.18.3

27. And as it is ordained for men that they shal once die, & after that commeth the iudgemēt. 2.16.17.& 3.25.8

28. So Christ vvas once offred to take avvay the sinnes of many, and vnto them that looke for him, shall he appeare the second time vvithout sinne vnto saluation. 3.25.2

10.1. For the lavv hauing the shadovv of good things to come, and not the very image of the thinges, can neuer vvith those sacrifices vvhich they offer yearely, sanctifie the commers thereto. 2.7.16,17.& 2.11.4.& 4.14.23

2. For vvould they not then haue ceassed to haue bin offered because that the offerers once purged, shoulde haue hadde no more conscience of sinne. 3.19.15.& 4 10.3.& 4.14.25

4. For the blood of bulles and goates can not take avvay sinne. 4.14.25

7. Then I said, loe, I come (in the beginning of the booke it is vvritten of me) that I shold do, ô God, thy vvil. 2.16.5

8. Aboue, vvhen he said, sacrifice, and offerings, & burnt offerings, & sinne offeringes, thou vvouldest not haue, neither hast thou pleasure therein vvhich

vvhich are offred by the lavv, &c. 2.16.5
10. By the vvhich vvill vve are sanctified, euen by the offering of the body of Christ once made. 3.6.3.& 4.18.3
14. For vvith once offering he hath consecrated for euer, those that are sanctified. 3.5.2.& 4.18.3
19. VVherefore brethren, seing vve haue liberty to enter the holy place through the blood of Iesus. 3.20.20
20. By the nevv and liuing vvay vvhich he hath prepared for vs through the vaile, that is, his fleshe. 3.20.18
26. If vve sin vvillingly after that vve haue receaued the knovvledge of the truth, there remaineth no more sacrifice for sinne. 3.3.21, 23.& 4.18.3
27. But a fearful looking for of iudgement, and violent fire vvhich shall deuoure the aduersaries. 3.25.12
29. Of hovv much more sorer punishement thinke ye, shall he be vvorthy, vvhich treadeth vnder foote the sonne of God, and counteth the blood of the testament as an vnholy thing, vvherevvith he vvas sanctified, and doth despise the spirit of grace. 3.3.21
36. Ye haue neede of pacience, that after ye haue done the vvill of God, ye might receaue the promises. 3.2.37
11.1. Novve faith is the ground of things that are hoped for, and the euidence of things that are not sene. 3.2.41.& 3.25.1
3. By faith vve vnderstand, that the vvorld vvas made by the vvord of God, in such sort, that the things that vve see, vvere not made of things that did appeare. 1.5.13.& 1.6.1.& 1.16.1
6. VVithout faith it is vnpossible to please him, for he that commeth to God must beleue that God is, & that he doth revvard them that sekehim. 3.11.15.& 3.14.4.& 3.20.40
7. By faith vve being vvarned of God of the things vvhich vvere as yet not seene, &c. 3.2.30
9. By faith he abode in the lād of promise as a straunger, &c. 2.10.13
17. By faith Abraham offered vp Isaac, vvhen he vvas tried, and he that had receaued the promises, offered his onely begotten sonne. 3.19.6
21. He vvorshipped God leaning vpon his staf. 1.11.15
12.3. Conider him therefore that indured such speaking against of sinners, least ye should be vvearied and faint in your mindes. 3.3.15
5. And you haue forgotten the exhortation, vvhich speaketh vnto you as vnto children: My sonne, despise not the chastening of the lorde, neither faint in thy mind vvhen thou art reproued of him. 3.4.32
8. For if you be vvithout correction, vvhereof all are partakers, then are ye bastards and not sonnes. 3.8.6
9. Moreouer, vve haue had the fathers of our bodies, vvhich corrected vs, and vve gaue them reuerence, should vve not much rather be in subiection vnto the father of spirits, that vve might liue? 1.15.2
17. For ye knovve hovve that aftervvard vvhen he vvould haue inherited the blessing, he vvas reiected, for he foūd no place to repent, although hee sought the blessing vvith teares. 3.3.24
18. For ye came not to the mount that might be touched, nor vnto burning fire, nor to blacknesse, and darknesse, &c. 2.11.9
22. But ye came to the mount Sion, and to the Citie of the liuing God, the celestiall Ierusalem, and to the cōpany of innumerable Angels. 1.14.9
23. To the congregation of the first borne vvhich are vvritten in heauen, and to God the iudge of all. 3.25.6
13.4. Mariage is honorable amongest all men, and the bed vndefiled: but vvhooremōgers and adulterers God vvill iudge. 4.9.14.& 4.12.25.& 4.13.3
8. Iesus Christ the same yesterday, and to day, and also for euer. 2.10.4
15. By him therefore let vs daily offer vp to God the sacrifice of praise, that is, the frute of the lips, vvhich con-

fesse his name. 3.20.28.& 4.18.16,17
16. To do good, and to distibute forget not: for vvith such sacrifices God is pleased. 3.4.36.& 3.7.5.& 3.15.& 4.18.17
17. Obey your guides and be ruled by them, for they vvatch for the helth of your soules, as such tha shall geue accompt therefore. 1.15.2

I A M E S.

1.2. MY brethren, count it for an exceding ioy so often as you fall into diuers temptations 3.20.46
12. Blessed is the man that suffereth temptation, for vvhen he shall be tried, he shall receaue the crovvne of life. 3.17.10
13. Let no man vvhen he is tempted say, that he is tempted of God, for God can not be tempted vvith euills, neither doth he tempt any man. 3.20.46
14. But eche one is tempted vvhen he is drayven avvay by his ovvne concupiscence, and is entised. 3.20.46
15. Then vvhen lust hath conceaued, it bringeth forth sinne, and sinne vvhen it is finished, bringeth forth death. 3.3.13
17. Euery good gift and euery perfect gift commeth from aboue, from the father of lightes, vvith vvhom there is no variablenesse, neither shadovve by turning. 1.13.8.& 2.2.21.& 4.14.10
21. VVherefore lay apart all maliciousnesse and superfluitie of mallciousnesse, and receaue vvith mekenesse the vvord that is ingrafted in you, vvhith is able to saue your soules. 4.17.25
2.5. Hath not God chosen the poore of this vvorld, that they should be riche in faith, and heires of the kingdome vvhich he promised to those of vvhō he is beloued. 3.23.10
10. For vvhosoeuer shall keepe the vvhole lavve, and yet faileth in one point, he is giltie of all. 3.14.10.& 3.18.10
14. VVhat auailleth it him my brethré, though a man say he hath faith, vvhen he hath no vvorkes; can the faith saue him? 3.2.9,12
19. Thou beleuest there is one God, thou doest vvell, & the deuils beleue and tremble. 3.2.10
21. VVas not Abraham our father iustified thorovve vvorkes, vvhen he offered vp Isaac his sonne vppon the alta? 3.17.11
4.3. You aske and you receaue not, because you aske amisse that ye might consume it on your lustes. 3.20.7
6. But the Scripture offereth more grace, and therefore saith, God resisteth the proude, and geueth grace to the humble. 2.2.10.& 3.12.5
8. Dravve ny to God, and he vvill dravve ny to you: cleanse your hādes ye sinners, and purge your hartes ye vvauering minded. 3.3.16
11. He that speaketh euill of his brother, speaketh against the lavve, and condemneth it: but if thou cōdemne the lavve, &c. 4.10.7
12. There is one lavve geuer that is able to saue and to destroy. 4.10.7
14. VVho can not tell vvhat shall be the next day, for vvhat is your life? it is euen a vapor, &c. 3.20.28
15. For that ye ought to say, if the lord vvill, and if vve liue, vve vvil do this or that. 3.20.28
5.12. Before all things, my brethren, svveare not, neither by heauen, neither by earth, neither any other othe, but let your yea be yea, and your nay nay, &c. 2.8.26
13. Is any man afflicted amongest you? let him pray: is any man mery? let him sing Psalmes. 3.20.7
14. Is any sicke amongest you? let him send for the Elders of the Church, and let them pray for him, &c. 4.19.18,21
15. And the praier for faith shall saue the sicke, and the lord shall raise him vp, and if he haue committed sinne, it shall be forgeuen him. 3.20.11
16. Acknovvledge your faultes one to an other, & pray one for an other, that

that ye may be healed: for the praier of a righteous man auaileth much, if it be feruent. 3.4.6,12.& 3.20.27

17. Elias vvas a man subiect to those things that vve be, and he praied earnestly that it might not raine, and it rained not on the earth for she space of three yeare and sixe monethes. 3.20.26

I. PETER.

1.2. TO the elect according to the foreknovvledge of God the father vnto sanctificatiō of the spirit, through obedience and sprinkling of the blood of Iesus Christ, grace and peace be multiplied vnto you. 3.1.1. & 3.14.6.& 3.22.6.& 4 15.2

3. Blessed be God the father of our lorde Iesu Christ, vvho of his great mercy hath begot vs againe into a liuely hope, by the resurrection of Christ Iesu from death. 2.16,13

5. VVho are kept by the povver of God through faith to saluation, vvhich is prepared to be declared in the last time. 3.2.42.& 3.18.3

7. That the triall of your faith, being much more faithfuller then the triall of golde vvhich perisheth, although it be tried by fire. 3.8.4

9. Receauing the ende of your faith, euen the saluation of your soules. 1. 15.2.& 3.18.3.& 3.25.1

11. Searching vvhen or vvhat time the spirite vvhich testified before of Christ, vvhich vvas in them, should declare the suffering that should come vnto christ,&c.1.13,18.& 2.9.1

12. Vnto vvhom it vvas reueiled, that they should not minister vnto themselues, but vnto vs the things vvhich are novv shevved vnto you by them. 2 9.1.& 2.11.6

15. But as he vvhich hath called you is holy, so be you holy in all maner of conuersation. 3.6.3

16. Be you holy, for I am holy. 3.6.2

18. Knovving that ye vvere not redeemed vvith corruptible things, as siluer and gold, from your vaine conuersation, receaued by the traditiōs of the fathers. 2.17.5

19. But vvith the precious blood of Christ, as of a lambe vndefiled and vvithout spot. 2.17.5.& 3.6.3

20. VVhich vvas ordained before the foundation of the vvorld, but vvas declared in the last times for your sakes. 3.22.6.& 4.18.20

21. VVhich by his meanes do beleue in God that raised him vp from the dead, and gaue him glory, that your faith and hope might be in God. 2 16. 13.& 3.2.1,43

22. Seing your soules are purified by obeying the truth through the spirit, vvith brotherly loue vvithout faining. 1.15.2.& 2.5.11

23. Being borne againe, not of mortall seede, but of immortall, by the vword of the liuing God, vvho liueth and endureth for euer. 2.10,7.& 4 1.6.& 4.16.18,31

2.5. And ye as liuely stones, be made a spirituall house, &c. 4.6.5.& 4.18,16

9. But ye are a chosen generation, a kingly priesthoode, a holy nation, a people that God hath chalenged to himselfe; that you should shevve forth the vertues of him vvhich hath called you from darknesse into his vvonderfull light. 2.7.1.& 3.13.2.& 4.18.17.& 4.19.25

11. Beloued, I pray you as pilgrimes and strangers, that you abstaine from the lustes of the fleshe, vvhich striue against the soule. 1.15.2

13 Be you subiect vnto euerie ordinance of man for the lordes sake, vvhether it be to the King, as to the superior. 4.20.23

17. Honor all men, loue brotherlines, feare God, honor the King. 4.20.7

21. Christ hath suffered for vs, leuing vs an example that vve should followe his steppes. 3.16.2

24. VVho bore our sinnes vpon his body on the crosse, that vvee being dead to sinne, might liue to righteousnesse: by vvhose stripes ye are healed. 2.16.6.& 2.17.4.& 3.4.26.& 3.4.27.& 3.4.39.& 4.14.21

25. You vvere as straied shepe, but novve ye be tourned to your shepeherde and bishop of your soules. 1. 15.2.& 3.25.6
3.7. Likevvise ye Husbands, vse your selues, as it becommeth men of knovvledge, geuing honor to the vvomã, as to the vveaker vessell, &c. 4.20.29
18. For Christ suffered once for sinnes, the iust for the vniust, that he might bringe vs to God, and vvas put to death concerning the flesh, but liued according to the spirit. 2.13.2
19. By the vvhich hee also vvent, and preached to the spirits that vvere in prison. 2.16.9
21. To the vvhich also the figure that novve saueth vs; euen Baptisme agreeth (not the puttinge avvay of the filthe of the fleshe, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ. 3.19.15.& 4.10.3.& 4.14.4. & 4.14.24.& 4.15.2.& 4.16.21
4.3. It is enough for vs that in the foreparte of our life, vve haue liued according to the lust of the Gentiles, vvhen vve vvalked in, &c. 3.15.8.& 3. 24.11
8. Before all things haue feruent loue amongest you, for loue couereth the multitude of sinne. 3.4.31.& 3.4.36
10. Let euery man as he hath receaued the gift, minister the same one to an other, as good disposers of the manifolde graces of God. 3.7.5
11. If any man speake, let him speake as the vvordes of God. 3.8.8.& 4. 8.9
17. For time is come, that iudgement must beginne at the house of God, if so be it begin first vvith vs, vvhat shall be the ende? &c. 3.4.34
5.1. The elders vvhich be amongest you, I beseche also that am an elder, &c. 4.6.7
2. Feede the flocke of God vvhich dependeth vppon you. 4.6.3.& 4.10.17
3. Not as though ye vvere lordes ouer Gods heritage. 4.4.9.& 4.10.7
5. God resisteth the proude, & geueth grace vnto the humble. 3.12.5
6. Humble your selues vnder the mighty hand of God, that he may exalte you in due time. 3.2.40
7. Hauing all your care cast vpon him, hee careth for you. 1.17.6
8. Be ye sobre, and vvatche, for your aduersarie the Deuill, as a roaring Lion vvalking about, seketh vvhom he may deuoure. 1.4.18.& 1.14.13. & 3.20.46
10. And the God of all grace, vvhich hath called vs vnto his eternall glory in Christ Iesus, after ye haue suffered a little, make you perfect, &c. 3.20.46

II. PETER.

1.4 VVHereby most great and pretious promises be geuen vs, that by them vvee should be partakers of the godly nature. &c. 3.11. 10.& 3.25.10
5. Therefore geue euen all diligence thereunto, and interioine moreouer vertue to your faith, & vvith vertue, knovvledge. 2.5.11
10. VVherefore brethren, giue rather diligence to make your callinge and election sure: for if you do these things, you shall neuer fall. 3.15.8
14. Seing I knovve the time is at hande, that I must lay dovvne this my tabernacle, as the lorde Iesus declared vnto me. 3.25.6
19. VVe haue also a most sure vvord of the prophets, to the vvhich you do vvell that you take heede, as vnto a light that shineth in a darke place vntill the day davvne, &c. 1.9.2
21. For the prophecie came not in olde time by the vvill of man, but holy men of God spake as they vvere moued by the holy Ghost. 1.13.7.& 1.13.18
2.1. There vvere false prophets amõgest the people, as amongest you there shalbe false teachers, &c 4.9.4
4. If God spared not the Angells that sinned, but cast them dovvne into hell, and deliuered them into the chaines

chaines of darkenesse, &c. 1.14.16.& 1.14.19.
9. The Lorde knovveth hovv to deliuer the godly out of temptation. 3. 20.46
19. Of vvhome soeuer a man is ouercome, euē of the same he is brought into bondage. 2.2.8.
3.4. VVhere is the promise of his comming? for since the fathers died, all thinges continevv alike from the beginning. &c. 3.2.42.
8. Dearly beloued, be not ignorant of this one thing, that one day is vvith the Lord as a thousand yeares, and a thousand yeares as one day. 3.2.42.
9. And vvold haue no man to perishe, but vvold haue all men to come to repentance. 3.24.15.

1. IOHN.

1.1. THat vvhich vvas from the beginninge, that vve haue heard, that vve haue seene vvith our eyes, that vve haue behelde, and that our hands haue handled of the vvorde of life. 2.14.2.& 2.14.7.& 4.17.8.
7. That if vve vvalke in the light as he is in the light, vve haue mutuall fellovvship, and the blood of his sonne Iesu Christe purgeth vs frō all sinne. 2.17.4.& 3.5.2.& 4.14.21
9. If vve confesse our sinnes, he is faithfull and iust, so that he vvill forgeue vs our sinnes, &c. 3.4.9.& 3.20.9.
10. If vve say vve haue no sinne, vvee make him a liar. &c. 3.20.45
2.1. If any man haue sin, vve haue an aduocate vvith the father Iesus Christ the righteous. 3.4.26, & 3.20. 17.
2. He is the propitiation for our sinnes and not for oures onely, but for the sinnes of the vvhole vworld. 2.13.2. & 3.4.26.& 3.20.20.
12. I vvrite vnto you litle children, bycause your sinnes be forgeuen you for his name sake. 2.17.5.& 3.4.26.
18. Litle children, it is the last time, & as you haue heard, Antichrist shall come. 4.18.20.
19. They vvent out from, vs but they vvere not of vs: for if they had ben of vs, they vvold haue continued vvith vs, &c. 3.3.23.& 3.24.6.7.
20. But ye haue an ointement frō him that is holie, & you knovv all things. 3.1.3.
23. VVhosoeuer denieth the sonne, the same hath not the father. 2.6.4.
27. But the ointment that you haue receaued of him, abideth in you, neither neede you that any man teache you, but as the same oyntment teacheth you, &c. 3.1.3.
3.1. Beholde, vvhat loue the father hath shevved on vs, that vve should be called the sounes of God, for this cause the vvorlde knovveth you not bycause it knovveth not him. 3.6 3. & 3.20.36.
2. Dearlie beloued, vve are novve the sonnes of God, but yet it dothe not appeare vvhat vve shall be: and vve knovve, that vvhen he shal appeare, vve shalbe like him: for vve shall see him as he is, &c 2.9.3.& 3.2.14.& 3.11.10.& 3.25.10.& 4.18.20.
3. And euery man that hathe this hope in him, purgeth him selfe euen as he is pure. 3.16 2.
8. He that commiteth sinne is of the deuill, for the deuill sinneth from the beginninge, but the sonne of God, &c. 1.14.15.18.19.& 3.15.8.
9. VVhosoeuer is borne of God sinneth not, for his seede remayneth in him, neither can he sinne, bycause he is borne of God. 2.3.10.& 2.5.11.
10. In this are the children of God knovven, and the children of the deuill, &c. 1.14.19.& 3,16.2.
15. VVho so hateth his brother, is a mankiller, & ye knovv that no mankiller hath eternall life abiding in him. 2.8.39.
16. Hereby haue vve perceiued loue, that he laid dovvne his life for vs, therfore vve ought also to lay dovvne oue lyues for the bretheren. 2.14.2.
20. For if our hearts condemne vs, God is mightier thē our heart, & knovveth

all things. 3.4.18.

22. And vvhatsoeuer vve aske, vve receiue of him, bycause vve kepe his commaundements, &c. 3.20.7.10.

24. He that kepeth his commaundements, dvvelleth in him, and hee in him: and by this vve knovv, that hee dvvelleth in vs, euē by the spirit that he hath geuen vs. 3.1.4.& 3.2.39.

4.1. Derely beloued, beleue not euery spirite, but proue the spirits vvhether they bee of God, &c. 4.9.12.

3. VVhat spirite soeuer confesseth not that Christ Iesus is come in the flesh is not of God. 4.17.32.

10. Herein is loue, not that vve loued God, but that he loued vs, &c. 2.17. 2.& 3.14.6.

11. Derely beloued, if God so loued vs, vve ought to loue one an other. 3. 16.2.

13. By this vve knovv that vve dvvell in him and he in vs, bycause he hath geuen vs of his spirite. 3.1.4.& 3. 24.2.

18. There is no feare in loue, but perfect loue casteth out feare, for feare hath paynfulnes, and he that feareth, &c. 3.2.27.

19. VVe loue him, bycause he loued vs first. 2.16.3.

5.4. VVhatsoeuer is borne of God, ouercommeth the vvorlde, and this is the victorie that ouercōmeth the vvorlde, euen your fayth. 1.18.3.& 2. 5.11.& 3.2.21.

6. This is that Christe Iesus vvhiche came by vvater and blood, &c. 4.14. 22.

7. There be three vvhiche beare vvitnes in heauē, the Father, the VVord, and the holy Ghost, and those three be one. 3.1.1.

8. And there be three that beare vvitnes in earth, the spirite, the vvater & the blood: and these three agree in one. 3.1.1.

12. He vvhich hath the sonne, hath life, but he that hath not the sonne of God hath not life in him 3.14.4.& 3.15.6.

14. And this is the assurance that vve haue in him, that if vve aske any thing according to his vvill, he heareth vs, &c. 3.20.5.

15. And if vve knovve that he heareth vs, vvhatsoeuer vve aske, vve knovv that vve haue the petition that vve haue desired of him. 3.20.52.

18. He that is borne of God, kepeth himselfe. 2.5.11.

19. VVe knovve vve be of God, and the vvhole vvorlde lyeth in vvickednes. 3.2.14.

20. The same is verie God and life eternall. 1.13.11.26

21. Babes kepe your selues from idols, Amen. 1.11.13.

II. IOHN.

1.7. MAnie deceiuers are entred into the vvorlde, vvhiche confesse not that Iesus Christ is come in the flesh. 4.17.32.

The generall Epistle of Iude.

1.6. THe Angels also vvhich kept not their first estate but left their ovvne habitation, he hath reserued in euerlasting chaines vnder darknes, vnto the Iudgement of the great day, &c. 1.14.16, & 1.14.19, & 3.25.6

9. Yet Michaell the Archangell, vvhen he stroue against the deuill, and disputed about the bodie of Moses, durst not blame him vvith cursed speaking, but sayd, the Lorde rebuke thee. 1.14.8.& 1.14.19.

The Reuelation of S. Iohn.

1.5. TO him that loued vs, and vvashed vs from oure sinnes by his blood. 4.14.21

6. And made vs kinges and priestes to God his father. 2.15,6.& 4.18.17

5.13. And all the Creatures that are in heauen, and on the earth, & vnder the earth, and in the sea, and all that are in them, heard I, saying, &c. 3.5.8

7.14. These be they that came out of great affliction, and haue vvasshed their longe robes, and haue made them vvhite in the blood of the Lābe. 3.5.2.

13.5. And a mouth vvas giuē him that spake great thinges & blasphemies. 4.7.

4.7.25.

14.13. Bleſſed are the dead hereafter, thoſe I ſay, that dye for the Lordes ſake. Euen ſo ſayeth the ſpirit: for they reſt from their labours. 3.5.10.

18.6. Revvard her as she hath revvarded you, and double vnto her double accordinge vnto her vvorkes. 3.9.6.

19.10. And I fell before his feete, that I might vvorship him: but he ſayed vnto mee, ſee thou doe it not, I am thy fellovv ſeruant & one of thy bretheren vvhich hath the teſtimonie of Ieſus: vvorship God. 1.12.3. & 1.14.10

20.4. And I ſavve ſeattes: and they ſat vppon thē, & Iudgement vvas geuen vnto them, and I ſavve the ſoules of them that vvere beheaded for the vvitnes of Ieſus, and for the vvord of God, & vvhich did not vvorship the beaſt neyther his Image, neither had taken his marke vpon their forheads, or on their handes, and they liued, and raigned vvith Chriſte a thouſand yeares. 3.25.5.

21.27. And there shall enter into it no vncleane thing, neither vvhatſoeuer vvorketh abomination or lies: but they that are vvritten in the Lambes boke of life. 4.16.17.

22.8. But I, vvhen I had heard & ſeene theſe thinges, I fell dovvne to vvorship before the ſeate of the Angell vvhiche shevved me theſe thinges. 1. 12.3. & 1.14.10.

9. But he ſayd vnto mee, ſee thou doe it not, for I am thy fellovve ſeruaunt, and one of thy bretheren the Prophets, &c. 1.14.10.

18. If any man shall adde vnto theſe things, God shall adde vnto him the plages that are vvritten in this boke. 4.9.2.

19. And if any man shall deminishe of the vvordes of the boke of this prophecie, God shall take avvay his parte out of the boke of life, &c. 4.9.2.

FINIS.

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